

The Priory Church of Saint Mary, Saint Katharine and
All Saints, Edington, near Westbury, Wiltshire

**THE COMPANION TO
THE EDINGTON
MUSIC FESTIVAL**

Sunday, 19 August to Sunday, 26 August 1990

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Introduction

David Trendell

On behalf of all the participants I would like to welcome you to the thirty-fifth Festival of Church Music at Edington. The theme of this year's Festival continues the idea of pilgrimage which was explored last year through Bunyan's *A Pilgrim's Progress*. This year we turn to Dante's *Divine Comedy* to aid us in our search for celestial wisdom. 'Why Dante,' someone asked me whilst I was planning the Festival, 'surely we are not going to be dragged through those painfully realistic portrayals of the *Inferno*?' No, the reason why I chose Dante's work, apart from the obvious beauty of its poetry and the richness of its ideas, allegories and allusions, was because it portrayed the potential salvation of a man floundering in the petty feuds of earthly life who, like Christ, must descend before he is able to attain salvation. As Dante wrote: 'I leave the gall, and go for the sweet apples promised me by my veracious Guide. But to the centre it behoves me first to fall.'

Moreover, I chose Dante for his humanism, not that this is sufficient for his redemption. Nowhere is this insufficiency more apparent than when Beatrice takes over from Virgil as Dante's guide. As Virgil takes his leave of Dante he says, 'I crown and mitre you lord of yourself!' In other words Dante has mastered earthly wisdom, but as is made plain by Beatrice's forceful castigation this is not enough to attain celestial wisdom.

Dante's humanism is especially apparent as he makes his journey through the inferno. Some of the sins being punished are not necessarily what Dante regards as sinful, instead they are more a reflection of church doctrine. The pity and sense of injustice which Dante expresses are in many ways a powerful *critique* of the intransigence of contemporary doctrine and the abuses involved in forming it. This is, of course, just as relevant today as it was in Dante's time, the pronouncements of the General Synod being one particular instance. By dint of the curiously circuitous route to election only those with strong views coupled with a sense of the 'rightness' of these views tend to wish to present themselves, resulting in an odious, ecclesiastical gang warfare which ultimately detracts from the excellent work being performed without fuss or publicity at the parish level. Such doctrinal infighting, with all its attendant moral exclusiveness, ignores each individual's personal relationship with God. Dante powerfully affirms the strength of this relationship when he, or rather Beatrice refers to 'this noble power known as the Freedom of the Will.' Elsewhere Dante writes:

The spheres initiate your tendencies: not all of them — but even if they did, you have the light that shows you right from wrong, and your Free Will, which, though it may grow faint in its first struggles with the heavens, can still surmount all obstacles if nurtured well.

The services during the week retain the same format as in previous years, although the Offices of Matins and Compline will be mostly in the vernacular. The theme for Monday's services ('Sin and Repentance') takes its cue from the first *canto* of *Inferno* where Dante finds himself wandering off the straight path. Both Eucharist and Evensong examine this idea with reference to the Fall of Adam. At the end of the first *canto* of *Inferno* Virgil appears to lead Dante out from the dark wood through Hell and Purgatory, and Tuesday's services are based on the theme of guidance. The Eucharist explores this theme by referring to God leading the Jews out of Egypt whilst the Sequence follows the progression of the *Divine Comedy* — from misery and helplessness through to the attainment of the heavenly state. Central to this is the Passion: Christ suffered so that His example would guide us to the Kingdom. Wednesday's theme is 'Longing' based on Dante's longing for his dead lover, Beatrice, who represents celestial wisdom.

The following three days are based on the idea of the Threefold Coming of Christ. Thursday's theme is the first Advent, represented in Dante by the angel who in *Inferno* comes to unlock the gates of the city of Dis, and stresses the humility of Christ's coming into the world. Friday's theme is the Final Coming, depicted at the end of *Purgatorio*, whilst Saturday's theme is the Intermediary Advent, the coming of Christ into the hearts of Christians every day. In Dante this is symbolised by two angels who descend from the Virgin Mary to guard the valley of the Princes. Thus Saturday also pays homage to the Blessed Virgin.

Many people have helped in the preparation for this year's Festival, and my thanks go to Hilary Dodds, Tim Kermode, John Barnard, Paul Proudman, Revd. Dr. Alwyn Pettersen, Dr. Susan Rankin, and to many others. This will be Peter Wright's last year as Director of the Nave Choir and I would like to take this opportunity to thank him for all the marvellous and inspiring work he has done for the Festival over the years. Many of you will have also heard of the death in March of Ralph Dudley, Vicar of Edington from 1954 — 1981. The debt we all owe to Ralph, who with David Calcutt established the Festival, is immense and without his enthusiasm, dedication and sense of liturgical and musical propriety the Festival would not be the unique event which it undoubtedly is. Paul Rose has written a fuller appreciation of Ralph's work elsewhere in this booklet, but on a personal note Ralph's support and advice when I became Director of the Festival were invaluable. He will be sorely missed.

Festival Finances

The Festival is financed almost entirely by voluntary donations from visitors and the participants themselves, who pay to come. Any profit made at the Festival is either given to the Parish towards the enormous costs of maintaining such a large church in a small community, or put towards future Festival costs — so please be as generous as you can in the collections.

Clergy

The Festival clergy will be delighted to make time for individual conversations with members of the congregation. Please contact them after any of the services.

Voluntaries

If you have to leave during a voluntary, please do so quietly as they are intended to be part of the service.

Acknowledgements

The Festival extends its thanks to Neil Heavisides, to all the people of Edington, especially those who have provided accommodation for Festival participants, to the Headmaster and Domestic Bursar of Dauntsey's School. Acknowledgement is also due to parents and to the Organists of Guildford Cathedral, Lichfield Cathedral, Llandaff Cathedral, New College, Oxford, St Paul's Cathedral, Salisbury Cathedral, Wells Cathedral, Winchester Cathedral and Winchester College for allowing choristers to take part in the Festival.

The Friends of Cathedral Music

The Edington Music Festival is very grateful to The Friends of Cathedral Music for its help with publicity for the Festival. Those interested in supporting the valuable works of this organisation are invited to pick up a leaflet at the door of the church.

Festival Participants

Vicar of Edington
Festival Director
Festival Administrators

Honorary Treasurer
Information Secretary
Assisting Clergy

Servers

Festival Organist
Oboe & Recorder
Bassoon
Personnel
Accommodation
Finance Assistant/Librarian
Readings Supervisor
Catering

Schola Cantorum

Director and Cantor: Peter McCrystal

John Barnard
Laurence Cummings
Cyril Harriss
Justin Lee

The Reverend Neil Heavisides
David Trendell
Hilary Dodds
Timothy Kermode
Janet McMullin
Gilbert Green
John d'Arcy
Brother Reginald
Canon Jeremy Davies
The Reverend Paul Rose
The Reverend Humphrey Southern
Richard Catterall
James Malia
Paul Plummer
Adrian Thomas
Jeremy Filsell
Richard Catterall
Adrian Thomas
John Barnard
Christine Laslett
Patrick Elwood
Andrew Carwood
Patrick Elwood
Adrian Hutton

Peter McMullin
Michael Simpson
Nicholas Todd
Matthew Train

The Nave Choir

Director: Peter Wright

Trebles: Edward Adams
Jeremy Budd
Edmund Comer
Tom Dunn
Stefan Ivanovitch
Trevor Jones
Tim Lamb

Altos: Roger Barron
Robin Blaze

Tenors: Andrew Carwood
Kevin Jacot

Basses: Paul Brough
Paul Grier

Kieran Matharu
Timothy Moule
Timothy Palmer
Andrew Richley
Peter Roper-Curzon
Julian Thomas
James Weir
Peter Williams

Stephen Taylor

Timothy Kermode
Gregory Moore

Francis Pott
Richard Strivens

The Consort

Director: Jeremy Summerly

Sopranos: Miranda Cawrse
Deborah Gurr
Janet McMullin
Rebecca Outram

Altos: Andrew Bushell
William Missin

Tenors: Andrew Gant
Matthew Vine

Basses: James Fowler
Edward Wickham

Orders of Service

The Office of Matins

Sentences
Invitatory
Psalms and Antiphons
Chapter
Hymn
Versicles and Responses
Canticle and Antiphon
Preces

The Office of Compline

Sentences
Psalms and Antiphons
Chapter
Respond
Hymn
Versicle and Response
Canticle and Antiphon
Preces

Sunday, 19 August

Compline 9.15 pm

PRELUDE	A Voluntary	<i>Thomas Tomkins</i> (1572—1666)
PSALMS	31, vv. 1—6 91	<i>Brough, Ley</i>
HYMN	Te lucis ante terminum	<i>Thomas Tallis</i> (c. 1505—1585)
MOIET	In pace	<i>John Sheppard</i> (c. 1515—1560)
ANTHEM	Iustorum animae	<i>Charles Stanford</i> (1852—1924)
POSTLUDE	Te lucis ante terminum (Le Tombeau de Titelouze)	<i>Marcel Dupré</i> (1886—1971)

Canon Ralph Dudley

Ralph Dudley was in so many ways a true parish priest of his time. It was he, who though with his friends he inaugurated and sustained this Festival, would insist in the midst of a busy festival week on going to see sick parishioners in hospital. Indeed he held together in his person those of many different strands in society, as he gave opportunity and freedom to many a choral scholar and church musician along with his different village people. All of them he seemed to know by their Christian names, as the wry gentle smile came from behind the pipe — and the pint: for he knew too each successive landlord — and they were many at the Lamb if so few at the George.

Ralph had a clear vision of the liturgy as he liked it — English and facing eastwards at the altar, using every vestment and piece of ecclesiastical equipment he had collected or culled over many years. So quiet himself, he almost seemed to be in the background — but in truth he was not. He raised thousands of pounds to be spent on maintaining and improving the Priory Church he so loved — and when we or others did or advocated something liturgical he did not like, yes, he did 'tut'; but there were times when it was necessary to say to him 'You are the Vicar, Ralph, we should do what you say.' So often we did, but some compromises to fit together liturgy and music were absorbed with *ii* wonderful tolerance — and again that wry smile. Times have changed — but may *lhis* gentle, fatherly influence long be looking over us.

PRR

Monday, 20 August

Sin and Repentance

Midway along the journey of our life
I woke to find myself in a dark wood,
for I had wandered off from the straight path.

Dante — Inferno canto i

Matins 9.00 am (Chancel)

VOLUNTARY Primer juego de versos de 1° tono para Misas *Juan Cabanilles*
(1644—1712)

Solemn Eucharist 11.30 am

PRELUDE Durch Adams Fall (BuxWV 183) *Dietrich Buxtehude*
(c. 1637—1707)

INTROIT HYMN Praise to the Holiest in the height (NEH 439) *Gerontius*
KYRIE Missa Bel' amfitrit' altera *Orlande de Lassus*
(1532—1594)

READING Genesis 3, 1—13 & 22—end
PSALM 15 *Plainsong*

READING Dante enters the Garden of Eden (Purgatorio
canto xxviii, lines 76— 102) *Dante A lighieri*
(1265—1321)

GRADUAL Peccantem me quotidie *Mode ii*

GOSPEL John 3, 13-21

OFFERTORY Civitas sancti tui *William Byrd*
(1543—1623)

SANCTUS Missa Bel' amfitrit' altera *Orlande de Lassus*
AGNUS DEI Missa Bel' amfitrit' altera *Orlande de Lassus*
COMMUNION Hei mihi! Domine *Mode ii*
O, Herr Jesu Christe *Johann Schein*
(1586—1630)

HYMN O God, our help in ages past (NEH 417) *StAnne*
VOLUNTARY Chorale Fantasia on 'O God our help *Hubert Parry*
in ages past' (1848—1918)

Choral Evensong 8.00 pm

PRELUDE Pastorale *Peter Racine Fricker*
(1920—1989)

INTROIT Dies irae *Mode i*
PRECES O Lord, open thou our lips *Kenneth Leighton*
(1929—1988)

OFFICE HYMN Venite exultemus *Plainsong*
PSALM 51 *Barnby, Martin*
READING Halfway through his life, Dante the
pilgrim wakes to find himself lost in a
dark wood. (Inferno canto i, lines 1—27) *Dante Alighieri*
(1265—1321)

CANTICLE Magnificat (Magdalen Service) *Kenneth Leighton*
READING The Doctrine of Recapitulation
(from Demonstration of the Apostolic
Preaching) *Irenaeus*

CANTICLE Nunc Dimittis (Magdalen Service) *Kenneth Leighton*

CREED I believe in God
RESPONSES O Lord, have mercy upon us *Kenneth Leighton*
ANTHEM Behold, O God, our defender *Herbert Howells*
(1892—1983)

PRAYERS
HYMN Sun of my soul (NEH 251) *Abends*

BLESSING
VOLUNTARY Fantasy on 'Aus der tiefe' *Kenneth Leighton*

Compline 9.15 pm

POSTLUDE Adagio (Sonata in D minor) *Benedetto Marcello*
(1686—1739)

Tuesday, 21 August

Guidance

'Let us start, for both our wills, joined now, are one,
You are my guide, you are my lord and teacher.'
These were my words to him and, when he moved,
I entered on that deep and rugged road.

Dante — Inferno canto ii

Matins 9.00 Sita (Chancel)

VOLUNTARY Versos para Laudes *Juan Cabanilles*
(1644—1712)

Solemn Eucharist 11.30 am

PRELUDE Celui qui a des oreilles qu'il écoute *Jean Langlais*
(b. 1907)

INTROIT HYMN Thy hand, O God, has guided (NEH 485) *Thornbury*

KYRIE Missa Sub tuum praesidium *Jacob Obrecht*
(c. 1450—1505)

READING Exodus 6, 2—8

PSALM 113 *Plainsong*

READING Dante sees a ship carrying the souls
of the redeemed (Purgatorio canto ii,
lines 1-51) *Dante Alighieri*
(1265—1321)
Mode i

GRADUAL Libera me Domine

GOSPEL Matthew 4, 12—20

OFFERTORY Cantique de Jean Racine *Gabriel Fauré*
(1845—1924)

SANCTUS Missa Sub tuum praesidium *Jacob Obrecht*

PATERNOSTER Notre père *Maurice Duruflé*
(1902—1986)

AGNUS DEI Missa Sub tuum praesidium *Jacob Obrecht*

COMMUNION Credo quod redemptor *Mode viii*
Tantum Ergo *Maurice Duruflé*

HYMN Thou whose almighty word (NEH 466) *Moscow*

VOLUNTARY Laudes *Marcel Dupré*
(1886—1971)

Evensong 5.00 pm (Said)

Sequence of Readings and Music 8.00 pm

PRELUDE Dies sind die heil'gen zehn Gebot' *J.S. Bach*
(BWV 678) (1685—1750)

INTROIT Locutus sum in lingua mea *Philippe Rogier*
(c. 1561—1596)

BIDDING

PRECES Deus in adjutorium *Anon. French 13th c.*

PSALM 139 (omit w. 19-22) *Day; Wright*

READING Virgil arrives to guide Dante
(Inferno canto i, lines 49—93 &
113-end) *Dante Alighieri*
(1265—1321)

CANTICLE Magnificat primi toni *T.L. da Victoria*
(1548—1611)

READING Isaiah 50, 4-9a

MOTET Crucifixus *Antonio Caldara*
(c. 1670—1736)
Love unknown

HYMN My song is love unknown (NEH 86)

READING 1 Peter 2, 19—end

ANTHEM Lord, thou hast been our refuge *Edward Bairsto w*
(1874—1946)

READING St Bernard leads Dante to his final goal
(Paradiso canto xxxi, lines 51—102) *Dante Alighieri*

ANTHEM O God, the King of glory *Orlando Gibbons*
(1583—1625)

PRAYERS

HYMN O Jesus, I have promised (NEH 420) *Wolvercote*

BLESSING

ANTHEM God be in my head *Philip Radcliffe*
(1905—1987)

VOLUNTARY Prelude in C minor (BWV 546) *J.S. Bach*

Compline 9.15 pm

POSTLUDE 'Pan' (Six Metamorphoses after *Benjamin Britten*
Ovid) (1913—1976)

Wednesday, 22 August

Longing

I was moving in a blissful trance
among these first fruits of eternal joy,
yearning for still more happiness to come.

Dante — Purgatorio canto xxix

Matins 9.00 am (Chancel)

VOLUNTARY 0 quam glorifica *John Redford*
(d.1547)

Solemn Eucharist 11.30 am

PRELUDE Jesus Christus unser Heiland (BWV 688) *J.S. Bach*
(1685—1750)

INTROIT HYMN Come down, 0 Love divine (NEH 137) *Down Ampney*

KYRIE Missa Magnae Deus potentiae *Mode viii*

READING Job 28, 12—end

GRADUAL Vineam meam non custodivi *G.P. daPalestrina*
(1525—1594)

GOSPEL John 15, 1-11

OFFERTORY Greater love *John Ireland*
(1879—1962)

SANCTUS Missa Magnae Deus potentiae *Mode iv*

AGNUS DEI Missa Magnae Deus potentiae *Mode iv*

COMMUNION 0 most merciful *Ernest Bullock*
(1890—1979)

0 how amiable *Thomas Weelkes*
(c. 1575—1623)

HYMN Thee we adore, 0 hidden Saviour, thee
(NEH 308) *Radcliffe Square*

VOLUNTARY Ciacona in E minor (BuxWV 160) *Dietrich Buxtehude*
(c. 1637—1707)

Choral Evensong 4.00 pm

Broadcast live on BBC Radio 3 — doors close 3.55 pm.

PRELUDE Fugue (Premier Livre d'orgue) *Jean-Francois Dandrieu*
(c. 1682—1738)

INTROIT Ardens est cor meum *T.L. da Victoria*
(1548—1611)

PRECES O Lord, open thou our lips *Kenneth Leighton*
(1929—1988)

OFFICE HYMN Caelestis urbs Jerusalem *Mode i*

PSALMS 108; 109 (omit w. 5-19) *Barnard*

READING Job 23, 1-12

ANTIPHON Regali ex progenie *Mode vi*

CANTICLE Magnificat (Magdalen Service) *Kenneth Leighton*

READING John 14, 15-21

CANTICLE Nunc Dimittis (Magdalen Service) *Kenneth Leighton*

CREED I believe in God

RESPONSES Lord, have mercy upon us *Kenneth Leighton*

ANTHEM Liebe, dir ergeb ich mich! *Peter Cornelius*
(1824—1874)

PRAYERS

HYMN O Love divine, how sweet thou art (NEH 424) *Cornwall*

BLESSING

VOLUNTARY Toccata on Hanover *Kenneth Leighton*

Compline 10.00 pm

POSTLUDE Siciliana (Sonata in D minor) *Antonio Vivaldi*
(1678—1741)

Friday, 24 August

St Bartholomew

The Final Coming

At the Final Summons all the blest
will rise out of their graves, ready to raise
new-bodied voices singing 'Hallelujah.'

Dante — Purgatorio canto xxx

Choral Matins 11.30 am

PRELUDE	Fantasia in four parts	<i>Orlando Gibbons</i> (1583—1625)
INTROIT	Paratum cor meum	<i>Heinrich Schütz</i> (1585—1672)
PRECES	O Lord, open thou our lips	<i>William Smith</i> (1603—1645)
INVITATORY	O come, let us sing unto the Lord	<i>Barnard</i>
PSALM	Le Tout-puissant à mon Seigneur (110)	<i>J.P. Sweelinck</i> (1562—1621)
READING	Beatrice (celestial wisdom) comes to judge her lover, Dante (Purgatorio canto xxxi, lines 1—39)	<i>Dante Alighieri</i> (1265—1321)
CANTICLE	Te Deum (Collegium Regale)	<i>Herbert Howells</i> (1892—1983)
READING	The Martyrdom of Perpetua	
CANTICLE	Jubilate Deo (Collegium Regale)	<i>Herbert Howells</i>
CREED		
RESPONSES	Lord, have mercy upon us	<i>William Smith</i>
ANTHEM	O how glorious is the Kingdom	<i>Basil Harwood</i> (1859—1949)
PRAYERS		
HYMN	You, living Christ, our eyes behold (NEH 487)	<i>Palace Green</i>
BLESSING		
VOLUNTARY	Lauda Sion	<i>Anton Heiller</i> (1923—1979)

Evensong 5.00 pm (Said)

Solemn Eucharist 8.00 pm

The Preacher at this service will be Canon John. Fenton of Christ Church Cathedral, Oxford.

PRELUDE	Chorale	<i>FlorPeeters</i> (1903—1986)
INTROIT HYMN	Judge eternal, throned in splendour (NEH 490)	<i>Rhuddlan</i>
GLORIA	Missa Festiva	<i>FlorPeeters</i>
READING	Hosea 6, 1—6	
GRADUAL	Dominabitur	<i>Modev</i>
GOSPEL	John 16, 25—end	
OFFERTORY	O beata et gloriosa trinitas	<i>G.P. daPalestrina</i> (1525—1594)
SANCTUS	Missa Festiva	<i>Flor Peeters</i>
AGNUS DEI	Missa Festiva	<i>Flor Peeters</i>
COMMUNION	Alleluia. Potestas eius Repleatur os meum	<i>Mode i</i> <i>Jean Lhéritier</i> (c. 1480—c. 1553)
HYMN	All for Jesus (NEH 272)	<i>All for Jesus</i>
VOLUNTARY	Chorale et Fugue	<i>Marcel Dupré</i> (1886—1971)

Compline 9.15 pm (approx.)

POSTLUDE	Niobe (Six Metamorphoses after Ovid)	<i>Benjamin Britten</i> (1913—1976)
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Saturday,, 25 August

Virgin and Child

And then I saw descending from on high
two angels with two flaming swords ...
From Mary's bosom both of them descend
to guard us from the serpent in the vale.

Dante — Purgatorio canto viii

Matins 9.00 am (Chancel)

VOLUNTARY Beata viscera Mariae virginis *Antonio de Cabezón*
(1510—1566)

Solemn Eucharist 11.30 am

This Service is offered in thanksgiving for the life and ministry of Canon Ralph Dudley, Vicar of Edington 1954-1981.

PRELUDE	Noël	<i>Jean Francois Dandrieu</i> (c. 1682—1738)
INTROIT HYMN	Sing we of the blessed Mother (NEH 185)	<i>Abbot's Leigh</i>
KYRIE	Missa Ascendens Christus in altum	<i>T.L. da Victoria</i> (1548—1611)
READING	Isaiah 52, 7-10	
GRADUAL	Qui sedes Domine	<i>Mode vii</i>
GOSPEL	Luke 1, 39-49	
OFFERTORY	Salve Regina	<i>Francis Poulenc</i> (1899—1963)
SANCTUS	Missa Ascendens Christus in altum	<i>T.L. da Victoria</i>
AGNUS DEI	Missa Ascendens Christus in altum	<i>T.L. da Victoria</i>
COMMUNION	Alleluia. Virga Jesse floruit Ave Maris Stella	<i>Mode viii</i> <i>Edvard Grieg</i> (1843—1907)
HYMN	Jesu, thou joy of loving hearts (NEH 292)	<i>Eisenach</i>
VOLUNTARY	Prelude in B minor (B WV 544)	<i>J. S. Bach</i> 1685—1750)

Evensong 5.00 pm (Said)

Sequence of Readings and Music 8.00 pm

PRELUDE	Récit tendre pour les nasards	<i>Gaspard Corette</i> (c. 1680—c. 1712)
INTROIT	Inviolata genitrix	<i>Guillaume de Machaut</i> (c. 1300—1377)
BIDDING		
READING	Luke 1, 26—38a	
PLAINSONG	Ave Maria	<i>Mode viii</i>
ANTHEM	Salutatio Angelica	<i>Philip Moore</i> (b.1943)
HYMN	For Mary, Mother of our Lord (NEH 161)	<i>St Botolph</i>
PLAINSONG	Nunc dimittis	<i>Mode viii</i>
ANTHEM	Almighty and everlasting God	<i>Robert Ramsey</i> (fl.c.1612—1644)
DRAMA	The Dublin Play Te Deum laudamus	<i>Simplex</i>
READING	Two angels descend from Heaven to guard the souls (Purgatorio canto viii, lines 1—38)	<i>Dante Alighieri</i> (1265—1321)
MOTET	Salve Regina	<i>T.L. da Victoria</i> (1548—1611)
PRAYERS		
HYMN	Her Virgin eyes saw God incarnate born (NEH 182)	<i>Farley Castle</i>
BLESSING		
VOLUNTARY	Plein jeu (Suite du 2 ^e ton)	<i>Louis-Nicolas Clérambault</i> (1676—1749)

Compline 9.15 pm

POSTLUDE	Larghetto (Sonata in C op. 1, no. 7)	<i>G.F. Handel</i> (1685—1759)
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Sunday, 26 August

Thanksgiving

Everywhere He reigns, and there He rules;
there is His city, there is His high throne.
Oh, happy the one He makes His citizen.

Dante •— *Inferno canto i*

Matins 9.00 am (Chancel)

VOLUNTARY Preambulum *Heinrich Scheidemann*
(c. 1595—1663)

Solemn Eucharist 11.30 am

PRELUDE	Allein Gott in der Höh sei Ehr BWV 662)	<i>J.S. Bach</i> (1685—1750)
INTROIT HYMN	Christ is our corner stone (NEH 206)	<i>Harewood</i>
GLORIA	Missa Sancti Nicolai	<i>F.J. Haydn</i> (1732—1809)
EPISTLE	2 Corinthians 5, 14—6, 2	
GRADUAL	Benedictus es Domine	<i>Modev</i>
GOSPEL	John 17, 20 — end	
OFFERTORY	Laetentur coeli	<i>William Byrd</i> (1543—1623)
SANCTUS	Missa Sancti Nicolai	<i>F.J. Haydn</i>
AGNUS DEI	Missa Sancti Nicolai	<i>F.J. Haydn</i>
COMMUNION	Ave verum corpus Sancte Deus	<i>Mode vi</i> <i>Thomas Tallis</i> (c. 1505—1585)
HYMN	Songs of praise the Angels sang (NEH 451)	<i>Northampton</i>
MOTET	Ave Maria	<i>Robert Parsons</i> (c. 1530—1570)
VOLUNTARY	Prelude in C major (BWV 547)	<i>J.S. Bach</i>

Selected Translations

Sunday

Te Lucis ante terminum — see New English Hymnal, No. 241.

In pace — In peace I lie down and rest since you, O Lord, alone have placed me in hope.

lustorum animae — The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: but they are in peace.

Monday

Peccantem me quotidie — Sinning every day, and not repenting, the fear of death disturbs me: because in Hell there is no redemption, have mercy upon me, God, and save me. God, in your name make me safe, and in your virtue set me free. Because in Hell there is no redemption, have mercy upon me, God, and save me.

Civitas sancti tui — The city of the holy place is become a wilderness, Sion is become a wilderness. Jerusalem is forsaken.

Hei mihi! Domine — Woe is me, Lord, for I have sinned greatly in my life. What shall I do, wretched as I am? Where shall I flee, except unto you, O Lord? Have mercy upon me, until you come at the appointed time. My soul is sore vexed, but you, O Lord, give me strength.

O, Herr Jesu Christe — O Lord Jesus Christ, do not forsake us, stay with your word in this place. Receive your holy sacrament on this earth, otherwise we shall go astray like sheep. Oh pasture us yourself, you good shepherd.

Dies irae — see New English Hymnal, No. 524.

Tuesday

Libera me Domine — Deliver me, O Lord, from everlasting death on that dreadful day: when the heavens quake and the earth shall be moved: when you will come to judge the world by fire. I quake with fear and I tremble, awaiting the day of account and the wrath to come. That day, the day of anger, of calamity, of misery, that great day and most bitter. Give them eternal rest, O Lord, and let light perpetual shine on them. Lord have mercy, Christ have mercy, Lord have mercy.

Cantique de Jean Racine — Word of God, one with the Most High, in whom alone we have our hope, everlasting light of heaven and earth, we break the silence of the peaceful night; Saviour divine, cast thine eyes upon us! Pour on us the fire of thy mighty grace, that all hell may flee at the sound of thy voice; banish the slumber of a weary soul that brings forgetfulness of thy laws! O Christ, look with favour upon thy faithful people now gathered here to praise thee; receive their hymns offered to thy endless glory; may they go forth filled with thy gifts.

(from Racine's *Hymnes traduites du bréviare romain*)

Credo quod redemptor — I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and in my flesh shall I see God my saviour. Whom I shall see for myself, and my eyes shall behold, and not another. And in my flesh shall I see God my saviour.

Tantum Ergo — So great a sacrament let us therefore worship with bowed heads, and let the old law yield to the new rite. Faith supplies what the senses fail to see. Let us laud and magnify the Father and the Son, and ascribe to them praise and jubilation, safety and honour, virtue and blessing; and to the Holy Spirit let there be equal praise. Amen.

Deus in adiutorium — Lord, incline your aid to those who labour, hasten your help to the relief of the suffering, so that our chorus may sound the harp and sing praises to you, Christ, the King of glory.

Crucifixus — He was crucified even for us under Pontius Pilate; He suffered death and was buried.

Wednesday

Ardens est cor meum — My heart is burning, I long to see my Lord: I ask and do not find where they have placed him. If you have taken him, tell me and I will take him. Alleluia.

Regali ex progenie — Sprung from royal descent, Mary shines out: with reverent mind and spirit we ask that we be sworn by her prayers.

Liebe, dir ergeb' ich mich! — Love, who created me to bear the image of thine own Godhead. Love, who so tenderly rescued me when I fell into sin; Love, I give myself to thee, thine to be eternally. Love, who chose me for thine own before I was created. Love, who was born as man and assumed flesh like mine; Love, I give myself to thee, thine to be eternally. Love, who suffered and died for me. Love, who attained for me endless joy and blessedness. Love, I give myself to thee, thine to be eternally. Love, to whose service I am bound, body and soul. Love, who overcame me and won my heart. Love, I give myself to thee, thine to be eternally. Love, who will awaken me from this mortal grave. Love, who will set me on high with a never-fading crown. Love, I give myself to thee, thine to be eternally.

(*Johannes Scheffler*)

Thursday

Ad te Domine — Unto thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me. For all they that hope in thee shall not be ashamed.

O Radix Jesse — O branch of Jesse, who stand at the sign of the peoples, over whom kings shall hide their face, whom nations shall pray against: come to free us, do not be slow now.

Audivi vocem de caelo — I heard a voice from heaven: come, all you wise virgins. At midnight there was a cry made. Behold the bridegroom comes.

Rorate caeli — see New English Hymnal, No. 501.

Vadam et circuibo civitatem — 'I will rise and go about the city, in the streets and in the squares; I will seek him whom my soul loves. I sought him, but found him not. I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him I languish for love.' 'What is your beloved more than any other beloved?' 'My beloved is all radiant and ruddy, distinguished among ten thousand. This is my beloved and this is my friend, O daughters of Jerusalem.' 'Where has your beloved gone, O fairest among women? Whither has your beloved turned, that we may seek him with you?' 'He has climbed the palm tree to pick the fruit.'

Tu es qui venturus est — Is it you who are about to come, or do we await another? Tell unto John what you have seen: the blind return to light, the dead shall rise again, the poor receive the good news, alleluia.

Crucifixus — see Tuesday.

Friday

Paratum cor meum — Psalm 108, w. 1–4

Dominabitur — May He have dominion from sea to sea, and from the River to the ends of the earth; may all kings of the earth adore Him, and all nations serve Him.

O beata et gloriosa trinitas — O beautiful and glorious Trinity: Father, Son and Holy Spirit. Alleluia. O beautiful and glorious Unity: Father, Son and Holy Spirit. Alleluia.

Alleluia. Potestas eius — Alleluia. His power is an everlasting power which shall not pass away, and His kingdom shall not be destroyed.

Repleatur os meum — May my mouth be filled with your praise, alleluia, so that I might be able to sing, alleluia; my lips shall rejoice, alleluia, as I sing unto you, alleluia. In you, Lord, have I put my trust, let me never be confounded. In your justice set me free and save me; as I sing unto you. Alleluia.

Saturday

Qui sedes Domine — You who sit, Lord, above the Cherubim, stir up your power, and come. You who rule over Israel, hearken: you who lead Joseph as a sheep.

Alleluia. Virga Jesse floruit — Alleluia. The rod of Jesse has flourished: a virgin has given birth to God and man: God has restored peace, reconciling to himself the lowest with the highest.

Salve Regina — Hail, Queen, mother of mercy: life, sweetness and our hope, hail. To you we cry, exiles, sons of Eve. To you we sigh, groaning and weeping in this vale of tears. Come therefore, our intercessor, turn to us those merciful eyes of yours. And reveal to us after our exile Jesus, blessed fruit of your womb. O merciful: O holy: O sweet virgin Mary.

Ave Maris Stella — Hail, star of the sea, gracious mother of God, and perpetual virgin, blessed gate of heaven. Unloose the chains of captives; bring light to the blind, drive out our sins, ask for all blessings. Give a pure life, prepare your way, so that, seeing Jesus, we may always rejoice together. Praise be to God the Father, honour to Christ on high, and to the Holy Ghost: one honour for the Three. Amen.

Inviolata genitrix — Triplum: Virgin mother, beloved conqueress of pride. Without peer, door-keeper of the heavenly palace. You who hearken to the prayers of the wretched, Star of the sea. You who comfort like a mother, and you who intercede for our sins with mildness, fountain of singular grace and ruler of angels, quickly prepare a safe journey for us. Help us decisively for we perish, we are violently attacked but are feebly defended. Nor do we know where we may turn, nor by whom we may be saved if not by you. Ah! therefore we pray that we may come under your wings and turn you toward» us.

Motetus: O happy virgin, mother of Christ who brought joy to a sad world by your birth. Sweetest one, you vanquished heresy when you believed in the angel and bore your son, most chaste one. Beseech your offspring, most gracious one, that He may banish the many evils and heaviest torments which we suffer; for an abundant tribe, most splendid light of lights, is leading us ever on a downward path; we are stripped of all good, we are persecuted by the impious by whom we are brought under a yoke of servitude. For we stumble like the blind and follow no leader, but withdraw from the safe paths. Fountain of grace and virtue, our only hope of salvation, take pity upon the destitute and give aid, so that, absolved from our sins and led by the true path, with our enemies destroyed, there may be peace and joy amongst us.

Tenor: We: long for you, groaning and weeping .. .

(from *theplainsong Salve Regina*)

Salutatio Angelica — The angel of the Lord declared unto Mary; and she conceived of the Holy Spirit. Hail Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, Jesus. Behold the handmaid of the Lord. Be it unto me according to your word. And the word was made flesh and dwelt among us. Pray for us, Holy Mother of God, that we may be worthy of the promises of Christ. Amen.

The Dublin Play

1st Mary: Alas for our dear Shepherd who was killed, though he committed no crime. O miserable death.

2nd Mary: Alas, wretched crowd, who reviled Him with fateful madness, accursed people.

3rd Mary: Alas for the true Teacher now dead, who brought life to the buried. O lamentable event.

1st Mary: Alas for me, who witnessed the death of the Saviour.

2nd Mary: Alas our Comfort, that He should suffer death.

3rd Mary: Alas our Redeemer, who wished to do mighty works.

All: Behold, now let us hurry to the tomb to anoint the body of our Beloved.

1st Mary: Let us take precious ointment to the holy body.

2nd Mary: And mixture of nard to prevent His flesh from decay in the tomb.

3rd Mary: But we cannot do this without help. Who will roll away the stone from the mouth of the tomb?

Angel: Whom do you seek, O followers of Christ?

3 Marys: The crucified Jesus of Nazareth, O follower of Heaven.

Angel: He is risen; He is not here. It is just as He said. Come and see the place where He was laid.

3 Marys: Alleluia, the Lord is risen! Alleluia, the Lord is risen today! He is risen powerful and mighty in strength, Christ the Son of God.

Angel: Now go, tell His disciples and Peter that He is risen.

3 Marys: Indeed let us hurry swiftly to perform this command.

1st Mary: Christians, offer your praises to the Paschal Victim.

2nd Mary: A lamb has redeemed the sheep, the sinless Christ has reconciled sinners to the Father.

3rd Mary: Death and life have struggled in wondrous battle. The Lord of life who died, now reigns immortal.

Peter and John: Tell us Mary what you saw on the way.

1st Mary: I saw the tomb and the glory of the risen Christ.

2nd Mary: Angels as witnesses, the shroud and the burial clothes.

3rd Mary: Christ our hope is risen and gone before you into Galilee.

Peter and John:• You must believe the true story of Mary, which the Jews deny.

All: We know that Christ is risen indeed. Victorious King, have mercy on us.

Te Deum laudamus — We praise Thee, O God ...

Sunday

Benedictus es Domine — You are blessed, Lord, who look at the abyss, and sit above the Cherubim. You are blessed, Lord, in the firmament of heaven, and glorious for ever.

Laetentur coeli — May the heavens be glad, and may the earth rejoice. Mountains, resound your praise, because our Lord shall come, and shall have mercy upon his poor. Justice shall arise in your days, and an abundance of peace. And he shall have mercy upon his poor.

Ave verum corpus — Hail, O true body, born of the Virgin Mary, who suffered truly for man on the cross, whose side was pierced by a spear, whence blood flowed. Be our help at the last hour. O sweet, O loving, O Jesus, Son of Mary, have mercy upon me. Amen.

Sancte Deus — Holy, strong and immortal God, have mercy upon us. We now beseech you, Christ, have mercy upon us. You came to save the lost, do not condemn the slaves; since by your cross you have redeemed the world. Amen.

General Information

Musical Evening and Supper — Wednesday, 22 August

This year's Musical Evening and Supper will be held at The Old Vicarage, Edington (by kind permission of Mr. J. d'Arcy).

True to tradition, singers from the Festival Choirs will present a programme of light-hearted music during the evening (7.30—9.45pm.). A wine bar will be available. Because tickets are limited and in heavy demand it is advisable to apply early. At £7.00 each (including supper) they can be obtained from Mr. E. Owen, 48 Westbury Road, Edington, Westbury, Wiltshire BA13 4PG. Tel. (0380) 830550, from the middle of July.

The proceeds this year will go towards the cost of a number of wrought iron candleholders for candlelight services in the Church throughout the year. Please send S.A.E. if applying by post, and cheques should be made payable to 'Edington Priory Church — Musical Evening.'

On the evening visitors are requested to park in the usual Festival car parking areas and walk up to the main road. The Old Vicarage will be signposted on the night.

Village Facilities

Edington has two shops and one public house. At least one shop is open every day, and the Lamb Inn serves light meals.

There are extensive refreshment facilities at the Church:

Snacks and light refreshments: These are served from the Tea Hut, situated in the Church car park; 10.00—11.30 am (each day) and 6.00—7.15 pm (Except Wednesday).

Picnic Lunches: These are also served daily from the Tea Hut in the Church car park; 12.30—2.00 pm.

Cream Teas: Near to the Church at Ashlington House the Pinsons are again serving their delicious cream teas from Monday to Saturday, 3.30—6.00 pm. The house may be reached by following the path through the graveyard at the West End of the Church, about 100 yards.

Lavatories: There are no public lavatories near the Church. However, various families have offered the use of their facilities; these include the Pinsons at Ashlington House (see above), the Bennetts at Jessamine Cottage on Lower Road and the Douglases at The Grange on Inmead. For further details please consult the notice in the Church Porch.

Edington Music Festival 1991

Sunday 18 August to Sunday 25 August

Anyone wishing to receive advance notice of the 1991 Festival, and who is not already on our mailing list, should complete one of the forms at the Church entrance. Any further details may be obtained from the Information Secretary, John d'Arcy, The Old Vicarage, Edington, Westbury, Wiltshire BA13 4QF.

The Society of Friends of Edington Priory Church

Those who have valued the worship of the Festival may wish to support the work of the Vicar and Parochial Church Council in maintaining the Priory Church. The Society of Friends exists for this purpose, and always welcomes new members. Further information may be obtained from the Honorary Secretary, Mrs Mary Cridge, 10 Greater Lane, Edington, Westbury, Wiltshire.

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