



*Start the Week with*  
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Collective

*Bringing live sacred music-making back to Hampstead Parish Church, safely and joyfully every Monday. Seventeen weeks of Bach Cantatas, Handel large-scale works, Sacred Meditations, and Song. Socially-distanced in-person audiences, and live streamed on all social media platforms.*

**Event Fifteen: Sacred Meditation**

**O SPLENDOR GLORIAE - TUDOR PIETY AND RITUAL**

**7th December 2020, 7-8pm**



## Sacred Meditation : *O splendor gloriae* – Tudor piety and ritual

Marie-Antoinette Stabentheiner (Superius)

Catherine Backhouse (Medius)

Aidan Coburn (Contra-Tenor)

Malachy Frame (Tenor)

Ben McKee (Bassus)

Director ~ Geoffrey Webber

Reader ~ Matthew Williams

O Willelme pastor bone

Preface

Eterne laudis lilium

The Magnificat at Evensong

‘Eterne’ secunda pars: Isachar quoque Nazaphat

Prayers during the day cycle

Te Deum laudamus (organ & chant)

A devout prayer unto Christ Jesu, called ‘O bone Jesu’

Omnes gentes

A fruitful prayer to be said at all times

O splendor gloriae

A Prayer of the Passion of our Lord Jesus Christ

‘O splendor’ secunda pars: Et cum pro nobis

John Taverner

King Henry VIII’s Primer

Robert Fayrfax

King Henry VIII’s Primer &

The Great Bible of 1539

Robert Fayrfax

King Henry VIII’s Primer

Avery Burton

King Henry VIII’s Primer

Christopher Tye

King Henry VIII’s Primer

John Taverner

King Henry VIII’s Primer

Christopher Tye



It's great to be back! This is the second of our Sacred Meditations based on music and words from the Tudor period. In September, 'When two or three are gathered together...', featured Byrd's *Mass for Three Voices* and domestic sacred music by Byrd and John Mundy alongside excerpts from the writings of Richard Hooker, the great apologist for the theology and practice of the Church of England. Today's programme takes us back to the final years before the break with Rome, returning us to the era of the Use of Sarum, and the efforts of Henry VIII to deal with the changing climate of religious thought and practice at this time by producing his *English Primer* in 1545. The main musical items are two magnificent large-scale Antiphons – *O splendor gloriae* jointly composed by Christopher Tye and John Taverner, and *Eterne laudis lilium* by Robert Fayrfax, and we also hear two superb shorter antiphons and some lively liturgical organ music from the period.

Primers in late-medieval England were often employed as vehicles by different theological factions within the church, either conservative or radical. Since they were mainly intended for the education of the young, and did not contain complete liturgical Orders of Service, the precise choice of content was in the hands of each compiler. Henry, who frequently expressed his disappointment at the continual theological in-fighting within the church, intended his Primer to end this confusion, hoping that it would be "all things to all persons...that all parties may at large be satisfied" – an early example of what one might call a typically Anglican compromise. This attitude is also evident in the fact that the book was published both entirely in English, and then in both Latin and English, as described in the title: *The primer in Englishe and Latyn, set foorth by the Kynges maiestie and his clergie to be taught learned, and read: and none other to be used throughout all his dominions*. Several different individuals were probably involved in its compilation, including of course Archbishop Thomas Cranmer, and the sources of the free, non-liturgical material have been identified to include leading figures of Roman Catholic humanism such as Erasmus and Juan Luis Vives. Cranmer's style has been identified in many of the texts, and it is notable how many of the English versions of standard texts appear here for the first time before being taken over into the Book of Common Prayer from 1549 onwards.



Henry's typically bold Preface is notable not just for its political bravura (claiming to be King of France when England's dominions had by this time been reduced to the Port of Calais...), but for its clear concern for the use of English in religious practice, not in the liturgy itself of course, but in ensuring that the people could understand the key texts. The other readings chosen for the programme also include part of the material for 'The Evensong', i.e. Vespers, though we hear the Magnificat in the translation produced for the Great Bible of 1539, some of the Office Prayers, and two of the general collection of Prayers offered at the end of the book.

Whilst only Latin was permitted within the Sarum Rite, the music we hear in this programme reflects nevertheless the contemporary humanistic emphasis on comprehension. Although the scale of the music is grand, the expansiveness is usually caused by long melismas on stressed or final syllables of words, with much of the Latin being presented syllabically in something close to speech rhythm so that it can be heard very clearly, especially when only two or three vocal parts are involved.

The texts of most of the Antiphons sung in the programme are all given below as Henry would have liked them, in both Latin and English. The two large Antiphons are performed in two sections with readings in between. The oldest piece we hear, dating from before Henry VIII's reign, is the antiphon by Robert Fayrfax, with its acrostic text referencing Queen Elisabeth, wife of Henry VII. This is thought to be the 'Anthem of our lady and Saint Elisabeth' that sources record the composer received 20 shillings for in 1502 (about £670 in today's money). The text begins 'Lily of everlasting praise, O sweet Mary' and the second half considers her genealogy, partly an excuse to mention her cousin Elisabeth. She is mentioned at the end of a duet for the lowest two voices, but note how Fayrfax suddenly brings in the other three voices just to sing the name 'Elisabeth' one after the other. (One can only hope that the Queen herself noticed.)

The text of 'O Willelme pastor bone' deserves particular comment as it is partly conjectural. The scholar Jason Smart has written as follows about the two surviving sources of the work, both of which date from well after the death of the composer:

"Both sources preserve the work with texts that address Jesus, but it is virtually certain that Taverner's original text was directed to St William of York. From 1526 to 1530 Taverner was informant choristarum at Cardinal Thomas Wolsey's new foundation, Cardinal College, Oxford. Wolsey's statutes for the college required six votive antiphons to be sung in polyphony every day, one of them to St William. William did not feature in the Use of Sarum, the liturgy followed at Cardinal College. His feast was particular to the Use of York, where he had once been archbishop. Wolsey, as well as being Henry VIII's chancellor, was the current archbishop of York and in recognition of this he required his college not only to venerate his predecessor with a daily votive antiphon, but also to celebrate his annual feast as a double feast. The only devotion to St William that would have been at all familiar outside the diocese of York was a memorial (an antiphon, versicle, response and collect), culled from the Use of York, that appeared in some printed editions of the Sarum Book of Hours from 1510 onwards. The antiphon of this memorial, O Willelme pastor bone, is so similar to the words that now survive with Taverner's setting that his original text is beyond reasonable doubt.

In both the Use of York and the Sarum Horae the text of the antiphon ends at *da gaudia*; Taverner's second verse is otherwise unknown. If his first verse addressed St William, his second must originally have commended not Henry VIII..., but the college's original founder, Wolsey. The phrase 'Thomam Cardinalem', suggested by Jeremy Noble, restores a rhyme lost in the later adaptations. In 1529 Wolsey fell from favour and his possessions became forfeit to the crown. In 1532, two years after Taverner had left Oxford, Henry VIII refounded Cardinal College as Christ Church with new statutes that reduced the number of votive antiphons to three. The antiphon to St William was dropped, but a Jesus antiphon was still required. The text of Taverner's setting was changed to address Christ and the second verse recast in favour of the new founder, Henry VIII."



The later of the two sources presents the text altered in honour of Elizabeth I. The other uncertain element in the programme concerns the composer(s) of 'O splendor gloriae', since it is highly unusual to find two composers credited with different parts of the same piece. Editor Humphrey Thompson writes as follows:

“The joint attribution of this piece has been the matter of some debate. Baldwin [the scribe] assigns to Taverner the first section (in triple time) and to Tye the second section (in duple time). John Milsom has convincingly defended this view on stylistic grounds, and certainly anyone with knowledge of Tye's Missa Euge Bone will recognise similar features here (use of stretto and pervasive imitation, the latter of which Taverner also employs). If we are to accept the joint attribution, we must also marvel at Tye's sensitivity and response to the music of Taverner's half, the two men together producing one of the finest works of the Tudor period.”

Avery Burton, the composer of the Te Deum for organ, was a member of Henry VIII's Chapel Royal. The organ played a large part in the music of the Sarum Rite, with many items being performed in alternatim: alternating with plainsong. Here we encounter a much more medieval mind-set, for the organ is actually projecting the text itself. The organ sections are directly built either on the chant or its harmonic 'accompaniment' (faux bourdon). Moreover, there is little or no attempt in the organ sections to 'interpret' the particular text involved; this is music conceived in the abstract, the ceaseless invention of the human mind producing music that is offered to the glory of God.

### Texts and Translations

O Willelme pastor bone  
Cleri pater et patrone  
Mundi nobis in agone  
Confer opem et depone  
Vite sordes et corone  
Celestis da gaudia  
Fundatorem specialem  
Sera Thoma cardinalem  
Et ecclesiam piorum  
Tueare custos horum  
Et utrumque fac vitalem  
Eterne vite premium

O William, good shepherd,  
father and protector of the clergy,  
grant us help in our worldly strife,  
dispel the defilements of life,  
and grant us the joy of a heavenly crown.  
Save our especial founder, Cardinal Thomas,  
and watch over this church of devout souls as a guardian;  
and ensure to both the reward of eternal life.



HENRY the VIIIth, by the grace of God King of England, France, and Ireland, Defender of the Faith, and of the Church of England, and also of Ireland, in earth the Supreme Head; to all and singular our subjects, as well archbishops, bishops, deans, archdeacons, provosts, parsons, vicars, curates, priests, and all other of the clergy; as also all estates and degrees of the lay fee, and teachers of youth within any our realms, dominions, and countries, greeting. Among the manifold business, and most weighty affairs appertaining to our regal authority and office, we much tendering the youth of our realms, (whose good education and virtuous bringing up redoundeth most highly to the honour and praise of Almighty God,) for divers good considerations, and specially for that the youth by divers persons are taught the Pater Noster, the Ave Maria, Creed, and Ten Commandments, all in Latin, and not in English, by means whereof the same are not brought up in the knowledge of their faith, duty, and obedience, wherein no Christian person ought to be ignorant: and for that our people and subjects which have no understanding in the Latin tongue, and yet have the knowledge of reading, may pray in their vulgar tongue, which is to them best known; that by the mean thereof they should be the more provoked to true devotion, and the better set their hearts upon those things that they pray for: and finally, for the avoiding of the adversity of primer books that are now abroad, whereof are almost innumerable sorts, which minister occasion of contentions and vain disputations rather than edify; and to have one uniform order of all such books throughout all our dominions, both to be taught unto children, and also to be used

for ordinary prayers of all our people not learned in the Latin tongue; have set forth this Primer, or book of prayers in English, to be frequented and used in and throughout all places of our said realms and dominions, as well of the elder people, as also of the youth, for their common and ordinary prayers; willing, commanding, and straightly charging, that for the better bringing up of youth in the knowledge of their duty towards God, their prince, and all other in their degree, every schoolmaster and bringer up of young beginners in learning, next after their A, B, C, now by us also set forth, do teach this Primer, or book of ordinary prayers, unto them in English; and that the youth customably and ordinarily use the same until they be of competent understanding and knowledge to perceive it in Latin. At what time they may at their liberty either use this Primer in English, or that which is by our authority likewise made in the Latin tongue, in all points correspondent unto this in English. And furthermore, we straitly charge and command as well all and singular our subjects and sellers of books, as also all schoolmasters and teachers of young children, within this our realm and other our dominions, as they intend to have our favour and avoid our displeasure by the contrary, that immediately after this our said Primer is published and imprinted, that they, nor any of them, buy, sell, occupy, use, nor teach privily or apertly any other primer, either in English or Latin, than this now by us published; which with no small study, travail, and labour, we have purposely made to the high honour and glory of Almighty God, and to the commodity of our loving and obedient subjects, and edifying of the same in godly contemplation and virtuous exercise of prayer.

Given at our Palace of Westminster, the 6th day of May, in  
the 37th year of our reign.

Eterne laudis liliū, O dulcis Maria, te  
 Laudat vox angelica, nutrix Christi pia.  
 Iure prolis glorie detur harmonia,  
 Salus nostre memoria omni agonia.  
 Ave radix, flos virginum, O sanctificata.  
 Benedicta in utero materno creata.  
 Eras sancta puerpera et inuolata,  
 Tuo ex Iesu filio virgo peramata.  
 Honestis celi precibus virgo veneraris.  
 Regis excelsi filii visu iocundaris.  
 Eius divino lumine tu nusquam privaris.  
 Gaude sole splendidior virgo singularis.  
 [Secunda pars]  
 Issachar quoque Nazaphat necnon Ismaria,  
 Nati ex Iesse stipite qua venit Maria,  
 Atque Maria Cleophe sancto Zacharia,  
 Aqua patre Elisabeth, matre Sophonia  
 Natus est Dei gratia Iohannes Baptista.  
 Gaudebat clauso Domino in matrice cista.  
 Linee ex hoc genere est Evangelista  
 Iohannes. Anne filia ex Maria ista  
 Est Iesus Dei filius natus in hunc mundum,  
 cuius cruoris tumulo mundatur immundum.  
 Conferat nos in gaudium in eum iocundum,  
 qui cum Patre et spiritu sancto regnat in unum. Amen.



**BLESSED art thou, O Virgin Mary, which hast borne our  
 Lord the Creator of the world; thou hast brought forth him  
 that made thee, and always remainest a virgin.**

**The song of Mary, rejoicing and praising the goodness of God.**

MAGNIFICAT (Great Bible of 1539):

My soule magnifieth the Lord.

And my sprete hath reioysed in God my sauour

For he hath loked on the lowe degre of hys hande mayden: for lo: now from hence forth shall all generacions call me blessed.

Because he that is myghty, hath done to me greate thinges, & holye is his name.

And his mercy is on them that feare him, from generacion to generacion.

He hath shewed strength with his arme, he hath scattered them that are proude in the ymaginacyon of their herte.

He hath putte downe the myghty from theyr seates, and exalted them of lowe degre.

He hath fylled the hongrye with good thynges: and sent away the ryche emptye.

He hath helped hys seruaunt Israel, in remembraunce of hys mercye.

Euen as he promysed to oure fathers, Abraham, and to his seede for euer.

The anthem.

Lo, all things be fulfilled that were spoken of the angel  
by the Virgin Mary. Thanks be to God.

HOLY Lord, Almighty Father, everlasting God, which  
didst replenish the blessed Virgin Mary with most plentiful  
grace and spiritual gifts, whereby she praised and magnified  
thee, grant that thy Holy Ghost may with like grace and  
inspiration kindle our hearts, to sanctify thy holy name.  
Through Christ our Lord. Amen.

## Prayers for the Offices

Lauds:

THE bird of day messenger  
Croweth and sheweth that light is near :  
Christ, the stirrer of the heart,  
Would we should to life convert.  
Upon Jesus let us cry,  
Weeping, praying, soberly ;  
Devout prayer meynt with weep,  
Suffereth not the heart to sleep.  
Christ shake off our heavy sleep,  
Break the bonds of night so deep ;  
Our old sins cleanse and scour,  
Life and grace into us pour.



**The Third Hour:**

Mighty Ruler, God most true,  
Which doest all in order due ;  
Morn with light illumining,  
Noontide with heat garnishing ;  
Quench the flames of our debate,  
Foul and noisome heat abate ;  
Grant unto our body health,  
To our hearts true peace and wealth.  
Let tongue and heart, strength and sense,  
Commend thy magnificence ;  
Let thy Spirit of charity  
Stir us all to worship thee. Amen.

**Evensong:**

O LORD, the world's Saviour,  
Which hast preserved us this day ;  
This night also be our succour,  
And save us ever, we thee pray.  
Be merciful now unto us,  
And spare us which do pray to thee ;  
Our sin forgive, Lord gracious,  
And our darkness might lightened be.  
That sleep our minds do not oppress,  
Nor that our enemy us beguile ;  
Nor that the flesh full of frailness  
Our soul and body do defile.  
O Lord, reformer of all thing,  
With heart's desire we pray to thee ;  
That after our rest and sleeping,  
We may rise chaste and worship thee. Amen.

**Compline:**

O LORD, the Maker of all thing,  
We pray thee now in this evening  
Us to defend, through thy mercy,  
From all deceit of our enemy.  
Let neither us deluded be,  
Good Lord, with dream or phantasy,  
Our heart waking in thee thou keep,  
That we in sin fall not on sleep.  
O Father, through thy blessed Son,  
Grant us this our petition ;  
To whom with the Holy Ghost always  
In heaven and earth be laud and praise. Amen.

[Texts in italics are 'conveyed' by the organ.]

Te Deum laudámus: *te Dominum confitémur.*

Te ætérnum Patrem omnis terra venerátur.  
*Tibi omnes Angeli; tibi cæli et univérsae potestátes.*

Tibi Chérubim et Séraphim incessábili voce  
proclámant:  
*Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth.*  
*Pleni sunt cæli et terra majestátis glóriæ tuæ.*

Te gloriósus Apostolórum chorus;  
*Te Prophetárum laudábilis númerus;*  
Te Mártyrum candidátus laudat exércitus.  
*Te per orbem terrárum sancta confitétur Ecclésia:*

Patrem imménsæ majestátis;  
*Venerándum tuum verum et únicum Fílium;*  
Sanctum quoque Paráclitum Spíritum.  
*Tu Rex glóriæ, Christe.*

Tu Patris sempitérnus es Fílius.  
*Tu ad liberándum susceptúrus hóminem,*  
*non horruísti Virginis úterum.*

Tu, devícto mortis acúleo,  
aperuísti credéntibus regna cælórum.  
*Tu ad dexteram Dei sedes, in glória Patris.*

Judex créderis esse ventúrus.  
*Te ergo quæsumus, tuis fámulis súbveni,*  
*quos pretiósó ságuine redemísti.*  
ÆtéRNA fac cum sanctis tuis in glória numerári.

*Salvum fac pópulum tuum, Dómine, et benedic*  
*hæreditáti tuæ.*

Et rege eos, et extólle illos usque in ætérnum.  
*Per síngulos dies benedícimus te.*

Et laudámus nomen tuum in sáculum,  
et in sáculum sáculi.  
*Dignáre, Dómine, die isto sine peccáto nos custodíre.*  
Miserére nostri, Dómine, miserére nostri.  
*Fiat misericórdia tua, Dómine, super nos,*  
*quemádmódum sperávimus in te.*

In te, Dómine, sperávi: non confúndar in ætérnum.

We praise thee, O God :  
we acknowledge thee to be the Lord.  
All the earth doth worship thee : the Father everlasting.  
To thee all Angels cry aloud : the Heavens,  
and all the Powers therein.

To thee Cherubim and Seraphim : continually do cry,  
  
Holy, Holy, Holy : Lord God of Sabaoth;  
Heaven and earth are full of the Majesty : of thy glory.  
The glorious company of the Apostles : praise thee.  
The goodly fellowship of the Prophets : praise thee.  
The noble army of Martyrs : praise thee.  
The holy Church throughout all the world : doth  
acknowledge thee;

The Father : of an infinite Majesty;  
Thine honourable, true : and only Son;  
Also the Holy Ghost : the Comforter.  
Thou art the King of Glory : O Christ.  
Thou art the everlasting Son : of the Father.  
When thou tookest upon thee to deliver man :  
thou didst not abhor the Virgin's womb.  
When thou hadst overcome the sharpness of death :  
thou didst open the Kingdom of Heaven to all believers.  
Thou sittest at the right hand of God :  
in the glory of the Father.  
We believe that thou shalt come : to be our Judge.  
We therefore pray thee, help thy servants :  
whom thou hast redeemed with thy precious blood.  
Make them to be numbered with thy Saints :  
in glory everlasting.

O Lord, save thy people : and bless thine heritage.  
Govern them : and lift them up for ever.

Day by day : we magnify thee;  
And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.  
O Lord, have mercy upon us : have mercy upon us.  
O Lord, let thy mercy lighten upon us :  
as our trust is in thee.  
O Lord, in thee have I trusted :  
let me never be confounded.

*A devout prayer unto Jesu Christ, called O bone Jesu.*

O BOUNTIFUL Jesu, O sweet Jesu, O Jesu the Son of the pure Virgin Mary, full of mercy and truth ; O sweet Jesu, after thy great mercy, have pity upon me. O benign Jesu, I pray thee by the same precious blood, that for us miserable sinners thou wert content to shed in the altar of the cross, that thou vouchsafe clean to avoid all my wickedness, and not to despise me, humbly this requiring, and upon thy most holy name Jesus calling. This name Jesus is a sweet name. This name Jesus is the name of health. For what is Jesus but a Saviour? O good Jesus, that hast created me, and with thy precious blood redeemed me, suffer me not to be damned, whom thou hast made of nought. O good Jesu, let not my wickedness destroy me, whom thy almighty goodness made and formed : O good Jesu, reknowledge that is thine in me, and wipe clean away that draweth me from thee. O good Jesu, when time of mercy is, have mercy upon me, neither confound me not in the time of thy terrible judgment. O good Jesu, if I, wretched sinner, for my most grievous offences have by thy very justice deserved eternal pain, yet I appeal from thy righteousness, and steadfastly trust in thine ineffable mercy. I doubt not, but thou wilt have mercy upon me, like a mild Father and merciful Lord. O good Jesu, what profit is in my blood, since that I must descend into corruption? Certainly, they that be dead shall not magnify thee, nor likewise all they that go to hell. O most merciful Jesu, have mercy upon me. O most sweet Jesu, deliver me. O most meek Jesu, be unto me comfortable. O Jesu, accept me, a wretched sinner, into the number of them that shall be saved. O Jesu, the health of them that believe in thee, have mercy upon me. O sweet Jesu, the forgiveness of all my sins ; O Jesu, the Son of the pure Virgin Mary, endue me with thy grace, wisdom, charity, chastity, and humility, yea, and steadfast patience in all my adversities, so that I may perfectly love thee, and in thee be glorified, and have my only delight in thee, world without end. Amen.



**Omnes gentes**, plaudite manibus; jubilate Deo in voce exultationis:  
quoniam Dominus excelsus, terribilis, rex magnus super omnem terram.  
Subjecit populos nobis, et gentes sub pedibus nostris.  
Elegit nobis haereditatem suam; speciem Jacob quam dilexit.  
Ascendit Deus in jubilo, et Dominus in voce tubae.  
Psallite Deo nostro, psallite; psallite regi nostro, psallite;  
quoniam rex omnis terrae Deus, psallite sapienter.  
Regnabit Deus super gentes; Deus sedet super sedem sanctam suam.  
Principes populorum congregati sunt cum Deo Abraham,  
quoniam dii fortes terrae vehementer elevati sunt.

O clap your hands together, all ye people: O sing unto God with the voice of melody.  
For the Lord is high, and to be feared: he is the great King upon all the earth.  
He shall subdue the people under us: and the nations under our feet.  
He shall choose out an heritage for us: even the worship of Jacob, whom he loved.  
God is gone up with a merry noise: and the Lord with the sound of the trumpet.  
O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.  
For God is the King of all the earth: sing ye praises with understanding.  
God reigneth over the heathen: God sitteth upon his holy seat.  
The princes of the people are joined unto the people of the God of Abraham:  
for God, which is very high exalted, doth defend the earth, as it were with a shield. (Ps. 47)

*A fruitful prayer to be said at all times.*

O MERCIFUL God, grant me to covet with a fervent mind those things which may please thee, to search them wisely, to know them truly, and to fulfil them perfectly to the laud and glory of thy name. Order my living, so that I may do that which thou requirest of me, and give me grace that I may obtain those things, which be most convenient for my soul. Good Lord, make my way sure and straight to thee, so that I fall not between prosperity and adversity, but that in prosperous things I may give thee thanks, and in adversity be patient, so that I be not lift up with the one, nor oppressed with the other. And that I may rejoice in nothing, but that which moveth me to thee, nor to be sorry for nothing but those things which draweth me from thee, desiring to please nobody, nor fearing to displease any besides the Lord; let all worldly things be vile unto me for thee; let me not be merry with the joy that is without thee, and let me desire nothing besides thee. Let that labour delight me which is for thee, and let all the rest weary me, which is not in thee. Make me to lift up my heart oftentimes to thee, and when I fall, make me to think on thee, and be sorry with a steadfast purpose of amendment. My God, make me humble without feigning, merry without lightness, sad without mistrust, sober without dulness, true without doubleness, fearing thee without desperation, trusting in thee without presumption, telling my neighbour's faults without dissimulation, teaching them with words and examples without mockings, obedient without arguing, patient without grudging, and pure without corruption. My most loving Lord and God, give me a waking heart, that no curious thought withdraw me from thee; let it be so strong that no unworthy affection draw me backward, so stable, that no tribulation break it. My Lord, grant me wit to know thee, diligence to seek thee, conversation to please thee: and finally, hope to embrace thee, for the precious blood sake of that immaculate Lamb, our only Saviour Jesus Christ: to whom with the Father, and the Holy Ghost, three persons and one God, be all honour and glory, world without end. Amen.

**O splendor gloriae** et imago substantiae  
Dei patris omnipotentis, Iesu Christe,  
unice eiusdem filii delecte, totius boni fons vive,  
redemptor mundi, servator et Deus noster, salve.  
Gloriosa, domine, tua est maiestas et opera mirabilia;  
tu celum et terram cum omnibus  
quae in eis sunt creaturis  
divino tuo verbo ex nihilo fecisti;  
quae sapientissime mox disponens, nobis,  
quos ad imaginem tuam novissime formasti,  
ut deservirent benignissime cuncta subdidisti.  
Mortem intulerat protoplasti inobediencia,  
sed, quo facturae tuae vitam redimeres,  
de Maria virgine humillima, Iesu, sumpsisti carnem:  
Ex qua enim de spiritu sancto conceptus,  
natus es Deus et homo, ancilla tua mater  
integra permansit et perpetua virgo.

*[Secunda pars]*

Et cum pro nobis duram tolerasses vitam, flagris cesus  
et tormentis laceratus, qui peccatum non feceris  
in corpore tuo scelera nostra perferens,  
ac eadem tuo preciosissimo sanguine effuso abluens,  
mortem denique infamem agnus mitissimus  
passus es et crudelissimam.  
Hinc tuo patri suavis hostia oblatas  
pro nobis miseris peccatoribus es afflictus,  
dein tertia die  
a morte exsuscitatus ad celestem patrem cum gloria,  
summa es elevatus, ut illi dexter assideas:  
inde sanctum paraclitum nobis dedisti,  
qui ut nostra celesti doctrina confirmet pectora;  
te prece precamur humili, Amen.

*O, the splendor of glory and the image of the substance  
of God the Father almighty, Jesus Christ,  
his only son, the chosen, the living source of all good,  
redeemer of the world, our God and Savior, hail!  
Glorious, O Lord, is your majesty and wonderful works;  
heaven and earth with all  
creatures that are in them  
by your divine word you made from nothing;  
which wisely just arranging, for us,  
whom in your image you recently formed,  
to serve most kindly you made subservient to all.  
Death was brought in by the first man's disobedience,  
but, because your future deeds would redeem life,  
by most humble Virgin Mary, as Jesus, you took on flesh:  
For from her, conceived by the Holy Spirit,  
you were born God and man, your handmaid mother  
remained untouched and forever a virgin.  
And when for us you endured a hard life, cut with whips  
and wounded by torments, you who have committed no  
sin  
in your body bearing our wicked deeds,  
and by your most precious blood poured out cleansing  
them,  
finally, an infamous death as a most gentle lamb  
you suffered, and the most cruel.  
Hence offered to your father as a sweet sacrifice  
for us miserable sinners you were cast down,  
and then the third day  
from death raised up to the heavenly father in glory,  
raised to the highest, to sit at his right hand:  
From this the Holy Paraclete you have given us,  
that by heavenly teaching he may strengthen our hearts,  
in prayer we humbly call upon you. Amen.*

**Blessed be the Father, and the Son, and the Holy Ghost.  
Let us praise him and exalt him, world without end.**

**ALMIGHTY God, our heavenly Father, thy mercy and  
goodness is infinite and without measure. It is thy mercy,  
and no goodness that was in us, which moved thee to send  
into the world thine only-begotten eternal Son, to take our  
nature upon him, and thereinto work the mystery of our  
redemption and salvation, according as thou hadst appointed,  
and hadst spoken before by the mouths of all thy prophets,**

A Prayer of the Passion  
of our Lord Jesus Christ:

which were from the beginning. Also it was thy blessed will, thy mercy and goodness towards us, that thy heavenly Son did suffer persecution, trouble, and adversity; betrayed of his own friend and disciple Judas, was traitorously taken and carried away, to be falsely accused and unjustly condemned, to be cruelly beat and scourged; and finally, with most scornful rebukes, to be put to most painful and shameful death that could be devised. All this, O heavenly Father, was done through thy mercy and blessed will for our sakes, not only to answer and satisfy thy just wrath and anger, which we had deserved both for the offences of our first parents, and yet daily do deserve by transgressing thy holy commandments; but also to restore us again unto thy grace and favour, to endue us with thy heavenly gifts, that we might serve thee in holiness and righteousness all the days of our life; and finally, to make us by the free benefit of thy dearly beloved Son's passion, and the price of his most precious blood, partners with him of his infinite and unspeakable glory and bliss in heaven. Wherefore, O heavenly Father, we beseech thee, pour upon us thine Holy Spirit, and make us in our hearts clearly to see and most steadfastly to believe this thine infinite gracious goodness shewed and given unto us by thine own Son our Saviour Jesus Christ; and with this belief, make us to put all our confidence and hope of salvation in him, whom thou hast appointed to be our only Redeemer and Saviour. Make us alway to render unto thee most humble and hearty thanks, for thine incomprehensible mercy and goodness toward us. Finally, make us to profess the death of thy dearly beloved Son, in renouncing and forsaking all sin, that we may plainly appear to rise with him in newness of life, in righteousness, innocency, and all true holiness, and after this life to reign with him in everlasting glory. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

## Performer Biographies



**Marie-Antoinette Stabentheiner** was born and raised on a farm in the Austrian Alps. Even without any knowledge of “Sound of Music” she followed the path of becoming a singer. After finishing her studies at the University of Music and Performing Arts in Vienna she found herself thrown into a Viennese soloist world filled with music of Mozart, Beethoven and all their relatives. As she lost her heart to polyphonic singing through an acquaintance with a composer called Tallis in her earlier years at university, she decided to come to Britain to train her sight reading skills and enjoy one per part singing in groups and consorts. Hampstead Parish Church was her very first musical home when she left the continent and she feels a strong bonding towards the community and their musicians as well as she’s loving to teach the Choristers of HPC every week. When there’s no pandemic going on she still travels once a month to the continent for concerts and to see her friends and family.

We’re delighted that the **The Hampstead Players** are providing readers for this series of meditations. The Hampstead Players are a notable amateur theatre group based at Hampstead Parish Church and founded in 1976 by the Vicar at that time, Graham Dowell. The Players generally perform two major productions a year, ranging from Shakespeare to Brecht, T.S. Eliot to Tom Stoppard, Anouilh to Arthur Miller. The group also makes dramatic contributions to church worship, and organises play-readings (most recently via Zoom), poetry evenings and literary hours throughout the year. In November 2019, the group staged a widely acclaimed production of *The Sound of Music* with live orchestra. Membership of The Hampstead Players is open to all who love creating good theatre. Further details on past productions and on becoming a member can be found at [www.hampsteadplayers.org.uk](http://www.hampsteadplayers.org.uk)



**Matthew Williams** trained at LAMDA. His recent credits include Petruchio in *The Taming of the Shrew* (Tristan Bates Theatre), Oliver in *As You Like It* (Gibberd Garden), Gratiano in *The Merchant of Venice* (Cockpit Theatre), Monologue: *Wheel of Misfortune* (Old Red Lion and Brick Lane Theatre Festival) and Stephano in *The Tempest* (Cockpit Theatre). Since 2011 he has also been an enthusiastic member of the Hampstead Players with roles such as Autolycus in *The Winter’s Tale*, Lucky in *Waiting for Godot*, Trofimov in *The Cherry Orchard*, Edgar in *King Lear*, Dionysus in *The Bacchae* and the title roles in *Richard II* and *Macbeth*. He has directed a number of shows with the company including *All’s Well That Ends Well*, *The Alchemist* and *The Government Inspector*.

If you develop any symptoms of Coronavirus within 14 days of attending Hampstead Parish Church, you should refer to [www.nhs.uk](http://www.nhs.uk) or call 111 for advice on getting tested. In the event of testing positive, you must inform the NHS Test and Trace service of your attendance at Hampstead Parish Church.

### **NEXT WEEK**

#### **EVENT SIXTEEN: WINGS AS DRIFTED SNOW**

14th December 7-8pm, Live from Hampstead Parish Church

Sacred Song Recital

Catherine Backhouse, mezzo-soprano

Peter Foggitt, piano and organ

Jam Orrell, viola



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