

Veni Creator Spiritus

SECOND VESPERS *of the* SOLEMNITY *of* PENTECOST



The Choir of Westminster Cathedral
Simon Johnson



GREGORIAN CHANT

1 Deus in adiutorium.....1' 07

with fauxbourdon verses by Lodovico Grossi da Viadana (1560–1627)

2 Psalm 109 4' 20

3 Psalm 110.....4' 13

with anonymous fauxbourdon verses

4 Psalm 111.....4' 50

5 Psalm 112.....3' 47

with fauxbourdon verses by Peter Stevens (b.1987)

6 Psalm 113.....11' 34

GIOVANNI PIERLUIGI DA PALESTRINA (c.1525–1594)

7 Dum complerentur.....5' 53

GREGORIAN CHANT/GEORGE MALCOLM (1917–1997)

8 Office Hymn: Veni Creator Spiritus3' 47

THOMAS TALLIS (c.1505–1585)

9 Loquebantur variis linguis.....4' 24

TOMÁS LUIS DE VICTORIA (1548–1611)

10 Magnificat primi toni11' 54

GREGORIAN CHANT

11 Collect.....1' 08

GABRIEL JACKSON (b.1962)

12 Factus est repente6' 02

GREGORIAN CHANT

13 Benedicamus Domino1' 07

HERBERT HOWELLS (1892–1983)

14 Regina cæli (Four Anthems to the Blessed
Virgin Mary, Op. 9)3' 19

MAURICE DURUFLÉ (1902–1986)

15 Choral varié sur le thème du 'Veni Creator'
(Op. 4).....5' 58

THE CHOIR OF WESTMINSTER CATHEDRAL

SIMON JOHNSON | *director*
PETER STEVENS | *organ*

ABOUT THE MUSIC

Pentecost is a foundational event in Christian history, celebrated as the day when the Holy Spirit was poured out upon the apostles and the Blessed Virgin Mary, as described in the New Testament book of Acts. The word ‘Pentecost’ derives from the Greek word ‘Pentēkostē’, meaning ‘fiftieth’, indicating the number of days after the Resurrection of Jesus. Its themes of unity, empowerment, and the transformative power of the Holy Spirit remain central to Christian faith and practice, inspiring believers to continue the mission of Jesus in every generation and to preach the Gospel to all nations.

The story of Pentecost begins after Jesus’ Ascension into heaven. He promised his followers that they would receive the Holy Spirit, who would empower them to spread his teachings. On the day of Pentecost, the apostles and other followers were gathered in a house in Jerusalem when a miraculous event occurred. Suddenly, a sound like a ‘mighty

rushing wind’ filled the house, and ‘tongues as of fire’ appeared and rested on each of them. They were filled with the Holy Spirit and began speaking in different languages, or ‘tongues’, allowing them to communicate with a diverse crowd gathered in Jerusalem for the Jewish festival of Shavuot, a harvest celebration also called the ‘Festival of Weeks’. People from various nations, hearing the disciples speaking in their own languages, were astounded, asking how it was possible that these Galileans could communicate so fluently. Some onlookers, however, mocked the apostles, suggesting they were drunk.

The apostle Peter then addressed the crowd, explaining that they were witnessing the fulfilment of a prophecy from the book of Joel, in which God would ‘pour out his Spirit on all people’. Peter’s powerful sermon about Jesus’ life, death, resurrection, and exaltation led many listeners to believe and repent. About 3,000 people were baptised that day, marking the first large conversion to Christianity and the beginning of the Church’s evangelistic mission

to follow Christ's command to 'make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit' (Matthew 28:19). For this reason, the events of Pentecost are often described as the 'Birthday of the Church'.

Pentecost holds profound theological significance for Christians. As well as signifying the fulfilment of Jesus' promise to send a helper and advocate in the form of the Holy Spirit, it also underscores the unity of the Church. The apostles' ability to speak in different languages demonstrates the universal message of the Gospel, which transcends linguistic and cultural barriers. Additionally, Pentecost highlights the transformative power of the Holy Spirit to work within people to produce spiritual growth and character. The notion and action of divine inspiration marks out Pentecost as a special feast for musicians and artists, and the stunning array of available repertoire presents something of an embarrassment of riches to choirs.



The liturgical celebration of Pentecost is filled with rich symbolism and joyful observances. In Catholic worship since the reforms of the Second Vatican Council, Pentecost Sunday marks the conclusion of the Easter season, making it one of the most solemn feast days of the liturgical year. The liturgical colour for Pentecost is red, symbolising both the fire of the Holy Spirit and the martyrdom of the early Church. This colour evokes the 'tongues as of fire' that appeared over the apostles on the first Pentecost, representing the transforming and purifying power of the Holy Spirit. The celebration invites Catholics to renew their commitment to spreading the Gospel, guided and empowered by the Holy Spirit, who continues to work in and through the Church today.

Presented here in a version that closely follows the pre-conciliar Roman Rite, Second Vespers of Pentecost emphasises gratitude for the Holy Spirit's guidance and highlights the unity and mission of the Church. The structure of the liturgy follows the traditional elements of

the Divine Office, beginning with the invocation, *Deus, in adiutorium meum intende* ('O God, come to my aid') and the response, *Domine, ad adiuvandam me festina* ('O Lord, make haste to help me'). This opening verse, during which all make the sign of the cross, prepares worshippers for prayer and the liturgical sequence that follows.

The psalmody consists of five psalms that highlight God's power, mercy, and majesty – themes associated with the Holy Spirit's presence and action. Each is introduced by its own antiphon that identifies more directly with Pentecost and the descent of the Holy Spirit, helping to frame the psalms in the light of the feast, and encouraging reflection on how the Spirit strengthens and sanctifies the Church. Sung here to the Gregorian melodies that have been part of the Church's tradition for centuries – and which still hold 'pride of place' according to the liturgical reforms of the Second Vatican Council – these settings thus speak directly of our salvation history. The use of fauxbourdon in the first, third and fifth psalms create variety and connect



ancient to modern. There is a liturgical crescendo towards the joyful exodus depicted in Psalm 113, which is here given special treatment for the feast, affirming God's sovereignty and faithfulness to his people throughout their journey.

Following the psalmody is a short reading, or 'Chapter', drawn from the Acts of the Apostles. The text is presented here in the choral setting by Palestrina and released during the 500th anniversary of the composer's birth. *Dum complerentur* was published in Rome in 1569, during a period when Palestrina was employed by Cardinal Ippolito II d'Este. The motet exemplifies the polyphonic master at the height of his powers. Weaving together the six vocal lines with clarity and balance, the composer is also alert to the drama of the text, and builds a sense of anticipation that mirrors the apostles' own as they awaited the promised Spirit.

Veni Creator Spiritus is a revered Office Hymn that dates back to the ninth century, and it resonates deeply within the

liturgical tradition of the Church. The plainchant melody is characterised by simple, flowing lines that project the hymn's overarching themes of divine guidance, inspiration, and grace. More specifically, the text, traditionally attributed to the Frankish monk Rabanus Maurus OSB (c.776–856), expresses a longing for the Holy Spirit's presence, asking for enlightenment and strength. The structure consists of six verses and a doxology, which together reflect the 'sevenfold gifts of grace'. The sixth verse is sung in a freely composed version by George Malcolm, the legendary Master of Music at Westminster Cathedral from 1947–1959.

The liturgy continues with a Versicle *Loquebantur variis linguis* and Response *Magnalia Dei*, that is given here in the more extended version of the same text by Thomas Tallis. This rich, seven-part setting, with plainsong lines interwoven throughout, numerous 'false relations' (accidental dissonances arising from the part-writing) and glorious imitative counterpoint, creates an effect that reflects the multiple languages spoken by the apostles in

Acts 2. We are unsure of exactly when *Loquebantur* was written; Tallis composed over the turbulent decades of the Reformation and Counter-Reformation, proving himself a master of setting both English and Latin texts, so it is tempting to suggest that he may have had a particular attachment to these words.

The Magnificat, or Cantic of the Blessed Virgin Mary, forms the heart of Vespers, and the altar is incensed whilst the choir sings. It is framed here by the Pentecost antiphon, *Hodie completi sunt dies Pentecostes* ('Today the days of Pentecost are fulfilled') that celebrates the fulfilment of the promise of the Holy Spirit. Set in mode I, the antiphon links the Spirit's transforming power to the Blessed Virgin Mary's song of praise, also reminding us of her presence amongst the apostles as described in Acts 1. The *Magnificat primi toni* by Tomás Luis de Victoria, published in Venice in 1576, alternates plainchant (odd) and polyphonic (even) verses to great effect. The polyphonic sections are richly textured, employing smooth, interwoven vocal lines with the fervent

harmonic coloration so characteristic of Victoria's style. The increased, six-part scoring of the final verse brings a surging, passionate intensity that longs for the repeat of the antiphon.

A short Collect encapsulating the themes of Pentecost is followed by the motet *Factus est repente* by Gabriel Jackson. This piece was commissioned by the family of a Westminster Cathedral chorister in gratitude for his five years in the choir, and first performed in 2014. With text taken from the Communion antiphon of the Mass, the work offers a fresh perspective on the theme of the Holy Spirit's transformative presence, bringing a modern voice to the ancient Pentecost story. Scored for unaccompanied choir, it explores dynamic contrasts and layered textures, often moving between dense harmonies and moments of clarity, and makes great play of reflecting the multiplicity of voices and languages described in the Pentecost narrative. Jackson's skilful use of dissonance and consonance heightens the emotional impact, with soaring melodies that

create a sense of uplift and mystery, characteristic of the text's vivid imagery.

The prayer, *Benedicamus Domino* ('Let us bless the Lord') and the response, *Deo gratias* ('Thanks be to God'), bring the liturgy to a close, and this is followed by the Marian antiphon, *Regina caeli*, which is sung throughout the Easter season. The gravity of the feast invites a concluding, declamatory flourish: Howells' *Regina caeli* is the third of the *Four Anthems of the Blessed Virgin Mary* that were written for the Choir of Westminster Cathedral and Richard Runciman Terry (Master of Music 1901–1924) in 1915. Scored for two antiphonal choirs, it is an early example of Howells' striking approach to voices, text and harmony, the latter clearly influenced by Vaughan Williams. The two choirs join forces in a homophonic and harmonic *tour de force* at the crucial *Resurrexit, sicut dixit, Alleluia* ('he is risen, as he said, Alleluia'), before receding to a mood of prayerful supplication as the Blessed Virgin is asked to intercede on our behalf.

The beautifully organic nature of the *Prélude, Adagio et Choral varié sur le theme du 'Veni Creator'* of Maurice Duruflé belies its genesis. The third movement was actually the first of the triptych to be composed, and dates from 1926, making it a terrific standalone piece. In 1930, the composer decided to enter the composition competition run by the new association of *Les Amis de l'Orgue*, but the rules specified a three-movement work, and Duruflé's winning offering saw a *Prelude* and *Adagio* added to the Variations. This final movement opens with a full, majestic statement of the Office Hymn sung earlier. Three short variations then follow, before a vigorous toccata invokes the wind and flame of Pentecost. The dramatic conclusion presents the plainchant 'Amen' under an all-consuming whirlwind of notes that then merge into a truly mesmerising final cadence.

SIMON JOHNSON



The grand organ of Westminster Cathedral during a recording session

TEXTS & TRANSLATIONS

- 1 Deus, in adiutorium
meum intende. Domine,
ad adiuuandum me festina.
Gloria Patri, et Filio,
et Spiritui Sancto:
Sicut erat in principio, et nunc,
et semper, et in sæcula
sæculorum. Amen. Alleluia.
- O God, come to my aid.
O Lord, make haste to help me.
Glory be to the Father,
and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now,
and ever shall be,
world without end. Amen. Alleluia.*
- 2 Dum complerentur dies
Pentecostes, erant omnes
pariter dicentes, alleluia.
- When the days of Pentecost were
drawing to a close, they were all with one
accord, saying, alleluia.*
- Dixit Dominus Domino meo:
sede a dextris meis.
Donec ponam inimicos tuos,
scabellum pedum tuorum.
Virgam virtutis tuæ emittet
Dominus ex Sion:
dominare in medio
inimicorum tuorum.
Tecum principium
in die virtutis tuæ
- The Lord's revelation to my Master:
'Sit on my right:
your foes I will put
beneath your feet.'
The Lord will wield from Sion
your sceptre of power:
rule in the midst
of all your foes.
A prince from the
day of your birth*

in splendoribus sanctorum:
ex utero ante
luciferum genui te.
Iuravit Dominus
et non pænitebit eum:
Tu es sacerdos in æternum
secundum ordinem
Melchisedech.
Dominus a dextris tuis,
confregit in die iræ suæ
reges.
Iudicabit in nationibus,
implebit ruinas:
conquassabit capita
in terra multorum.
De torrente
in via bibet:
propterea exaltabit caput.
Gloria Patri, et Filio,
et Spiritui Sancto:
Sicut erat in principio, et nunc,
et semper, et in sæcula
sæculorum. Amen.

*on the holy mountains;
from the womb before the
dawn I begot you.
The Lord has sworn an oath
he will not change.
'You are a priest for ever,
a priest like
Melchizedek of old.'
The Master standing at your right
hand will shatter kings
in the day of his wrath.
He, the Judge of the nations,
will heap high the bodies;
heads shall be shattered
far and wide.
He shall drink from the stream
by the wayside and therefore he shall lift
up his head.
Glory be to the Father, and to the
Son, and to the Holy Spirit.
As it was in the beginning, is now,
and ever shall be,
world without end. Amen.*

- 3 Spiritus Domini replevit orbem terrarum, alleluia. *The Spirit of the Lord has filled the whole world, alleluia.*
- Confitebor tibi, Domine, in toto corde meo: in consilio iustorum et congregatione. *I will thank the Lord with all my heart in the meeting of the just and their assembly.*
- Magna opera Domini: exquisita in omnes voluntates eius. *Great are the works of the Lord; to be pondered by all who love them. Majestic and glorious*
- Confessio et magnificentia opus eius: et iustitia eius manet in sæculum sæculi. *his work, his justice stands firm for ever.*
- Memoriam fecit mirabilium suorum, misericors et miserator Dominus: escam dedit timentibus se. *He makes us remember his wonders. The Lord is compassion and love. He gives food to those who fear him; keeps his covenant ever in mind.*
- Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo: *He has shown his might to his people by giving them the lands of the nations.*
- Ut det illis hæreditatem gentium: opera manuum eius veritas et iudicium. *His works are justice and truth:*

- Fidelia omnia mandata eius; confirmata in sæculum sæculi facta in veritate et æquitate. *his precepts are all of them sure, standing firm for ever and ever: they are made in uprightness and truth.*
- Redemptionem misit populo suo: mandavit in æternum testamentum suum. *He has sent deliverance to his people and established his covenant for ever.*
- Sanctum et terribile nomen eius: initium sapientiæ timor Domini. *Holy his name, to be feared. To fear the Lord is the first stage of wisdom; all who do so prove themselves wise.*
- Intellectus bonus omnibus facientibus eum: laudatio eius manet in sæculum sæculi. *His praise shall last forever!*
- Gloria Patri, et Filio, et Spiritui Sancto: *Glory be to the Father, and to the Son, and to the Holy Spirit.*
- Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. *As it was in the beginning, is now and ever shall be, world without end. Amen.*
- 4 Repleti sunt omnes Spiritu Sancto, et cœperunt loqui, alleluia. *They were all filled with the Holy Spirit, and they began to speak, alleluia.*
- Beatus vir qui timet Dominum: *Happy the man who fears the Lord,*

in mandatis eius
volet nimis.
Potens in terra erit semen eius:
generatio rectorum
benedicetur.
Gloria et divitiæ in domo eius:
et iustitia eius manet
in sæculum sæculi.
Exortum est in tenebris
lumen rectis:
misericors et miserator et iustus.
Iucundus homo
qui miseretur et commodat,
disponet sermones suos
in iudicio:
quia in æternum
non commovebitur.
In memoria æterna erit iustus:
ab auditione mala non timebit.
Paratum cor eius
sperare in Domino,
confirmatum est cor eius:
non commovebitur
donec despiciat inimicos suos.

*who takes delight
in all his commands.
His sons will be powerful on earth; the
children of the upright
are blessed.
Riches and wealth are in his house;
his justice stands firm
for ever.
He is a light in the darkness
for the upright:
he is generous, merciful and just.
The good man
takes pity and lends,
he conducts his affairs
with honour.
The just man will
never waver:
he will be remembered for ever.
He has no fear of evil news;
with a firm heart
he trusts in the Lord.
With a steadfast heart
he will not fear;
he will see the
downfall of his foes.*



Dispersit, dedit pauperibus:
iustitia eius manet
in sæculum sæculi:
cornu eius exaltabitur in gloria.
Peccator videbit et irascetur,
dentibus suis fremet et tabescet:
desiderium peccatorum
peribit.
Gloria Patri, et Filio,
et Spiritui Sancto:
Sicut erat in principio, et nunc,
et semper, et in sæcula
sæculorum. Amen.

*Open-handed, he gives to the poor; his
justice stands
firm for ever.
His beard will be raised in glory.
The wicked man sees and is angry,
grinds his teeth and fades away;
the desire of the wicked
leads to doom.
Glory be to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now
and ever shall be,
world without end. Amen.*

5 Fontes, et omnia quæ moventur
in aquis, hymnum dicite Deo,
alleluia.

*O you fountains, and all that move in
the waters, sing a hymn to God,
alleluia.*

Laudate pueri Dominum:
laudate nomen Domini.
Sit nomen Domini
benedictum, ex hoc nunc
et usque in sæculum.
A solis ortu
usque ad occasum,

*Praise, O servants of the Lord,
praise the name of the Lord!
May the name of the Lord
be blessed both now
and for evermore!
From the rising of the sun
to its setting*

laudabile nomen Domini.
Excelsus super omnes gentes
Dominus,
et super cælos gloria eius.
Quis sicut Dominus, Deus
noster, qui in altis habitat,
et humilia
respicit
in cælo et in terra?
Suscitans a terra inopem,
et de stercore
erigens pauperem.
Ut collocet eum cum
principibus,
cum principibus populi sui.
Qui habitare facit sterilem
in domo,
matrem filiorum lætantem.
Gloria Patri, et Filio,
et Spiritui Sancto:
Sicut erat in principio, et nunc,
et semper, et in sæcula
sæculorum. Amen.

*praised be the name of the Lord!
High above all nations
is the Lord,
above the heavens his glory.
Who is like the Lord, our God,
who has risen on high to his throne
yet stoops from the heights to look down,
to look down upon
heaven and earth?
From the dust he lifts up the lowly, from
his misery
he raises the poor
to set them in the company
of princes,
yes, with the princes of his people.
To the childless wife
he gives a home and
gladdens her heart with children.
Glory be to the Father, and to the Son,
and to the Holy Spirit.
As it was in the beginning, is now and
ever shall be,
world without end. Amen.*

6 Loquebantur variis linguis
apostoli magnalia Dei,
alleluia, alleluia, alleluia.

In exitu Israel de Ægypto,
domus Iacob
de populo barbaro.
Facta est Iudæa sanctificatio
eius, Israel potestas eius.
Mare vidit, et fugit:
Iordanis conversus est retrorsum.
Montes exultaverunt ut arietes:
et colles sicut agni ovium.
Quid est tibi mare quod fugisti?
et tu Iordanis, quia conversus es
retrorsum?
Montes exultastis
sicut arietes,
et colles sicut agni ovium?
A facie Domini mota est
terra, a facie Dei Iacob.
Qui convertit petram
in stagna aquarum,
et rupem in fontes aquarum.
Non nobis, Domine,

*The apostles spoke in many languages
of the great works of God,
alleluia, alleluia, alleluia.*

*When Israel came forth from Egypt,
Jacob's sons
from an alien people
Judah became the Lord's temple,
Israel became his kingdom.
The sea fled at the sight:
the Jordan turned back on its course,
the mountains leapt like rams
and the hills like yearling sheep.
Why was it, sea, that you fled,
that you turned back, Jordan,
on your course?
Mountains, that you
leapt like rams;
hills, like yearling sheep?
Tremble, O earth, before the Lord,
in the presence of the God of Jacob,
who turns the rock into
a pool and flint into
a spring of water.
Not to us, Lord,*

non nobis: sed nomini
tuo da gloriam.
Super misericordia tua
et veritate tua:
nequando dicant gentes:
Ubi est Deus eorum?
Deus autem noster in caelo:
omnia quaecumque voluit,
fecit.
Simulacra gentium
argentum et aurum,
opera manuum hominum.
Os habent
et non loquentur:
oculos habent
et non videbunt.
Aures habent,
et non audient:
nares habent,
et non odorabunt.
Manus habent,
et non palpabunt
pedes habent,
et non ambulabunt:

*not to us, but to your name
give the glory
for the sake of your love
and your truth,
lest the heathen say:
'Where is their God?'
But our God is in the heavens;
he does whatever
he wills.
Their idols are
silver and gold,
the work of human hands.
They have mouths
but they cannot speak;
they have eyes
but they cannot see;
they have ears
but they cannot hear;
they have nostrils
but they cannot smell.
With their hands
they cannot feel;
with their feet
they cannot walk.*



non clamabunt
in gutture suo.
Similes illis fiant
qui faciunt ea:
et omnes qui
confidunt in eis.
Domus Israel
speravit in Domino:
adiutor eorum
et protector eorum est.
Domus Aaron
speravit in Domino:
adiutor eorum
et protector eorum est.
Qui timent Dominum
speraverunt in Domino:
adiutor eorum
et protector eorum est.
Dominus memor fuit nostri:
et benedixit nobis.
Benedixit domui Israel:
benedixit domui Aaron.
Benedixit omnibus qui
timent Dominum,

*No sound comes
from their throats.
Their makers will come
to be like them
and so will all who
trust in them.
Sons of Israel,
trust in the Lord;
he is their help
and their shield.
Sons of Aaron,
trust in the Lord;
he is their help
and their shield.
You who fear him,
trust in the Lord;
he is their help
and their shield.
He remembers us,
and he will bless us;
he will bless the sons of Israel.
He will bless the sons of Aaron.
The Lord will bless
those who fear him,*

pusillis cum maioribus.
Adiciat Dominus super vos:
super vos, et super filios vestros.
Benedicti vos a Domino,
qui fecit cælum et terram.
Cælum cæli Domino:
terram autem dedit
filiis hominum.
Non mortui laudabunt
te Domine:
neque omnes qui
descendunt in infernum.
Sed nos qui vivimus
benedicimus Domino,
ex hoc nunc
et usque in sæculum.
Gloria Patri, et Filio,
et Spiritui Sancto:
Sicut erat in principio,
et nunc, et semper, et in sæcula
sæculorum. Amen.

7 Dum completerentur dies
Pentecostes, erant omnes
pariter dicentes, alleluia.

*the little no less than the great:
to you may the Lord grant increase,
to you and all your children.
May you be blessed by the Lord,
the maker of heaven and earth.
The heavens belong to the Lord
but the earth he has
given to men.
The dead shall not
praise the Lord,
nor those
who go down into the silence.
But we who live
bless the Lord,
now and
for ever.
Glory be to the Father, and to the
Son, and to the Holy Spirit.
As it was in the beginning,
is now and ever shall be,
world without end. Amen.*

*When the days of Pentecost
were drawing to a close, they were all
together, saying, alleluia.*

Et subito factus est sonus
de cælo, alleluia.
Tamquam spiritus vehementis
et replevit totam domum,
alleluia.
Dum ergo essent in unum
discipuli congregati propter
metum Iudæorum, sonus
repente de cælo venit super eos
tamquam spiritus vehementis
et replevit totam domum,
alleluia.

8 Veni Creator Spiritus,
mentes tuorum visita,
imple superna gratia
quæ tu creasti pectora.

Qui diceris Paraclitus,
altissimi donum Dei,
fons vivus, ignis, caritas,
et spiritalis unctio.

Tu septiformis munere,
digitus paternæ dexteræ,
Tu rite promissum Patris,

*And suddenly there came a sound from
heaven, alleluia.
As of a mighty rushing wind
and it filled the whole house,
alleluia.
When therefore the disciples
were gathered together for fear of
the Jews suddenly a sound came upon
them from heaven,
like a mighty rushing wind,
and it filled the whole house,
alleluia.*

*Come, Holy Spirit, Creator blest,
and in our souls take up your rest;
come with your grace and heavenly aid
to fill the hearts which you have made.*

*O Comforter, to you we cry,
O heavenly gift of God most high,
O fount of life and fire of love,
and sweet anointing from above.*

*You in sevenfold gifts are known;
you, finger of God's band, we own;
you, promise of the Father, who*

sermone ditans guttura.

Accende lumen sensibus:
infunde amorem cordibus:
infirma nostri corporis
virtute firmans perpeti.

Hostem repellas longius,
pacemque dones protinus:
ductore sic te prævio
vitemus omne noxium.

Per te sciamus da Patrem,
noscamus atque Filium;
Teque utriusque Spiritum
credamus omni tempore.

Deo Patri sit gloria,
et Filio, qui a mortuis
surrexit, ac Paraclito,
in sæculorum sæcula.
Amen.

- 9 Loquebantur variis linguis
apostoli, alleluia,
magnalia Dei, alleluia.
Repleti sunt omnes

do the tongue with power imbue.

*Kindle our senses from above,
and make our hearts overflow with love;
with patience firm and virtue high
the weakness of our flesh supply.*

*Far from us drive the foe we dread,
and grant to us your peace instead;
so shall we not, with you for guide,
turn from the path of life aside.*

*O may your grace on us bestow
the Father and the Son to know; and
you, through endless times confessed
of both the eternal Spirit blest.*

*Now to the Father and the Son,
who rose from death, be glory given,
with you, Paraclete, henceforth
by all in heaven and on earth.
Amen.*

*The apostles were speaking
in different tongues, alleluia,
of the great works of God, alleluia.
They were all filled with*

Spiritu Sancto,
et cœperunt loqui
magnalia Dei, alleluia.
Gloria Patri
et Filio,
et Spiritui Sancto.
Alleluia.

- 10 Hodie completi sunt
dies Pentecostes, alleluia;
hodie Spiritus Sanctus in igne
discipulis apparuit,
et tribuit eis
charismatum dona,
misit eos in universum mundum
predicare et testificari;
qui crediderit et
baptizatus fuerit
salvus erit, alleluia.

Magnificat: anima mea
Dominum.
Et exsultavit spiritus meus:
in Deo salutari meo.
Quia respexit humilitatem

*the Holy Spirit,
and they began to speak of
the great works of God, alleluia.
Glory be to the Father
and to the Son,
and to the Holy Spirit.
Alleluia.*

*On this day are the days of
Pentecost completed, alleluia;
this day the Holy Spirit appeared
to the disciples as fire
and bestowed
charismatic gifts upon them;
he sent them into the whole world
to preach and bear witness:
whosoever believes and
is baptised
shall be saved, alleluia.*

*My soul glorifies
the Lord.
My spirit rejoices
in God my Saviour.
He looks on his servant*

ancillæ suæ:	<i>in her lowliness;</i>
ecce enim ex hoc beatam me	<i>henceforth all ages</i>
dicent omnes generationes.	<i>will call me blessed.</i>
Quia fecit mihi magna	<i>The Almighty works marvels</i>
qui potens est:	<i>for me.</i>
et sanctum nomen eius.	<i>Holy his name!</i>
Et misericordia eius a progenie	<i>His mercy is from age to age,</i>
in progenies:	<i>on those who fear him.</i>
timentibus eum.	<i>He puts forth his</i>
Fecit potentiam in brachio suo:	<i>arm in strength:</i>
dispersit superbos	<i>and scatters the</i>
mente cordis sui.	<i>proud-hearted.</i>
Deposuit potentes	<i>He casts the mighty</i>
de sede:	<i>from their thrones:</i>
et exaltavit humiles.	<i>and raises the lowly.</i>
Esurientes implevit bonis:	<i>He fills the starving with good things,</i>
et divites dimisit inanes.	<i>sends the rich away empty.</i>
Suscepit Israel puerum suum:	<i>He protects Israel, his servant,</i>
recordatus misericordiæ suæ.	<i>remembering his mercy.</i>
Sicut locutus est	<i>The mercy promised</i>
ad patres nostros:	<i>to our fathers,</i>
Abraham, et semini eius	<i>to Abraham and his sons</i>
in sæcula.	<i>forever.</i>
Gloria Patri	<i>Glory be to the Father,</i>
et Filio:	<i>and to the Son,</i>



et Spiritui Sancto.	<i>and to the Holy Spirit.</i>
Sicut erat in principio	<i>As it was in the beginning,</i>
et nunc et semper	<i>is now, and ever shall be,</i>
et in sæcula sæculorum.	<i>world without end.</i>
Amen.	<i>Amen.</i>

- | | | |
|----|--|---|
| 11 | <p>Ÿ. Dominus vobiscum.
 R̄. Et cum spiritu tuo.</p> | <p>Ÿ <i>The Lord be with you.</i>
 R̄. <i>And with your spirit.</i></p> |
|----|--|---|

Oremus.	<i>Let us pray.</i>
Deus,	<i>O God,</i>
qui hodierna die	<i>who on this day</i>
corda fidelium	<i>taught the hearts of your faithful</i>
Sancti Spiritus	<i>by the light of the Holy Spirit,</i>
illustratione docuisti:	<i>grant that by the gift of the same</i>
da nobis in eodem Spiritu	<i>Spirit we may be always</i>
recta sapere, et de eius semper	<i>truly wise and ever rejoice</i>
consolatione gaudere.	<i>in his consolation.</i>
Per Dominum nostrum	<i>Through our Lord</i>
Iesum Christum, Filium tuum,	<i>Jesus Christ, your Son,</i>
qui tecum vivit et regnat in	<i>who lives and reigns with</i>
unitate Spiritus Sancti, Deus,	<i>you and the Holy Spirit,</i>
per omnia sæcula sæculorum.	<i>God, for ever and ever.</i>
Amen.	<i>Amen.</i>

- | | | |
|----|---|---|
| 12 | <p>Factus est repente
 de cælo sonus,</p> | <p><i>Suddenly there came
 a sound from heaven,</i></p> |
|----|---|---|

tamquam advenientis spiritus
vehementis ubi erant sedentes,
alleluia;
et repleti sunt omnes
Spiritu Sancto,
loquentes
magnalia Dei,
alleluia, alleluia.

- 13 *Ÿ.* Dominus vobiscum.
Ŕ. Et cum spiritu tuo
Ÿ. Benedicamus Domino.
Ŕ. Deo gratias.

Fidelium animæ
per misericordiam Dei
requiescant in pace. Amen.

- 14 Regina cæli,
lætare, alleluia.
Quia quem
meruisti portare,
alleluia,
resurrexit,
sicut dixit, alleluia.
Ora pro nobis
Deum, alleluia.

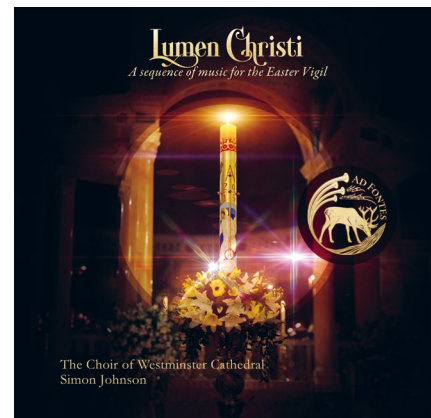
*as of a mighty wind
coming where they were sitting,
alleluia;
and they were all filled
with the Holy Spirit,
speaking of the wonderful
works of God,
alleluia, alleluia.*

- Ÿ The Lord be with you.
Ŕ. And with your spirit.
Ÿ Let us bless the Lord.
Ŕ. Thanks be to God.*

*May the souls of the faithful
through the mercy of God
rest in peace. Amen.*

*O queen of heaven,
rejoice, alleluia.
For he whom you
did merit to bear,
alleluia,
has risen
as he said, alleluia.
Pray for us
to God, alleluia.*

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The Choir of Westminster Cathedral during a recording session in the apse

THE CHOIR OF WESTMINSTER CATHEDRAL

Westminster Cathedral Choir is acclaimed as one of the world's great choirs. Since its foundation in 1901, the Choir has occupied a unique and enviable position at the forefront of English church music, not least because of the groundbreaking work of Sir Richard Terry, who revived the great works of the English and continental Renaissance composers. Innovation continued under George Malcolm who pioneered the development of the choir's sound along continental lines, resulting in a choir that was truly revolutionary in both what and how it sang. The choir continues these traditions today, and it remains the only Catholic cathedral choir in the world to sing daily Mass and Vespers. More recent Masters of Music have included Colin Mawby, Sir Stephen Cleobury, David Hill, James O'Donnell, Martin Baker and, since September 2021, Simon Johnson.

The choir's reputation is ever-expanding and it continues

to reach new audiences through its series of acclaimed recordings. In 1998 the choir was awarded the Gramophone Awards for 'Best Choral Recording of the Year' and 'Record of the Year' for the performance of Frank Martin's *Messe* and Pizzetti's *Requiem*.

The choir has a history of commissioning and performing new music, famous examples being Britten's *Missa brevis* for boys' voices, the *Mass in G minor* by Vaughan Williams and compositions by Wood, Holst and Howells. Within the last decade the choir has commissioned new Masses from Sir James MacMillan, Sir Peter Maxwell Davies, Judith Bingham, Sir John Tavener, Matthew Martin and Sir Stephen Hough, all of which were first performed in the context of the regular liturgies at Westminster Cathedral.

Westminster Cathedral Choir features frequently on radio and television. When its busy liturgical schedule permits, it takes its music further afield. In addition to regular concerts around the UK, recent tours have included Hungary, Norway, Germany, Belgium, Italy and the USA.



TREBLE

Alastair Black
Ewan Christian
Elie de Juglart
Dean Fernandes
Milo Harland
Henry Harland
Agostino-Nelson Leotta
Alex Palamarchuk
Noah Parra Gomes
Leo Roberts
Zak Roberts
Finn Shields
Ethan Tairo
Eddy Thompson

ALTO

Joseph Bento
Christian Hammond
Dominic Padgham

Edward McMullan
Matthew Farrell
David Gould

TENOR

Nicholas Keay
Thomas Castle
Edward Woodhouse
Tom Robson
Samuel Jenkins
Henry Laird
David de Winter

BASS

Michael Hickman
Daniel Tate
Alexander Hopkins
David Le Prevost
Ben Beurklian Carter



SIMON JOHNSON

Simon Johnson became Master of Music at Westminster Cathedral in September 2021, following thirteen years at St Paul's Cathedral. Described by Gramophone magazine as 'A brilliant and sensitive musician', he was involved in all of the national occasions that took place at St Paul's, and an active recital schedule takes him regularly to the USA and to many of the great venues in Europe, including a Royal Festival Hall debut in 2017. At Westminster he directs the world famous choir in concerts, tours, recordings and in the daily Opus Dei. He has performed with groups such as the LSO, RPO, City of London Sinfonia, and The Sixteen, recorded for Decca, Coro, Hyperion and Chandos, been published by OUP and Peters, collaborated with NASA and the International Space Station, and also worked on the Oscar-winning soundtrack for *The Grand Budapest Hotel*. His most recent recording, *B-A-C-H Anatomy of a motif*, has attracted widespread critical acclaim.

PETER STEVENS

Peter Stevens is Assistant Master of Music at Westminster Cathedral. Born in Lancashire in 1987, he was educated at Chetham's School of Music, subsequently holding organ scholarships at Manchester Cathedral, St George's Chapel, Windsor Castle, and King's College, Cambridge. He came to Westminster Cathedral in 2010, taking up his present position the following year. In addition to accompanying the Cathedral Choir in their daily services, recordings and concerts, he has given solo recitals across the UK and Europe. In 2013 Peter became Director of the Schola Cantorum of the Edington Festival, following three years as Festival Organist. His teachers have included Thomas Trotter, David Briggs, and Colin Walsh.





*Recorded at WESTMINSTER CATHEDRAL,
24–25, 29 June & 2 July 2024*

Recording Engineer DAVID HINITT

Recording Producer ADRIAN PEACOCK

Executive Producer MATTHEW SEARLES

Booklet Proofreader AARON KIELY

*Front illustration: The Holy Spirit descending on the apostles in stained glass
(Sanctuary, Buckfast Abbey)*

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VENI CREATOR SPIRITUS

Second Vespers of the Solemnity of Pentecost

The Choir of Westminster Cathedral

Simon Johnson *director* | Peter Stevens *organ*

Pentecost, the foundational moment of the creation of the Church, was an overpowering spectacle marked by mighty wind and tongues of fire, by which the apostles were filled with the Holy Spirit and set out upon their universal mission of evangelisation to all peoples. In this album, the Choir of Westminster Cathedral demonstrates the majesty and glory of this story anew through their performance of the psalms and chants appointed for the celebration of Vespers at the end of this day. The ancient texts of this feast are also adorned with choral settings by Palestrina, Tallis and Victoria, exemplifying the polyphony for which this choir is renowned, as well as through a contemporary composition by Gabriel Jackson. The album concludes with Herbert Howells' imposing setting of *Regina celi* and Maurice Duruflé's thunderous organ work based on the famous Vespers hymn *Veni Creator Spiritus*.



Total running time: 73' 28

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