

East London Chorus
and
London Concord Singers

Conductor Jessica Norton

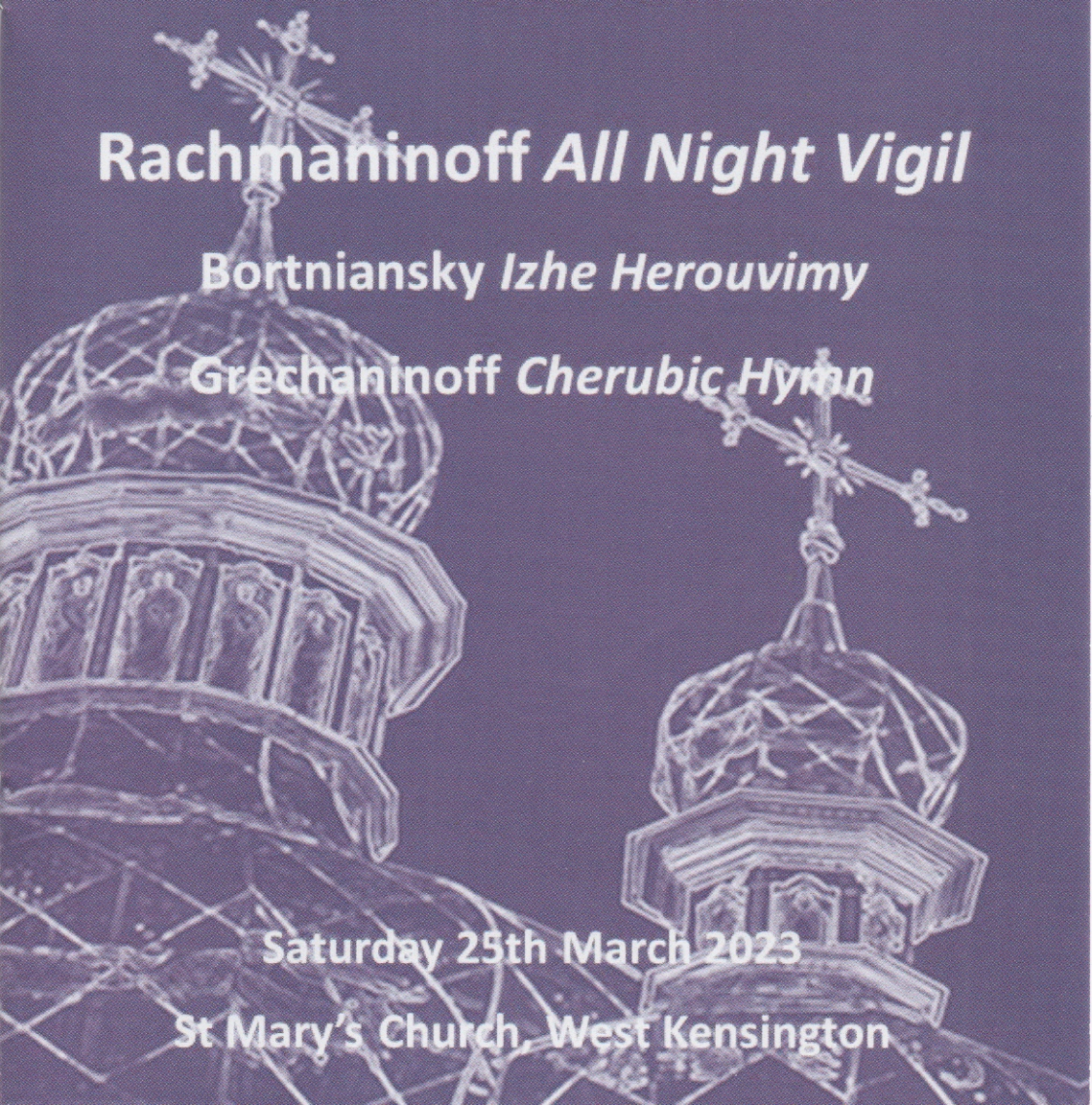
Rachmaninoff *All Night Vigil*

Bortniansky *Izhe Herouvimy*

Grechaninoff *Cherubic Hymn*

Saturday 25th March 2023

St Mary's Church, West Kensington



Two settings of the Cherubic Hymn

from Cherubic Hymns Nos 1-7, No 7
Dmitri S Bortniansky (1751—1825)
East London Chorus

from The Liturgy of St. John Chrysostom #2, Op. 29 No. 6
Alexander Gretchaninoff (1864-1956)
London Concord Singers

Izhe kheruvimī taino obrazuyusche, i zhiotovoryaschei Troitsye trisyatuyu pyesn' pripyevayusche.	<i>We who in a figure answer to the Cherubim, And join with them in singing the Trisagion to the life-giving Trinity</i>
Fsyakoye nīnye zhityescoye otlozhim' popyechenyiye. Amin'.	<i>Let us now lay aside all the cares of this earthly life. Amen.</i>
Yako da tsarya fsyech padīmyem, padīmyem, Angyelskimi nyevidemo dorinosima chinmi. Allilua	<i>For we now receive the Monarch, invisibly escorted by all the ranks of angels. Alleluia.</i>

All-Night Vigil (Vespers), Opus 37

Sergey Rachmaninoff (1873 - 1943)

As his recordings conclusively demonstrate, Rachmaninoff was one of the very greatest of pianists, who enjoyed a hugely successful international solo career after his emigration to America in 1917. However, it is as a composer that we now remember him, and though his popular reputation rests on just a handful of works - principally the second symphony, the second and third piano concertos and the *Rhapsody on a theme of Paganini* - in fact his output was extensive and wide-ranging. Although his choral music comprises just three major works - the *Liturgy of St John Chrysostom* (1910), the choral symphony *The Bells* (1913) and the *All-Night Vigil* (1915) - all are of the very finest quality.

Rachmaninoff was not satisfied with his *Liturgy of St John Chrysostom*, and so five years later embarked upon another sacred work - a setting of the All-Night Vigil, commonly referred to as 'Rachmaninoff's Vespers'. This is a somewhat misleading title since the All-Night Vigil actually comprises four services altogether: Vespers, Matins, Lauds and Prime.

The Russian Orthodox Church marks the liturgical day from one sunset to the next, and so Sunday services actually begin on Saturday evening with Vespers and continue through the night until Sunday morning, when Matins, Lauds and Prime are celebrated.

The *Vigil* was composed early in 1915. From the outset it was recognised as a masterpiece of choral writing, and one of the pinnacles of Russian Orthodox church music. The text is written in Old Church Slavonic which was, and remains, the liturgical language of the Russian Orthodox Church. There is no reason why the piece should not be performed during a service, but its technical difficulty and large scale place it beyond the scope of all but the most able choirs, suggesting that it was intended for concert rather than liturgical use, though Rachmaninoff himself made no pronouncement on this point.

Although he was not a practising Christian, Rachmaninoff held in high regard the poetry, music and traditions of the Orthodox Church, in much the same way that in this country Vaughan Williams, a self-confessed agnostic, was repeatedly inspired by the traditions of the Anglican Church. And just as Vaughan Williams was seeking to re-connect English music to its ancient roots after a lengthy period of Austro-German dominance, so too Rachmaninoff, in his choral music at least, rejected the German and Italian musical influences of the previous two centuries. Following the lead set by Tchaikovsky in his 1882 *Vespers*, he turned for inspiration to the early Russian Church's traditional chants. The entire piece appears to be based on authentic Orthodox chants, but in only nine of the fifteen movements are these genuine; in the other movements Rachmaninoff created his own chant-like melodies, and these he described as 'conscious counterfeits'.

Rachmaninoff's immensely varied and imaginative vocal scoring, much of it for at least eight parts, is one of the most striking features of the *Vigil*, and has aptly been described as 'choral orchestration'. He employs a number of techniques to achieve these extraordinary sonorities, including the judicious choice of solo voices, small groups or the full chorus; a wide dynamic range, from hushed *pianissimos* to full-blooded triple-*fortes*; the careful placing of the voices in high, middle or low registers. Perhaps the two techniques most obviously borrowed from orchestral writing are the way in which all sections of the choir, including the basses, are regularly given important melodic leads, sometimes doubled at the octave to give a different colouring; and the spacing of the harmonies, from simple, closely-written four part chords to rich, multi-divisional ones covering nearly four octaves, very much as strings would be orchestrated. Rachmaninoff's melodic style, though, is very different from the lush romanticism of his great orchestral works; listeners expecting soaring, expansive tunes are likely to be disappointed. Because his melodic lines grow out of Orthodox chants, they move either in steps or small intervals, and despite the grand scale of the work as a whole, this imparts a very personal and intimate dimension to the music.

After the 1917 revolution all church music was suppressed, and the *Vigil* was then only rarely heard. It was not until the 1960s that it became known in the West. After the first performance Rachmaninoff commented, 'Even in my dreams I could not have imagined that I would write such a work.' As we listen to this extraordinary, magnificent piece of music, it becomes apparent why he made such a remark.

Programme note ©John Bawden MMus (University of Surrey UK)

1. Priidite, poklonimsya *O come, let us worship*

Priidite, poklonimsya Tsarevi nashemu Bogu. *O come, let us worship God, our King.*
Priidite, poklonimsya i pripadem Khristu *O come let us worship and fall down before*
Tsarevi nashemu Bogu. *Christ, our King and God.*
Priidite, poklonimsya i pripadem Samomu *O come, let us worship and fall down before*
Khristu Tsarevi i Bogu nashemu. *the very Christ, our King and our God.*
Priidite, poklonimsya i pripadem Yemu. *O come, let us worship and fall down before*
Him.

2. Blagoslovi, dushe moya, Gospoda *Bless the Lord, O my soul*

Blagoslovi, dushe moya, Gospoda. *Bless the Lord, O my soul, blessed art thou, O*
Blagosloven yesi, Gospodi. *Lord.*
Gospodi Bozhe moy, vozvelichilsya yesi zelo. *O Lord my God, Thou art very great. Blessed*
Blagosloven yesi, Gospodi. *art thou, O Lord.*
Vo ispovedaniye i v velelepotu obleklsya yesi. *Thou art clothed with honour and majesty.*
Blagosloven yesi, Gospodi. *Blessed art thou, O Lord.*
Na gorakh stanut vodi. Divna dela Tvoya, *The waters stand upon the mountains.*
Gospodi. Posrede gor proydut vodi. Divna *Marvellous are thy works, O Lord. In wisdom*
dela Tvoya, Gospodi Fsya premodristiyu *hast thou made all things.*
sotvoril yesi.
Slava Ti, Gospodj, sotvorifshemu fsya. *Glory to thee, O Lord, who hast created all.*

3. Blazhen muzh *Blessed is the man*

Blazhen muzh, izhe ne ide na sovet *Blessed is the man who walks not in the*
nechestivikh. Alliluya. *counsel of the wicked. Alleluia.*
Yako vest Gospod put pravednikh, i put *For the Lord knows the way of the righteous*
nechestivikh pogibnet. Alliluya. *but the way of the wicked will perish. Alleluia.*
Rabotaite Gospodevi so strakhom i *Serve the Lord with fear and rejoice in him*
raduitesya Yemu s trepetom. Alliluya. *with trembling. Alleluia.*
Blazheni fsi nadeysushchisya Nan. Alliluya. *Blessed are all who take refuge in him.*
Voskresni, Gospodi, spasi mya, Bozhe moy. *Alleluia. Arise, O Lord! Save me, O my God!*
Alliluya. *Alleluia.*
Gospodene est spaseniye, i na lyudekh *Salvation is of the Lord; and thy blessing is*
Tvoikh blagosloveniye Tvoye. Alliluya. *upon thy people. Alleluia.*
Slava Otsu, i Sīnu, i Svyatomu Dukhu, i nīne i *Glory to the Father and to the Son and to the*
prisno i vo veki vekov. Amin'. *Holy Spirit, both now and ever and unto ages*
of ages. Amen.
Alliluya. Slava Tebe, Bozhe. *Alleluia. Glory to thee, O God.*

4. Svete tikhyi *Gladsome light*

Svete tikhyi svyatiya slavī, Bezsmertnago, *Gladsome light of the holy glory of the Father*
Otsa Nebesnago, Svyatago Blazhennago, *Immortal, heavenly, holy, blessed, Jesus*
lisuse Khriste! *Christ.*
Prishedshe na zapad solntsa, videfshe svet *Now that we have come to the setting of the*
vechernii, poyem Otsa, Syna i Svyatago *sun and behold the light of evening, we*
Dukha, Boga! *praise thee, Father, Son and Holy Spirit, God.*
Dostoin yesi vo fsya vremena pet bīti glasī *Thou art worthy at every moment to be*
prepodobnīmi, Sīne Bozhīi, zhīvot dayay, *praised in hymns by reverent voices. O Son of*
temzhe mir Tya slavit. *God, thou art the giver of life; therefore all*
the world glorifies thee.

5. Nīne otpushchayeshi *Lord, now lettest thou thy servant*

Nīne otpushchayeshi raba Tvoego, Vladīko, *Lord, now lettest thou thy servant depart in*
po glagolu Tvoyemu s mirom: *peace, according to thy Word.*
Yako videsta ochi moi spaseniye Tvoye, yezhe *For mine eyes have seen thy salvation which*
yesi ugotoval pred litsem fsekhn lyudey, *thou hast prepared before the face of all*
people.
svet vo otkrovenie yazikov, i slavu lyudey *A light to lighten the Gentiles and the glory of*
Tvoikh Izrailya. *thy people, Israel.*

6. Bogoroditse devo, raduisya *Rejoice O Virgin*

Bogoroditse devo, raduisya, *Rejoice O Virgin, birth-giver of God,*
Blagodatnaya Mariye, Gospot' s Toboyu. *Mary full of grace, the Lord is with thee.*
Blagoslovenna Ty v zhenakh, *Blessed art thou among women,*
i blagosloven plod chreva Tvoyego, *and blessed is the fruit of thy womb,*
yako Spasa rodila yesi dush nashikh. *for thou hast borne the Saviour of our souls.*

7. Shestopsalmiye *Verses before the Six Psalms*

Slava v vīshnikh Bogu, i na zemli mir, v *Glory to God in the highest, and on earth*
chelovetsekh blagovoleniye. *peace, goodwill among men.*
Gospodi, ustne moyi otverzeshī, i usta moya *O Lord, open thou my lips and my mouth*
vozvestyat khvalu Tvoyu. *shall proclaim thy praise.*

8. Khvalite imya Gospodne *Praise the Name of the Lord*

Khvalite imya Gospodne. Alliluya.

Khvalite, rabi, Gospoda. Alliluya.

Blagosloven Gospod' ot Siona, zhiviy vo Iyerusaleme. Alliluya.

Ispovedaitesya Gospodevi, yako blag. Alliluya.

Yako v vek milost' Yego. Alliluya.

Ispovedaitesya Bogu nebesnomu. Alliluya.

Yako v vek milost' Yego. Alliluya.

Praise the Name of the Lord. Alleluia.

Praise the Lord, O you his servants. Alleluia.

Blessed be the Lord from Zion, he who dwells in Jerusalem. Alleluia.

O give thanks to the Lord for he is good. Alleluia.

For his mercy endureth for ever. Alleluia.

O give thanks unto the God of heaven. Alleluia.

For his mercy endureth for ever. Alleluia.

9. Blagosloven yesi, Gospodi *Blessed art Thou, O Lord*

Blagosloven yesi, Gospodi, nauchi mya opravdaniem Tvoim.

Angel'skiy sobor udivisya, zrya Tebe v mertvikh vmenifshasya, smertnyuyu zhe, Spase, krepost' razorifsha, i s Soboyu Adama vozdvigsha i ot ada fsya svobozhdsha.

Blagosloven yesi, Gospodi....

Pochto mira s milostivnimi slezami, o uchenitsi, rastvoryayete; blistayaisya vo grobe angel, mironositsam veshchashe: 'Vidite vi grob, i urazumeite: Spas bo vozkrese ot groba.'

Blagosloven yesi, Gospodi....

Zelo rano mironositsi techyakhu ko grobu Tvoyemu ridayushchiya. No predsta k nim Angel, i reche: 'Ridaniya vremya presta ne plachite, vozkresnye zhe apostolom rtsite.'

Blagosloven yesi, Gospodi....

Mironositsi zheni, s miri prishetshiya ko grobu Tvoyemu, Spase, ridakhu. Angel zhe k nim reche, glagolya: 'Chto s mertvimi zhivago pomishlyayete? Yako Bog vo vozkrese ot groba.'

Slava Otsu, i Sīnu, i Svyatomu Dukhu.

Blessed art Thou, O Lord; teach me thy statutes.

The angelic host was filled with awe when it saw thee among the dead. By destroying the power of death, O Saviour, thou didst raise Adam and save all men from hell.

Blessed art thou, O Lord....

'Why do you mingle myrrh with your tears of compassion, O ye women disciples?' cried the radiant angel in the tomb to the myrrh-bearers. 'Behold the tomb and understand: the Saviour is risen from the dead.'

Blessed art thou, O Lord....

Very early in the morning the myrrh-bearers ran lamenting to thy tomb, but an angel came to them and said: 'The time for sorrow has passed. Do not weep, but announce the resurrection to the apostles.'

Blessed art thou, O Lord....

The myrrh-bearers were sorrowful as they neared the tomb but the angel said to them: 'Why do you number the living amongst the dead? Since he is God, He is risen from the tomb.'

Glory to the Father and to the Son and to the Holy Spirit.

Poklonimsya Otsu, i Yego Sīnovi, i Svyatomu Dukhu, Svyatey Troitse vo yedinom sushchestve, s Serafimī zovushche: 'Svyat, svyat, svyat yesi Gospodi.'

I nīne, i prisno, i vo veki vekov. Amin'.

Zhiznodavtsa rozhdshi, grekha, Devo, Adama izbavila yesi. Radost' zhe Yeve v pechali mesto podala yesi: patshiya zhe ot zhizni, k sey napravi, iz Tebe voplotiviyasya Bog i chelovek.

Alliluya. Slava Tebe, Bozhe.

We worship the Father, and his Son, and the Holy Spirit. The Holy Trinity, one in essence. We cry with the seraphim: 'Holy, holy, holy art thou, O Lord.'

Both now and ever and unto ages of ages. Amen.

Since thou didst bear the Giver of Life, O Virgin, thou didst deliver Adam from sin and didst give to Eve joy instead of sadness. The God-man who was born of thee has restored to life those who had fallen from it.

Alleluia. Glory to thee, O God.

10. Voskreseniye Khristovo videfshe *Having beheld the resurrection of Christ*

Voskreseniye Khristovo videfshe, poklonimsya Svyatomu Gospodu Iisusu, edinomu bezgeshnomu.

Krestu Tvoyemu poklanyayemsya, Khriste, i svyatoye voskreseniye Tvoye poyem i slavim: Ti bo yesi Bog nash, razve Tebe inogo ne znayem, imya Tvoye imenuem.

Priidite fsi vernii, poklonimsya svyatomu Khristovu voskreseniyu: se bo priide krestom radost' fsemu miru.

Fsegda blagoslovyashche Gospoda, poyem voskreseniye Yego; raspyatiye bo preterpef, smertiyu smert' razrushī.

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless one.

We venerate thy cross, O Christ, and we hymn and glorify thy holy resurrection, for thou art our God and we know none other than Thee. We call on thy name.

Come, all you faithful, let us venerate Christ's holy resurrection. For behold, through the cross joy has come into all the world.

Ever blessing the Lord, let us praise his resurrection, for by enduring the cross for us he has destroyed death by death.

11. Velichit dusha moya Gospoda *My soul doth magnify the Lord*

Velichit dusha moya Gospoda, i vozvradovasya dukh moy o Bozhe Spase Moyem.

Chestneyshuyu Kheruvim i slavneyshuyu bez sravneniya Serafim, bez istleniya Boga Slova rozhdshuyu, Sushchuyu Bogoroditsu Tya velichayem.

Yako prizre na smireniye rabi Svoeyaya. Se bo otnīne ublazhat Mya fsi rodi.

My soul doth magnify the Lord, and my spirit rejoices in God my Saviour.

More honourable than the cherubim and more glorious beyond compare than the seraphim, without defilement thou gavest birth to God the Word, true Theotokos, we magnify thee.

For he has regarded the lowliness of his handmaiden. For behold, from henceforth all generations shall call me blessed.

Chestneyshuyu Kheruvim ...

Yako sotvori Mne velichiye Sil'niy, i svyato imya Yego, i milost' Yego v rodi rodov boyashchimsya Yego.

Chestneyshuyu Kheruvim ...

Nizlozhī sil'niya so prestol, i voznesse smirenniya. Alchushchiya ispolni blag, i bogatyashchiyasya otpusti tshchi.

Chestneyshuyu Kheruvim ...

Vospriyat Izrailya otroka svoeyego, pomyanuti milosti, yakozhe glagola ko ottsem nashim, Avraamu i semeni yego, dazhe do veka.

Chestneyshuyu Kheruvim ...

More honourable ...

For he that is mighty hath done great things for me and holy is his name, and his mercy is on them that fear him from generation to generation.

More honourable ...

He has put down the mighty from their thrones and has exalted those of low degree; he has filled the hungry with good things and the rich he has sent empty away.

More honourable ...

He has helped his servant Israel, in remembrance of his mercy, as he promised to our forefathers, to Abraham and his seed for ever.

More honourable ...

12. Slavosloviye Velikoye *The Great Doxology*

Slava v vishnikh Bogu, i na zemli mir, v chelovetsekh blagovoleniye.

Khalim Tya, blagoslovim Tya, klanyayem Ti sya, slavoslovim Tya, blagodarim Tya velikiya radi slavi Tvoyeya.

Gospodi, Tsaryu Nebesniy, Bozhe Otche, Fsederzhitelyu. Gospodi, Sine Yedinorodniy, Iisuse Khriste i Svyatiy Dushe.

Gospodi Bozhe, Agnche Bozhiiy, Sine Otech, vzemlyay grekh mira, pomiluy nas:

Vzemlyay grekhi mira, priimi molitvu nashu.

Sedyay odesnuyu Ottsa, pomiluy nas.

Yako Ti yesi yedin svyat, Ti yesi yedin Gospod', Iisus Khristos, f slavu Boga Ottsa. Amin'.

Na fsyak den' blagosloviyu Tya i voskhalyu imya Tvoe vo vek i v vek veka.

Glory to God in the highest and on earth peace, goodwill toward men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord, Heavenly King, God the Father Almighty, O Lord, the only begotten Son, Jesus Christ and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, who takes away the sins of the world, have mercy on us.

Thou who takest away the sins of the world, receive our prayer.

Thou who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day I will bless thee and praise thy name for ever and ever.

Spodobi, Gospodi, v den' sey bez grekha sokhranitsya nam.

Blagosloven yesi, Gospodi, Bozhe Otets nashikh, i khval'no i proslavleno imya Tvoye vo veki. Amin'.

Budi, Gospodi, milost' Tvoja na nas, yakozhe upovakhom na Tya.

Blagosloven yesi, Gospodi, nauchi mya opravdaniem Tvoym.

Gospodi pribezhishche bil yesi nam v rod i rod.

Az rekh: Gospodi, pomiluy mya, istseli dushu moyu, yako sogreshikh Tebe.

Gospodi, k Tebe pribegokh, nauchi mya tvoriti volyu Tvoyu, yako Ti yesi Bog moy, yako u Tebe istochnik zhivotu. Vo svete Tvoem uzrim svet.

Probavi milost' Tvoyu vedushchym Tya.

Svyatiy Bozhe, Svyatiy Krepyi, Svyatiy Bessmertniy, pomiluy nas.

Slava Ottsu i Sīnu i Svyatomu Dukhu, i nine i prisno, i vo veki vekov. Amin'.

13. Dnes' spaseniyе *Today Salvation has Come*

Dnes' spaseniyе miru bist', poyem Voskresshemu iz groba i Nachyal'niku zhizni nasheya: razrushiv bo smertiyu smert', pobedu dade nam i veliyu milost'.

14. Voskres iz groba *Thou didst rise from the tomb*

Voskres iz groba i uzi rasterzal yesi ada, razrushil yesi osuzhdeniye smerti, Gospodi, fsya ot setey vraga izbaviviy, yaviviy zhe Sebe apostolom Tvoim, poslal yesi ya na propoved', i temi mir Tvoi podal yesi fselenney, yedine Mnogomilostive.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art thou, O Lord, God of our fathers, and praised and glorified is thy name forever. Amen

Let thy mercy O Lord, be upon us, as we have set our hope on thee.

Blessed art thou, O Lord, teach me thy statutes.

Lord, thou hast been our refuge from generation to generation.

I said: 'Lord have mercy on me, heal my soul, for I have sinned against thee.

Lord I flee to thee, teach me to do thy will, for thou art my God, for with thee is the fountain of life and in thy light we shall see light.

Continue thy mercy on those who know thee.

Holy God, Holy Might, Holy Immortal, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever and unto ages of ages. Amen.

Today salvation has come to the world. Let us sing to him who rose from the dead, the author of our life. Having destroyed death by death he has given us the victory and great mercy.

Thou didst rise from the tomb and burst the bonds of Hades. Thou didst destroy the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Thou didst show thyself to thine apostles, and didst send them forth to proclaim thee; and through them thou hast granted thy peace to the world, O thou who art plenteous in mercy.

15. Vzbrannoy Voyevode *To Thee, the victorious Leader*

Vzbrannoy Voyevode pobeditel'naya, yako
izbavl'shesya ot zlikh, blagodarstvennaya
vospisuyem Ti rabi Tvoi, Bogoroditse.

No yako imushchaya derzhavu
nepobedimuyu, ot fsyakikh nas bet svobodi,
da zovem Ti: 'Raduisya, nevesto
Nenevestnaya.'

*To Thee, the victorious Leader of triumphant
hosts, we thy servants, delivered from evil,
offer hymns of thanksgiving, O Theotokos.*

*Since thou dost possess invincible might, set
us free from all calamities, so that we may
cry to thee: 'Rejoice, O unwedded Bride!'*

Jessica Norton - Conductor



Jessica Norton is a Choral Practitioner, Soprano and Vocal Coach based in Central London. She is Musical Director of the London Concord Singers, East London Chorus, Devonshire Square Music in Offices Choir, Polymnia Chamber Choir, Music Leader of the Blackheath Youth Choir and a Section Coach for the National Youth Choirs of Great Britain. She has previously worked with various choirs around the country including the University of Surrey Chamber Choir, Henley Youth Choir, London Orpheus Choir, Pegasus Choir, London Symphony Chorus, Milton Keynes Chorale, St Michael's Church in Bray and multiple workplace choirs. She has also had repeat invitations to conduct at the LSO and CBSO Come and Sing Days and was one of the conductors for David Lang's UK

Premiere of "Public Domain" in the Barbican Centre. She has also recently been offered a role with the National Youth Choir of Great Britain.

With a Diploma in Singing Performance from ABRSM, Jessica has sung solo with choirs such as the London Symphony Chorus, Ealing Common Choir and Harwich and Dovercourt Choral Society and is the featured soprano in Wanstead's annual opera gala "Glamour on the Green". She has also sung in multiple BBC Proms concerts, including in the semi-chorus of Elgar's "Dream of Gerontius" under Sir Simon Rattle, at PHAB's Christmas Fundraising Event and in ITV's "The Halcyon".

As a Vocal Coach and Choral Practitioner, alongside private teaching, Jessica has led workshops with schools around Henley-on-Thames and Cambridge, choirs and at corporate events, such as Haygarth Marketing Agency and the Nous Group. She also runs Come and Sing days and Vocal training Days for multiple choirs throughout the year.

East London Chorus

Soprano

Eleanor Blackman, Alison Chubb, Elizabeth Jakob, Esther McNamara, Alison Seaman, Rosie Sotillo, Jen Walker

Alto

Agnes Andersen, Marisa Bouman, Olivia Buckley, Sue Davis, Hatty Hodgson, Rosemary Leeke, Rosemary Lucas, Sarah Norton, Stephanie Shaw, Danielle Young*

Tenor

Ruth Clifford, Kwaku Owusu-Akyem, Brian Seaman, Martin Stocker, Andy Swordy, Jezz Tennant, Julian Tucker, Alastair Walsh*

Bass

Philip Carnelly, Edward Cieslik, Jim Cohen, James Dodd, Geoff Horsnell, Joe Woodman

London Concord Singers

Soprano

Alison Cross, Gretchen Cummings, Pia Huber, Maggie Jennings, Sylvia Kalisch, Helen Likierman, Diana Maynard, Rhian Walther, Rowena Wells

Alto

Tricia Cottle, Claudia Efstathiou, Caroline Hill, Valerie MacLeod, Ruth Sanderson, Jill Tipping, Dorothy Wilkinson

Tenor

Katie Boot* John Penty (Tenor/Bass)

Bass

David Firshman, Tony Firshman, John McLeod, Colin Symes, Malcolm Turner

* Soloist

List of singers correct at time of going to press