

University of California, Davis
Department of Music
presents

UCD Early Music Ensemble

David Nutter, Director

Nicholas Ludford
(ca. 1485-1557)

Missa "Lapidaverunt Stephanum"

&

Motets by

John Taverner & Igor Stravinsky

***Please note
new location!***

**Wednesday, 25 May 1994
8:00 P.M.**

**St. Martin's Episcopal Church
640 Hawthorn Lane, Davis
Free Admission**



The University of California, Davis
The Department of Music presents

The Early Music Ensemble

David Nutter, *director*

program

Ave Maria (*Bogoroditse devo*, in church Slavonic)

Igor Stravinsky
(1882—1971)

Leroy Kyrie

John Taverner
(*ca* 1490—1545)

Missa Lapidaverunt Stephanum

Nicholas Ludford
(*ca* 1485—*ca* 1557)

Gloria

Credo

intermission

Ave Maria

Josquin Desprez
(*ca* 1450—1521)

Missa Lapidaverunt Stephanum

Nicholas Ludford

Sanctus

Agnus Dei

Dum transisset Sabbatum

John Taverner

Wednesday, 25 May, 1994
Admission free

8 p.m.

St. Martin's Episcopal Church
Hawthorn Lane, Davis

The UCD Early Music Ensemble

Soprano

Valerie Brons, Winnie Fung, Cecilia Seufert, Colleen Terry

Alto

Suzanne Elder, Margaret Grayden, Carole Hom, Diana Park, Emmett Rahl, Sunny Williams

Tenor

Colin Davis, Chad McDonald, Gregg Gmuca, Kevin Krajewski, Tom Phinney, Neil Willits

Bass

Todd Hodges, Thomas Kaiser, Ben Lamorte, Richard Mix

Program note

Festal Mass settings by English composers in the first half of the sixteenth century did not usually include a polyphonic Kyrie; Ludford's *Missa 'Lapidaverunt Stephanum'*, the main focus of tonight's concert, is no exception. In the Sarum rite (use of Salisbury Cathedral and universally adopted in England) the normal practice was to sing the Kyrie in plainsong, but with the addition of words appropriate to the season or specific feast (a process known as troping). Taverner's *Leroy Kyrie* is an isolated mass movement constructed on a "square," or non-liturgical melody (in the top voice) drawn from another polyphonic work, and associated with music for the Lady Mass. The "Leroy" square of Taverner's Kyrie is presumably named after the composer Roy Henry (King Henry IV or V) whose work (a Sanctus and a Gloria) appears in the Old Hall Manuscript, an important collection of English sacred music compiled about 1410-20.

Nicholas Ludford's eleven complete and three incomplete masses, most written before 1530, make him the most prolific English composer of masses. Among these are a unique set surviving in England of seven daily Masses of Our Lady based on "squares," and a (now incomplete) *Missa 'Leroy.'* The large-scale five- and six-voice festal masses continue the English tradition of full, rich, sonorous, flowing and often florid writing established in the work of the preceding generation of composers (Cornish, Browne, Davy, Fayrfax and others) represented in the Eton Choirbook.

Little is known of Ludford's life. He was admitted to the Fraternity of St. Nicholas, the Guild of the Parish clerks of the City of London in 1521. His professional life seems to have been spent as a member of the Royal Free Chapel of St. Stephen's, Westminster, a college of secular canons adjoining the Royal Palace of Westminster. In the Dissolution Certificate for St. Stephen's (1547) he was named as verger and awarded a pension; he was still living in 1557. His five-voice *Missa 'Lapidaverunt Stephanum'* was almost certainly written for St. Stephen's, Westminster; the earliest of its manuscript sources, the Lambeth Choirbook, was copied around 1510-20. The mass takes its title and musical material from the first antiphon at Lauds for the feast of St. Stephen, the first martyr (26 December). The melody of the antiphon provides the structural scaffolding around which the entire mass is constructed; this melody (in a polyphonic context called the *cantus firmus*) is assigned primarily to the second tenor part, where it is stated in slower moving note values in the full, five-voice sections, though it sometimes migrates from voice to voice (Benedictus in the Sanctus). All of the mass movements open with identical music, thus providing an overall sense of unity. Compared to the florid vocal writing of the English school in which the words seem to hang by the merest thread to the music, Josquin's justly famous setting of the Marian prayer *Ave Maria* seems a model of lucid restraint. Stravinsky's shorter setting, *Bogoroditse devo* ('Blessed Virgin,' i.e., *Ave Maria* in church Slavonic) of 1934, was written after the composer rejoined the Russian Orthodox Church in 1926.

Easter Matins marks the first appearance of the Alleluia, the jubilant expression of praise added to every chant in Pascal Time (Easter to Pentecost). John Taverner's celebrated setting of *Dum transisset Sabbatum*, the third responsory from Matins for Easter Day, follows in its formal layout the solo-choir alternation of the original plainsong, and it deftly captures the mood of intense religious fervour accompanying the celebration of the Resurrection.

Texts and Translations

AVE MARIA

Ave Maria gratia plena,
Dominus tecum virgo serena,
Ave cuius conceptio,
Solemni plena gaudio,
Celestia, terrestria,
Nova replet letitia.
Ave cuius nativitas
Nostra fuit solemnitatis,
Ut lucifer lux oriens,
Verum solem preveniens.
Ave pia humilitas,
Sine vero fecunditas,
Cuius annunciatio,
Nostra fuit redemptio.
Ave vera virginitas,
Immaculata castitas,
Cuius purificatio
Nostra fuit purgatio.
Ave preclara omnibus
Angelicus virtutibus,
Cuius fuit assumptio
Nostra glorificatio.
O mater dei,
Memento mei. Amen.

Hail Mary, full of grace,
the Lord is with you, gentle virgin,
Hail, whose conception,
full of solemn joy,
fills the heaven, the earth,
with new rejoicing.
Hail, whose birth
was our festival,
as the light-bearing rising light
coming before the true sun.
Hail, pious humility,
fertility without a man,
whose annunciation
was our redemption.
Hail true virginity,
unspotted chastity,
whose purification
was our cleansing.
Hail, famous with
all angelic virtues,
whose assumption
was our glorification.
O, mother of God,
remember me. Amen.

DUM TRANSISSET SABBATUM

Dum transisset sabbatum,
Maria Magdalene et Maria Jacobi
et Salome emerunt aromata,
ut venientes ungerent Jesum.
Alleluya.

And when the Sabbath was past,
Mary Magdalene and Mary the mother
of James, and Salome, had brought sweet
spices, that they might anoint Jesus.
Alleluya.

*Et valde mane una sabbatorum
venient ad monumentum orto iam sole.*

*And early in the morning, the first day of the week,
they came unto the sepulchre at the rising of the sun.*

ut venientes ungerent Jesum.

that they might anoint Jesus.

*Gloria patri et filio
et spiritui sancto.*

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

Alleluya.

Alleluya.

(for the text of the Mass Ordinary, see the following page)

The Ordinary of the Mass

KYRIE

Kyrie eleison
Christe eleison
Kyrie eleison

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

GLORIA

Gloria in excelsis Deo.
Et in terra pax hominibus bonae voluntatis.
Laudamus te. Benedicimus te.
Adoramus te. Glorificamus te.
Gratias agimus tibi propter magnum gloriam tuam.
Domine Deus, Rex coelestis,
Deus pater omnipotens.
Domine Fili unigenite, Jesu Christe.
Domine Deus, Agnus Dei, Filius Patris.
Qui tollis peccata mundi,
suscipe deprecationem nostram.
Qui sedes ad dexteram Patris,
miserere nobis. Quoniam tu solus sanctus.
Tu solus Dominus. Tu solus Altissimus, Jesu Christe.
Cum Sancto Spiritu,
in gloria Dei Patris. Amen.

Glory be to God in the highest.
And on earth peace to men of good will.
We praise Thee. We bless Thee.
We adore Thee. We glorify Thee.
We give Thee thanks for Thy great glory.
O Lord God, heavenly King,
God the Father almighty.
O Lord Jesus Christ, the only-begotten Son.
Lord God, Lamb of God, Son of the Father.
Who taketh away the sins of the world,
receive our prayer.
Who sitteth at the right hand of the Father,
have mercy upon us. Thou alone art Lord.
Thou alone, O Jesus Christ, art most high.
Together with the Holy Ghost,
in the glory of God the Father. Amen.

CREDO

Credo in unum Deum,
Patrem omnipotentem, factorem coeli et terrae,
visibilium omnium, et invisibilium.
Et in unum Dominum Jesum Christum,
Filium Dei unigenitum.
Et ex Patre natum ante omnia saecula.
Deum de Deo, lumen de lumine, Deum verum de Deo vero.
Gentium, non factum, consubstantialem Patri:
per quem omnia facta sunt.
Qui propter nos homines, et propter nostram
salutem descendit de coelis.
Et incarnatus est de Spiritu Sancto
ex Maria Virgine; et homo factus est.
Crucifixus etiam pro nobis;
sub Pontio Pilato passus, et sepultus est.
Et resurrexit tertia die,
secundum Scripturas.
Et ascendit in coelum:
sedet ad dexteram Patris.
Et iterum venturus est cum gloria,
judicare vivos et mortuos:
cujus regni non erit finis.
Et in Spiritum Sanctum, Dominum et vivificantem:
qui ex Patre Filioque procedit.
Qui cum Patre et Filio simul adoratur,
et conglorificatur;
qui locutus est per prophetas.
Et unam sanctam catholicam et apostolicam Ecclesiam.
Confiteor unum baptisma in remissionem peccatorum.
Et expecto resurrectionem mortuorum.
Et vitam venturi saeculi, Amen.

I believe in one God,
the Father almighty, maker of heaven and earth,
and of all things visible and invisible.
And in one Lord Jesus Christ,
the only-begotten Son of God.
Born of the Father before all ages.
God of God, light of light, true God of True God.
Begotten, not made; of one substance with the Father.
by whom all things are made.
Who for us men, and for our salvation,
came down from heaven.
And was made flesh by the Holy Ghost
of the Virgin Mary: and was made man.
He was crucified for us,
suffered under Pontius Pilate, and was buried.
And on the third day He rose again,
according to the Scriptures.
And ascended into heaven:
He sitteth at the right hand of the Father.
And He shall come again with glory
to judge the living and the dead;
and of His Kingdom there shall be no end.
And in the Holy Ghost, the Lord and Giver of life,
who proceedeth from the Father and the Son.
Who together with the Father and the Son
is adored and glorified:
who spoke by the prophets.
And in one holy, catholic and apostolic church.
I confess one baptism for the remission of sins.
And I expect the resurrection of the dead.
And the life of the world to come. Amen.

SANCTUS

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Osanna in excelsis.
Benedictus qui venit in nomine Domini.
Osanna in excelsis.

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are filled with Thy glory.
Hosanna in the highest.
Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

AGNUS DEI

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

Lamb of God, who taketh away the sins of the world,
have mercy upon us.
Lamb of God, who taketh away the sins of the world,
have mercy upon us.
Lamb of God, who taketh away the sins of the world,
grant us peace.