



University of California, Davis
The Department of Music
presents the

UNIVERSITY
EARLY
MUSIC
ENSEMBLE

David Nutter, director

in a
75th Anniversary
Celebration Concert

MUSIC OF THE HIGH RENAISSANCE

Heinrich Isaac: *Missa "La Bassadanza"* with the
Propers from the Votive Mass of the Holy Spirit
and Motets, Chansons, Lieder and instrumental works
by Isaac and Josquin Desprez

FRIDAY, DECEMBER 9, 1983
St Martin's Episcopal Church,
Hawthorn Lane, Davis
8 p.m. Admission Free

THE UNIVERSITY EARLY MUSIC ENSEMBLE
DAVID NUTTER, DIRECTOR

CHORUS

SOPRANO: Carol Kessler, Sherry Kowallis, Gerry Prody

ALTO: Carrie Kramer, Elizabeth Martin, Helen Nutter, Gail Simmons

TENOR: Kevin Argys, Grey Brothers, Eric Greve

BASS: Tom Estes, Tim Schierling, Neil Willits

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INSTRUMENTALISTS

Sarah Brosier, viol

Lorraine Brown, viol

Carrie Crompton, viol

Wade Dowdell, recorder, crumhorn

E. J. Koford, recorder, crumhorn

Jeanette Leifson, recorder, crumhorn

Fred Weyman, recorder, cornamuse

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Ushers for this evening's concert are provided by the
Impressario Society.

The use of cameras or any recording equipment is prohibited.

PROGRAM NOTES

During the Renaissance special occasions of thanksgiving falling outside the liturgical calendar were celebrated in churches with a special mass called a "votive" mass. For these usually civic but sometimes private occasions the mass comprised the unchanging sequence of the Ordinary (Kyrie, etc.) and the Propers (Introit, etc.), the latter chosen from one of several such 'votive' masses. The most frequently performed was that of the Holy Spirit, celebrated on such diverse occasions as the anniversary of the founding of the Accademia Filarmonica in Verona, and in Florence for the dedication of a fortress, the congregation of the Sacred College of Theologians, the election of a cardinal, the crowning of a king, the conclusion of the Council of Trent and even for the raise in salary afforded the singers of the cathedral. The Propers of the Mass of the Holy Spirit are derived from that of Pentecost, the feast day celebrating the imbuing of the Apostles with the Holy Spirit. Christian Renaissance Neoplatonists understood the Third Person of the Trinity as the anima mundi, the World-Soul of Plato's Timaeus, the "sustaining spirit within" or mens which is of the nature of fire and the source of all life described by that "ancient theologian" Virgil (Aeneid, VI. 726-31) and of which Solomon spoke in the opening words of the Introit of the Mass of the Holy Spirit: "Spiritus Domini replevit orbem terrarum" (Liber Sapientiae, 1.7), or the prophet David (Psalm 103, 30: "Emitte spiritum tuum...", the words of the Tract). "From this same spirit, all things are born and are given life", wrote the Bishop of Troia, Cardinal Ferrante Pandolfini, "which both ancient theology and our own sacred scriptures hold to be the gift and favor of the Holy Spirit itself, or shall we say, the World-Soul ("Anima del Mondo"). As enumerated in Isaiah (11.1) the gifts are seven in number: Sapientia, Intellectus, Consilium, Fortitudo, Scientia, Pietas and Timor; within the spirit of Renaissance traditions actively pursued by the Early Music Ensemble and as part of the intellectual ideals which the university represents, it is fitting on this occasion of the 75th anniversary of the Davis campus that Isaac's music for the Propers of the Mass of the Holy Spirit may inspire us with these same gifts:

FIAT LUX

Isaac's Propers come from a cycle he wrote for the cathedral chapter of Konstanz in 1508, published posthumously in 1555 under the title Choralis Constantinus. Of those he set for the Mass of the Holy Spirit we perform all but the Communion. It should be noted that the Sequence, Quae corda, was abolished by the Council of Trent along with many other such medieval additions to the liturgy. (The Sequence sung in its place today, Veni Sancte Spiritus, is one of four to survive.) In the Introit and Alleluia we have added the appropriate plainsong in order to complete these items liturgically.

Isaac's Missa "La Bassadanza" is based on a dance melody, or tenor, known as La Spagna ("the Spanish tune"). The "low dance" (French: bassedanse; Italian: bassadanza) was a courtly dance popular in the 15th century. The Spanish tune comprises 45 notes which correspond to a specific choreography known from contemporary dance manuals. Pictorial representations of courtly dancers of the time usually show an ensemble of one sackbut (trombone) and one or two shawms (ancestors of the oboe), the latter improvising counterpoints above the dance melody. The improvisational character of the bassedanse is preserved in the few written out examples that survive. One of these can be found quoted verbatim as the second Agnus of the mass, and others may be preserved in other movements; certainly the motivic figuration and the rhythmic interplay is dance music tout court. One might suppose this mass to be some elaborate musical joke at the expense of ecclesiastical sobriety were it not for the fact that ritualized dance is a form of worship deeply rooted in the religious observance of peoples of diverse cultures, including our own. If offensive to Counter-Reformation sensibilities, some solace may be found in the musical practices which inform religious observance of our own time, namely the rock, jazz and folk masses of today, which need it be said, pale by comparison with this dance of the heavens.

TEXTS AND TRANSLATIONS

AVE MARIS STELLA

Ave maris stella,
Dei Mater alma
atque semper virgo
felix caeli porta.
Sumens illud Ave
Gabrielis ore.
Funda nos in pace,
mutans Hevae nomen.
Solve vincla reis,
profer lumen caecis,
mala nostra pelle,
bona cuncta posce.
Monstra te esse matrem,
sumat per te preces,
qui pro nobis natus,
tulit esse tuus.

Virgo singularis,
inter omnes mitis,
nos culpis solutos,
mites fac et castos.
Vitam presta puram,
iter para tutum,
ut videntes Jesum
semper collaetemur.
Sit laus deo Patri,
summo Christo decus,
Spiritui Sancto
tribus honor unus.

INTROITUS

Spiritus Domini
replevit orbem terrarum, Alleluia.
Et hoc quod continet
omnia scientiam habet vocis, Alleluia.
Confirma hoc Deus
Quod operatus es in nobis
A templo sancto tuo
Quod est in Jerusalem.
Gloria Patri et Filio, et Spiritui Sancto,
Sicut erat in principio, et nunc et semper,
et in saecula saeculorum. Amen.

Spiritus Domini...

AVE MARIS STELLA

Hail, O star that pointest
towards the port of heaven,
thou to who as Maiden
God for Son was given.
When the salutation
Gabriel had spoken,
peace was shed upon us,
Eve's bonds were broken.
Bound by Satan's fetters,
health and vision needing,
God will aid and light us
at thy gentle pleading.
Jesu's tender Mother,
make thy supplication
unto him who chose thee
at his Incarnation:

That, O matchless Maiden,
passing meek and lowly,
thy dear Son may make us
blameless, chaste, and holy.
So, as now we journey,
aid our weak endeavour,
till we gaze on Jesus,
and rejoice for ever.
Father, Son and Spirit,
Three in One confessing,
give we equal glory,
equal praise and blessing.

INTROIT

The Spirit of the Lord
filled the whole earth. Alleluia.
And this which encompasses all things
has the power of speech. Alleluia.
Confirm this rite, O Lord,
which you perform through us
in your sacred temple
which is in Jerusalem.
Glory be to the Father, and to the Son,
and to the Holy Ghost. As it was in the
beginning, is now, and ever shall be,
world without end. Amen.
The Spirit of the Lord...

ALLELUIA

Alleluia.
Veni, Sancte Spiritus,
reple tuorum corda fidelium:
et tui amoris in eis ignem accende.
Alleluia.

SEQUENTIA

Quae corda nostra
sibi faciat habitaculum.
Spiritus alme illustrator hominum,
Amator Sancte sensatorum
semper cogitatum.
Tu purificator omnium
flagitiorum Spiritus
Ut videri supremus
genitor possit a nobis.
Prophetas tu inspirasti
ut praeconia Christi
praecinuissent inclyta.
Quando machinam
per verbum suum fecit Deus
coeli terrae marium
Tu animabus vivificandis
aquas fecundas
Tu divisum per linguas mundum
et ritus adunasti Domine.
Ergo nos supplicantes tibi
exaudi propicius sancte Spiritus;
Tu qui omnium saeculorum
Sanctos tui numinis docuisti
instinctu amplectendo spiritus;
Hunc diem gloriosum fecisti.

ALLELUIA

Alleluia.
Come, Holy Spirit,
fill the hearts of Thy faithful,
and kindle in them the fire of Thy love.
Alleluia.

SEQUENCE

May he make these our hearts
his dwelling place.
Gentle Spirit, illuminator of men,
holy one that loves thoughts and
feelings at all times;
O Spirit, you are the purifier
of all shameful acts,
so that our father in the highest can be
seen by us.
You inspired the prophets
so that they foretold the glorious
news of Christ's coming.
When God created the great mechanism,
through his word,
of heaven and earth and seas,
you and your lifegiving breaths
made the waters fruitful.
The world which was divided by languages
and customs, you have made one, O Lord.
Therefore we beseech you hear us graciously
O holy spirit;
You, the Spirit that has taught
holy men of all centuries of your power,
when inspiration led them to understand:
This glorious day is your work.

O BONE ET DULCISSIME JESU

O bone et dulcissime Jesu
per tuam misericordiam
esto mihi Jesus!
Quid est Jesus nisi plasmator
nisi redemptor, nisi salvator.
Ergo bone et dulcissime Jesu,
Qui me plasmasti tua benignitate,
rogo te, ne pereat opus tuum
mea iniquitate.
Ergo quaeso, anhelos, suspiros
ne perdas quod tua fecit
omnipotens divinitas.
Recognosce quod tuum est
et ne respicias quod meum est
Noli cogitare malum meum
ut obliviscaris bonum tuum.

Si ego commisi per quod dannare me debes,
tu non amisisti
unde me salvare potes.
Et si secundum iustitiam tuam
dannare me vis, ad tuam piissimam et
ineffabilem misericordiam appello.
Ergo quaeso: miserere mei
secundum magnam misericordiam
et pietatem tuam.
Amen.

SUESSER VATER, HERRE GOTT

Suesser Vater, Herre Gott
Verleych das wir erkennen die zehenn Gebott
Das wirs mit Worten und mit Werken allzeyt
laisten,
In rechter Leib nach Gottes Begir,
So wer wir selig und reich.

MON PERE M'A DONNE MARI

Mon pere m'a donné mari
A qui la barbe grise point.
Je n'ay que quinze ans et demy,
Ung tel viellart ne mi plet point.
Il est tant fade,
Et moy tant sade,
D'amoureuse condition:
"Mal maridade" c'est mon nom.

O BONE ET DULCISSIME JESU

O good, sweet Jesus
In your mercy
be with me, Jesus!
What is Jesus but our maker,
redeemer, and saviour?
Therefore, good, sweet Jesus,
who made me in your goodness,
I ask you not to let your creation perish
through my wickedness.
Therefore I entreat you, gasping, sighing
that you will not suffer to be lost what
was made by your omnipotent divinity.
Remember what is yours
and look not on what is mine;
Think not of my evil part
lest you forget your good.

If I have committed sins for which you must
damn me, you have not forgotten the
the means of saving me.
And if according to your justice it is your
will to damn me, I make appeal to your most
holy and inexpressible mercy.
Therefore I beseech you: have pity on me,
according to your great
and gracious mercy.
Amen.

SUESSER VATER, HERRE GOTT

Sweet Father, Lord God,
Grant us to know the Ten Commandments,
That we with work and word do them always,
In true love according to God's will,
Then should we be blessed and rich.

MON PERE M'A DONNE MARI

My father has given me a husband
who has a grey beard growing.
I am only fifteen and a half;
such an old man does not please me.
He is so boring,
and I am so pretty
and ready for love:
"Ill-married" is my name.