

UC Davis

Early Music Ensemble

David Nutter, director

SATURDAY, NOVEMBER 5, 2011 ~ 7:00 P.M.

Church of St. Martin | 640 Hawthorn Lane | Davis, CA 95616

The Early Music Ensemble from UC Davis will perform a program of vocal works by Byrd and Gibbons, and organ works by Gabrieli, Frescobaldi, and others (William Cooper, organist).

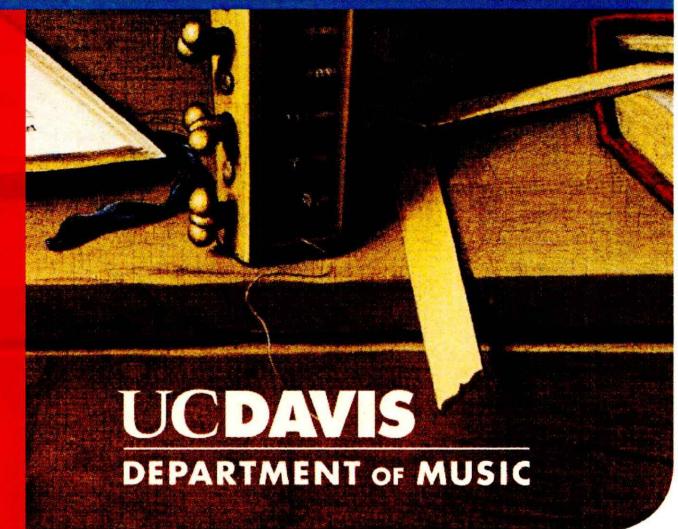
William Byrd (1540–1623): "Mass for Four Voices"

Byrd: Motets "Nunc dimittis," and "Ave verum corpus"

Byrd: Anthems "Christ Rising Again," with Carole Hom and Hilary Hecht, sopranos

Orlando Gibbons (1583–1625): "Behold, Thou hast made my days," with Hilary Hecht, alto

Suggested donation at the door | \$6 STU & CH, \$12 A



University of California, Davis
The Department of Music presents the UCD

EARLY MUSIC ENSEMBLE

DAVID NUTTER, *director*

WILHELM FASSBINDER, *organ*

WILLIAM
BYRD

ORLANDO
GIBBONS

GIOVANNI
GABRIELI

GIROLAMO
FRESCOBALDI

program

Ave verum corpus (*Gradualia, ac cantiones sacrae*, London 1605)

William Byrd
(1543-1623)

Intonazioni d'organo: Settimo tono (Venice 1593)

Giovanni Gabrieli
(1555-1612)

Mass for Four Voices (?London: Thomas East, ca 1592)

Kyrie
Gloria

Byrd

Toccata Duodecima (*Il primo libro di toccate*, Rome 1615)

Girolamo Frescobaldi
(1583-1643)

Behold, thou has made my days (1618)

Hilary Hecht

Orlando Gibbons
(1583-1625)

intermission

Mass for Four Voices
Credo

Byrd

Intonazioni d'organo: Secondo Tono - Duodecimo Tono - Undicesimo Tono

Gabrieli

Christ rising (*Songs of sundrie natures*, London 1589)
Hilary Hecht, Carole Hom

Byrd

Canzon

Gabrieli

Mass for Four Voices
Sanctus
Agnus

Byrd

Intonazioni d'organo: Decimo tono

Gabrieli

Nunc dimittis (*Gradualia, ac cantiones sacrae*, London 1605)
Alice Del Simone, Britney Haapanen, Neil Willits

Byrd

THE UC DAVIS EARLY MUSIC ENSEMBLE

Soprano

Alice Del Simone, Britney Haapanen, Carole Hom

Alto

Jacki Amos, Marisa Cleveland, Hilary Hecht, Helen Nutter

Tenor

Michael Accinno, Lars Hvass-Pujol, Brook Ostrom, Dan Phillips, Jonathan Willits

Bass

Ron Holmgren, Spencer Iascone, Neil Willits, Geoff Zovickian

Organ: William Cooper

Program note

William Byrd was probably born in Lincoln where he took up the post of organist at an early age. Later he accepted a position in the Royal Chapel of Queen Elizabeth, and retired at the age of fifty to a home at Stondon Massey near the Essex estate of one of his richest patrons, Sir John Petre. Byrd was a Catholic in Protestant England, and though this position demanded a certain amount of seclusion and discretion, his loyalty to the Crown was never in doubt. Indeed, Byrd continued to enjoy the favor of the Queen, as well as continuation of his privilege as holder of the publishing monopoly awarded jointly to Byrd and Thomas Tallis (his teacher). Though Byrd published Latin sacred music throughout his life, public performance of this music in a liturgical setting would not have been possible. It is conjectured that Byrd's music would have been performed in private residences, either as Latin songs in a setting similar to that of secular music, or at secret Catholic religious services.

In 1605 and 1607 Byrd published the *Gradualia*, a two-volume collection of music for the Propers of the Mass (Introit, Gradual, Alleluia or Tract, Offertory, Communion) for each of the principal feasts of the Roman church year, as well as votive Masses for the Blessed Virgin and Holy Sacrament. This enormous undertaking effectively completed Byrd's liturgical scheme begun with the three settings of the Ordinary of the Mass, in three, four, and five parts, published anonymously (there is no title page) in about 1592. The Mass for Four Voices is perhaps the earliest composed and it is justly famous for its concision and contrapuntal inventiveness. Byrd uses the point of imitation technique in which each phrase constitutes a musical unit that is replicated in a variety of combinations: duets, trios and full sections. The *Sanctus* and *Agnus Dei*, two of the most serenely beautiful polyphonic settings ever written, pay homage to an earlier generation of English composers such as John Taverner, whose *Meane Mass* provided the model for the *Sanctus*.

Of the motets, Byrd's setting of *Ave verum corpus*, is a processional hymn for Corpus Christi. *Nunc dimittis* is the Gospel Canticle of Night Prayer or Compline. According to the Biblical account, Simeon had been visited by the Holy Spirit and told that he would not die until he had seen the Lord's Christ. On taking Jesus into his arms he uttered the prayer *Nunc dimittis* and gave a prophecy alluding to the crucifixion. Byrd's lovely five-voice setting was intended as the Tract at Mass for the Purification of the Virgin Mary.

Orlando Gibbons was born in Oxford. Between 1596 and 1598 he sang in the Choir of King's College, Cambridge; he entered the university in 1598 and achieved the degree of Bachelor of Music in 1606. James I appointed him a Gentleman of the Chapel Royal, where he served as an organist from at least 1615 until his death. The verse anthem *Behold thou hast made my days* "was made at the entreatie of Doctor Maxcie, Dean of Win[d]sor, the same day the night before his death", which dates the anthem at 1618. This and Byrd's *Christ rising* are examples of the "verse anthem" which alternates soloist/s with choir (a "full anthem" is for choir alone). Both are scored for an accompanying ensemble of four string instruments - the consort of viols (viola da gamba) - but performed tonight with the string parts reduced for organ (the arrangements are contemporary). Interspersed are keyboard works by Giovanni Gabrieli, organist at St. Mark's Basilica, Venice, and Girolamo Frescobaldi, organist at St. Peter's, Rome. Intonazioni are short works that set the "tone" or key for a following work, and act as preludes. The toccata is improvisatory in nature, showing to good effect the performer's dexterity. The canzon or canzona is an instrumental work based on transcriptions of French chansons (part-songs), sectional works further characterized by an opening long-short-short rhythmic gesture.

Texts and translations

AVE VERUM CORPUS

Ave verum corpus
Ave verum corpus
Ave verum corpus, natum
de Maria Virgine,
vere passum, immolatum
in cruce pro homine,
cuius latus perforatum
unda fluxit sanguine:
esto nobis praegustatum
in mortis examine.
O dulcis, O pie, O Iesu, fili Mariae.
Miserere mei. Amen.

Hail, true Body, born of the Virgin Mary

The same that suffered and was sacrificed on the cross for humankind,

Whose pierced side flowed with [water and] blood.

Let us taste of Thee in the trial of death.

O sweet, O gentle, O Jesus, Mary's Son,

Have mercy on me. Amen.

Processional hymn, Corpus Christi.

KYRIE

Kyrie
Kyrie eleison
Christe eleison
Kyrie eleison

Lord have mercy.
Christ have mercy.
Lord have mercy.

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.

BEHOLD THOU HAST MADE MY DAYS

Behold, thou hast made my days
Behold, thou hast made my days as it were a span long:
And mine age is even as nothing in respect of Thee:
And verily, every man living is altogether vanity.
For man walketh in a vain shadow, and disquieteth himself in vain;
He heapeth up riches, and cannot tell who shall gather them.
And now, Lord, what is my hope? Truly my hope is in Thee.
Hear my prayer, O Lord, and let Thine ears consider my calling:
Hold not Thy peace at my tears.
For I am a stranger with Thee:
And a sojourner, as all my fathers were.
O spare me a little, that I may recover my strength:
Before I go hence, and be no more seen.

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, consubstantiale 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 baptismum 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.

CHRIST RISING

Christ rising agayne from the dead, now dyeth not. Death from henceforth hath no power upon him. For in that he dy'd, he dy'd but once to put away sinne, but in that he lyveth, he lyveth unto God. In Christ Jesus our Lord.

Christ is risen againe, the first fruits of them that sleepe, forseeing, that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men do dye, so by Christ all men shal be restored to lyfe. Amen.

Romans 6: 9-11; 1 Corinthians 15: 20-22

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.

NUNC DIMITTIS

Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace:
Quia viderunt oculi mei salutare tuum
Quod parasti ante faciem omnium populorum:
Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Lord, now lettest thou thy servant depart in peace : according to thy word.
For mine eyes have seen : thy salvation,
Which thou hast prepared : before the face of all people;
To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Canticle of Simeon ((Luke 2:29–32)

The Purification of the Blessed Virgin Mary, Tract at Mass (after Septuagesima)