

Saturday August 27, 2022 7:00 PM

St. David of Wales Catholic Church and Festival Choir present
a concert in commemoration of

The Prince of Music Josquin des Prez

c. 1455 - 27 August 1521



Admission free
St David of Wales Catholic Church
5641 Esmond Ave. Richmond 94805

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and the St. David of Wales Festival Choir present

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The Prince of Music
Josquin des Prez
c. 1455 - 27 August 1521

Nenia in morte Josquini, cantores suavissimi Benedictus Appenzeller
Ann Callaway, Jordan Fong, Ben Rudiac-Gould, Richard Mix

Kyrie & Gloria in excelsis (*Missa de Beata Virgine, 1511*) Josquin
St. David of Wales Festival Choir, directed by Richard Mix

Homo quidam fecit coenam Jean Mouton

Hymn 528 Weave a song within the silence (*Pange lingua*) Gregorian chant

Credo (*Missa Pange lingua, 1515*) Josquin
Ann Callaway, Jordan Fong, Ben Rudiac-Gould, Richard Mix

Qui ne regrettoit le gentil Févin Mouton

Ave Maria ... virgo serena Gregorian chant
St. David of Wales Festival Choir

Sanctus & Agnus Dei (*Missa Ave Maria, 1515*) Antoine de Févin

Ave Maria ... virgo serena (c. 1484) Josquin
St. David of Wales Festival Choir

Nenia in mortem Judoci de Pretis (quem in vulgo Josquinum de Pres vocant) cantoris suavissimi ('Dirge on the death of Judocus de Pretis - who is called Josquin des Pres in the vernacular - sweetest of musicians') is by Benedictus Appenzeller (fl. 1515-1556 and often confused with two other Benedicts), who spent most of his life in Brussels.

Musae Jovis ter maximi,
Proles canora, plangite.
Ramos cypressus comprimat;
Judocus ille occidit,
Templis et decus vestris.

Muses, of thrice-greatest Jupiter
the melodious offspring, make lament.
The cypress hangs its tresses.
Josquin has died,
your temple and your glory.

Severa mors, et improba,
Quae templa dulcibus sonis
Privas et aulas principis,
Nos quoque dico vulnere.
Josquini morte feris.

Grim and merciless Death,
who deprives the temples
and princely courts of sweet sounds,
you speak of our wounds too
in telling of Josquin's death.

Josquin's Lady-mass was printed in Book Three of his masses (1514) but completed earlier; the opening movements are found in manuscripts dated as early as 1503. The Gloria uses the Marian trope *Spiritus et alme* that was customary before the Council of Trent.

Gloria in excelsis Deo.
Et in terra pax hominibus bonae
voluntatis.
Laudamus te. Benedicimus te.
Adoramus te. Glorificamus te.
Gratias agimus tibi propter magnam
gloriam tuam.
Domine Deus, Rex caelestis, Deus Pater
omnipotens. Domine Fili unigenite Jesu
Christe. Spiritus et alme orphanorum
paraclite. Domine Deus, Agnus Dei, Filius
Patris, primogenitus Mariae Virginis
Matris.
Qui tollis peccata mundi, miserere nobis.
Qui tollis peccata mundi, suscipe
deprecationem nostram Ad Mariae
gloriam.
Qui sedes ad dexteram Patris,
miserere nobis.
Quoniam tu solus sanctus, Mariam
sanctificans.
Tu solus Dominus Mariam gubernans.
Tu solus altissimus, Mariam coronans,
Jesu Christe.
Cum Sancto Spiritu, in gloria Dei Patris.
Amen.

Glory be to God on high
And in earth peace, goodwill towards
men,
We praise thee, we bless thee,
we worship thee, we glorify thee,
we give thee thanks for thy great glory,
Lord God, heavenly King, God the Father
Almighty.
Lord, the only-begotten Son, Jesu Christ;
Spirit and kind comforter of orphans.
Lord God, Lamb of God, Son of the
Father, *First-born of the Virgin Mother
Mary.*
Thou that takest away the sins of the
world, have mercy upon us.
Thou that takest away the sins of the
world, receive our prayer *to the glory of
Mary.*
Thou that sittest at the right hand of God
the Father, have mercy upon us.
For thou only art holy, *sanctifying Mary.*
thou only art the Lord, *ruling Mary.*
thou only art most high, O Christ,
crowning Mary,
with the Holy Ghost, in the glory of God
the Father. Amen.

Jean Mouton (c. 1458 or 1559 - October 30, 1522) was attached to the French court 1502-1518, quite some time after Josquin's served Louis XI in the 80's. Both were originally from the franco-belgian border region and doubtless were aware of each other's music. They may have met after retirement to their homes, Josquin in Condé and Mouton in Saint-Quentin.

Homo quidam fecit coenam magnam
et misit servum suum hora coenae dicere,
invitatis ut venirent :
quia parata sunt omnia, alleluia .
Venite, comedite panem meum
et bibite vinum quod miscui vobis ,
alleluia.

A certain man made a great meal
and sent his slave at the hour of the meal
to tell the invited ones, that they may
come, for all has been made ready,
alleluia. Come, eat my bread
and drink the wine I have mixed for you,
alleluia. (Luke 14:16)

Josquin's *Missa Pange lingua* is assumed to have been written too late for inclusion in his 3rd Book of masses (1514). It is a paraphrase mass, based on the gregorian melody of the Corpus Christi hymn by Thomas Aquinas that is also sung on Holy Thursday.

Credo in unum Deum.
Patrem omnipotentem,
factorem caeli 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.
Genitum, non factum,
consubstantialem Patri:
per quem omnia facta sunt.
Qui propter nos homines
et propter nostram salutem
descendit de caelis.

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 caelum:
sedet ad dexteram Patris.
Et iterum venturus est
cum gloria judicare vivos et mortuos:
Cujus regni non erit finis.

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with
the Father; through him all things were
made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of
the Virgin Mary, and became man.
For our sake he was crucified under
Pontius Pilate, he suffered death and was
buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven and is seated at
the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

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 the Holy Spirit, the Lord, the
giver of life, who proceeds from the
Father and the Son,
who with the Father and the Son is
adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and
apostolic Church.
I confess one Baptism for the forgiveness
of sins
and I look forward to the resurrection of
the dead
and the life of the world to come. Amen

Another servant of Louis XII whom Josquin is likely to have known is Antoine de Févin (1470? - 1511 or 1512?). Mouton's lament must have been written soon after his death, sometime before early 1512.

Qui ne regrettoit
le gentil Févin
bien villain seroit:
Tres habile estoit,
si doux et benign,
Dont en nostre endroit
prions de cuer fin
Qu'en paradis soit,
ou souvent pensoit
parvenir en fin.

Whoever would not mourn
The gentle Févin
Would be a boor indeed:
Most skilled was he,
gracious and benign,
Wherefore for our part
Let us pray from a fine heart
That he be in paradise
Where he had often thought
To come at last.

The gregorian *Ave ... virgo serena*, whose melody is paraphrased in the motet by Josquin that closes our program, is a *prosa*, that is, a poem whose form's admittedly startling name is explained by the fact that, while it consists of rhymed lines sung to the same melody, the number of syllables is not fixed from one pair to the next.

Ave Maria, gratia plena,
Dominus tecum—virgo serena.
Benedicta tu in mulieribus—
que peperisti pacem hominibus
et angelis gloriam.
Et benedictus fructus ventris tui -
qui coheredes ut essemus sui
nos, fecit per gratiam.
Per hoc autem Ave
Mundo tam suave,
Contra carnis jura
Genuisti prolem
Novum stella solem
Nova genitura.
Tu parvi et magni,
Leonis et agni,
Salvatoris Christi
Templum extitisti,
Sed virgo intacta.
Tu floris et roris,
Panis et pastoris,
Virginum regina
Rosa sine spina,
Genitrix es facta.
Tu civitas regis justicie,
Tu mater es misericordie,
De lacu fæcis et miseræ
Pænitentem reformans gratie.
Te collaudat celestis curia,
Tibi nostra favent obsequia,
Per te reis donatur venia.
Per te justis confertur gratia.
Ergo maris stella,
Verbi Dei cella
Et solis aurora,
Paradisi porta,
Per quam lux est orta,
Natum tuum ora,
Ut nos solvat a peccatis,
Et in regno claritatis
Quo lux lucet sedula,
Collocet per secula. Amen.

Hail Mary, full of grace,
the Lord is with thee, serene virgin.
Blessed are you among women,
for you gave birth to peace among men
and the glory of angels;
and blessed is the fruit of your womb,
that we all may be his heirs
redeemed, through grace.
For this, moreover, hail:
into the world so sweetly,
contrary to the law of the flesh:
you have brought forth a child,
have borne anew the sun,
born at day-star's dawning.
For lowly and great,
lion and lamb,
our saviour Christ:
you have been his temple,
while still a virgin.
For the flower and rose,
the bread and the shepherd:
you queen of virgins,
a rose without a thorn,
you became their mother.
You are the royal seat of justice,
you are the mother of mercy,
from out of the depths of dregs and
misery hast seen the penitent to grace.
The heavenly court praises you,
you the king's mother and daughter;
through you the accused is given grace,
through you favor comes to the just.
Therefore, star of the sea,
sanctuary of the word of God,
morn of sun's new dawning,
gate of paradise,
through whom light was born:
pray to your son,
to forgive us our sins
and in the realm of splendor
in which light shines eternally,
gather us together forever. Amen..

Printed simultaneously with Josquin's *Missa de Beata Virgine* in 1515, the *Missa Ave Maria* by Antoine de Févin (fl. 1490-1512) uses parody technique to pay tribute to Josquin's most famous composition, itself based on the chant.

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 full of thy glory.
 Hosanna in the highest.
Blessed is he that cometh
in the name of the Lord.
 Hosanna in the highest.

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 takest away the sins of
the world, have mercy on us.
Lamb of God, who takest away the sins of
the world, have mercy on us.
Lamb of God, who takest away the sins of
the world, grant us peace.

During his lifetime Michelangelo was called "the Josquin of sculpture". Perhaps it is a measure not only the increased prestige of what was then considered handiwork, but of the usual bounds of our musical memory that makes modern writers reverse the complement and call this *Ave Maria* the Mona Lisa of music. Once considered a masterpiece of Josquin's old age, it is now dated c.1484, by an already fullfledged offspring of Jove. The text, only loosely based on the gregorian prose, mentions the Feasts of the Blessed Virgin Mary that are commemorated in the church year: Immaculate Conception (8 Dec.), Purification (2 Feb.), Annunciation (25 Mar.) and Assumption (15 Aug.).

Ave Maria, Gratia plena,
Dominus tecum, Virgo serena.
Ave, cuius Conceptio,
Solemni plena gaudio,
Caelestia, Terrestria,
Nova replet laetitia.

Hail Mary, full of grace,
The Lord is with thee, serene Virgin.
Hail, thou whose Conception,
Full of great joy,
Fills heaven and earth
With new gladness.

Ave, cuius Nativitas
Nostra fuit solemnitas,
Ut lucifer lux oriens
Verum solem praeveniens.

Hail, thou whose Nativity
Became our great celebration,
As the light-bearing Morning Star
anticipates the true Sun.

Ave pia humilitas,
Sine viro fecunditas,
Cuius Annuntiatio
Nostra fuit salvatio.

Hail, faithful humility,
Fruitful without man,
Whose Annunciation
Was our salvation.

Ave vera virginitas,
Immaculata castitas,
Cuius Purificatio
Nostra fuit purgatio.

Ave, praeclara omnibus
Angelicis virtutibus,
Cuius Assumptio
Nostra fuit glorificatio.
O Mater Dei,
Memento mei. Amen.

Hail, true virginity,
Immaculate chastity,
Whose Purification
Was our cleansing.

Hail, glorious one
In all angelic virtues,
Whose Assumption
Was our glorification.
O Mother of God,
Remember me. Amen.