

# The Renaissance Street Singers 45th-Anniversary Loft Concert



Montague Street, Brooklyn, October 15, 2017

Photo by Melissa Connell

3 pm Sundays February 25 and March 4, 2018

John Hetland's Home  
135 West 17th Street, Loft 3B  
New York, NY 10011

## **Polyphonic Sacred Music**

In polyphony (meaning “many sounds”), the dominant form of religious music in Europe during the Renaissance, each voice (soprano, alto, etc.) sings an interesting melodic line, with rhythmic complexity, and the voices intertwine, often imitating one another, to make a complex weaving of sound. The composers of sacred music, writing with serious intent, put their best efforts into the music. The result is beautiful music that transcends the religious tradition from which it springs.

## **The Renaissance Street Singers**

The Renaissance Street Singers, founded in 1973 by John Hetland, perform polyphonic 15th- and 16th-century sacred music *a cappella* on the sidewalks and in the public spaces of New York. The motivation is a love for this music and the wish to share it with others. Concerts are on Sunday afternoons about twice a month, always free.

## **Loft Concert**

We are pleased to perform here in the Loft once a year for your enjoyment. The music is our usual repertoire, mostly unrelated compositions that we like. This year's concert contains works by eleven composers from seven different countries, featuring a tuneful mass by a composer new to us. Plus good food and then singing by *you*.

## **Ludwig Daser's *Missa Per signum crucis***

Ludwig Daser, a tenor, Kapellmeister at the Bavarian Court Chapel and later at Stuttgart, wrote at least 20 masses; the lovely *Missa Per signum crucis*, which we are presenting today, has been attributed to both Ludwig Daser and Ludwig Senfl. Grove Music Online says it is probably by Daser. It is melodically based on a chant *Per signum crucis* (Through the sign of the cross) for May 3, the commemoration of “The Finding of the Holy Cross.” The chant he knew must begin with a rising whole tone, descending fifth and rising fourth, as you'll hear those notes at the beginning of each movement.

For more information and a performance schedule, visit:

**[www.StreetSingers.org](http://www.StreetSingers.org)**

## Today's Concert

- Ascendit Deus in jubilatione. . . . . Giovanni Pierluigi da Palestrina  
(Italian; c.1525-1594)
- Missa Per signum crucis: KYRIE . . . . . Ludwig Daser  
(German; c.1525-1589)
- Non mortui qui sunt in inferno . . . . . Manuel Cardoso  
(Portuguese; 1566-1650)
- GLORIA . . . . . Ludwig Daser
- Usquequo, Domine? . . . . . Josquin des Prez (French; c.1452-1521)
- In illo tempore . . . . . Josquin des Prez
- CREDO . . . . . Ludwig Daser
- Laudate pueri Dominum . . . . . William Byrd (English; c.1540-1623)

### — Intermission —

- O suavitas et dulcedo . . . . .Philippe de Monte (Flemish; 1521-1603)
- Veni sponsa Christi . . Jean Richafort (Franco-Flemish; c.1480-c.1550)
- SANCTUS . . . . .Ludwig Daser
- O quam gloriosum . . . . . Jacobus Vaet (Flemish; c.1529-1567)
- Ave Maria . . . . .Orlande de Lassus (Franco-Flemish; c.1532-1594)
- AGNUS DEI . . . . . Ludwig Daser
- Ascendente Jesu. . . . .Giaches de Wert (Flemish, in Italy; 1535-1596)
- Ecce quam bonum . . . .Ludwig Senfl (Swiss, in Germany; c.1490-1543)

**Please stay for more good food and open singing!**

## Today's Concert

### **Ascendit Deus in jubilatione. . . . . Giovanni Pierluigi da Palestrina (Italian; c.1525-1594)**

A joyful demonstration of imitation, as each of the five voices enters on the same theme. For Ascension Thursday (39 days after Easter).

Ascendit Deus in jubilatione,  
et Dominus in voce tubae.  
Alleluja.

God ascends amid joyful shouting,  
and the Lord in the voice of a trumpet.  
Alleluia.

### **Missa Per signum crucis: KYRIE . . . . . Ludwig Daser (German; c.1525-1589)**

The opening section of the "Ordinary" mass, the sections routinely included, as distinguished from the "Propers" used for particular occasions. Composers most often set the Ordinaries: Kyrie, Gloria, Credo, Sanctus, Agnus Dei. This fragment of Greek liturgy survives from the earliest Christian rites.

Kyrie eleison.  
Christe eleison.  
Kyrie eleison.

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

### **Non mortui qui sunt in inferno . . . . .Manuel Cardoso (Portuguese; 1566-1650)**

With a text from the Apocrypha, The Book of Baruch 2:17-18, Cardoso's lush harmonies express the words.

Non mortui, qui sunt in inferno,  
Quorum spiritus acceptus est  
a visceribus suis,  
Dabunt honorem et justificationem  
Domino;  
Sed anima quae tristis est  
super magnitudine mali,  
Et incedit curva et infirma,  
Dat tibi gloriam et justitiam  
Domino.

Not the dead, who are in Hades,  
whose breath has been taken  
from their bodies,  
will ascribe honor and uprightness  
to the Lord;  
but the soul that grieves  
over the greatness of evil,  
and goes about bent over and sick,  
ascribes glory and righteousness to you,  
as Lord.



Loft Concert, February 26, 2017

Photo by Zeev Zamir

**GLORIA . . . . .Ludwig Daser**

The second movement of the Mass begins with the words the angels proclaim to the shepherds at Christmas in Luke 2:14. After the incipit, the first five bars are the same as the Kyrie, just different rhythm for different words.

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.  
 Domine Deus, Agnus Dei, Filius Patris  
 Qui tollis peccata mundi,  
 miserere nobis.  
 Qui tollis peccata mundi,  
 suscipe deprecationem nostrum  
 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 to God in the highest.  
 And on earth peace to people of good will.  
 We praise you. We bless you.  
 We worship you. We glorify you.  
 We give thanks to you  
 for your great glory.  
 O Lord God, King of heaven,  
 God the Father almighty.  
 O Lord, the only-begotten son, Jesus Christ  
 O Lord God, Lamb of God, Son of the Father  
 Who take away the sins of the world,  
 have mercy on us.  
 Who take away the sins of the world,  
 receive our prayer  
 Who sit at the right hand of the Father,  
 have mercy on us. For you alone are holy  
 You alone are Lord. You alone are the highest,  
 Jesus Christ. With the Holy Spirit,  
 in the glory of God the Father. Amen.

**Usquequo, Domine? . . . . .Josquin des Prez (French; c.1452-1521)**

Psalm 12 (Hebrew 13). Repeating the Psalm's opening plea at the end, after all the positive thoughts, may suggest an ulterior purpose for this setting.

Usquequo, Domine,  
oblivisceris me in finem?  
Usquequo avertis faciem tuam a me?  
Quamdiu ponam consilia in anima mea,  
Dolorem in corde meo per diem?  
Usquequo exaltabitur inimicus meus  
super me?  
Respice, et exaudi me, Domine Deus meus.  
Illumina oculos meos,  
ne unquam obdormiam in morte;  
Nequando dicat inimicus meus:  
Praeluui adversus eum.  
Qui tribulant me exsultabunt  
si motus fuero;  
Ego autem in misericordia tua speravi.  
Exsultabit cor meum in salutari tuo.  
Cantabo Domino  
qui bona tribuit mihi;  
Et psallam nomini Domini altissimi.  
Usquequo, Domine,  
oblivisceris me in finem?

How long, O Lord,  
will you forget me for ever?  
How long will you turn away your face from me?  
How long shall I take counsel in my soul,  
Sorrow in my heart throughout the day?  
How long shall my enemy be exalted  
over me?  
Consider, and hear me, O Lord my God.  
Enlighten my eyes,  
lest sometime I fall asleep in death;  
Lest at any time my enemy say:  
I have prevailed against him.  
They that trouble me rejoice  
if I am disturbed;  
But I have put my trust in your mercy.  
My heart shall rejoice in your salvation.  
I will sing to the Lord,  
who gives me good things;  
And intone the name of the Lord in the highest.  
How long, O Lord,  
will you forget me for ever?

**In illo tempore . . . . .Josquin des Prez**

Matthew 20:17-19: Jesus has been answering the Disciples' questions and telling parables of the Kingdom of Heaven. Then he speaks of his own future:

In illo tempore assumpsit Jesus  
duodecim discipulos suos secreto,  
et ait illis:  
Ecce ascendimus Hierosolimam,  
et filius hominis tradetur  
principibus sacerdotum et scribis,  
et condemnabunt eum morte,  
et tradent eum gentibus  
ad illudendum et flagellandum  
et crucifigendum,  
et tertia die resurget.

In that time, Jesus gathered  
his twelve disciples in private,  
and said to them:  
Behold, we are going up to Jerusalem,  
and the son of man will be delivered  
to the chief priests and scribes,  
and they will condemn him to death  
and deliver him to the Gentiles  
to be mocked and whipped  
and crucified,  
and the third day he will rise again.

**CREDO . . . . . Ludwig Daser**

The Nicene Creed, the third section of the Ordinary, is the statement of orthodox beliefs used in most Christian churches.

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, iudicare vivos et mortuos: cuius 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 exspecto 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.

And he was born of the father before all worlds. God from God, light from light, True God from true God. Begotten, not made, of one substance with the Father, by whom all things were made. Who for us humans, and for our salvation, came down from heaven.

And he was made flesh by the Holy Spirit from the Virgin Mary: And was made human.

He was even crucified for us: under Pontius Pilate he suffered, and was buried.

And he rose again on the third day, according to the Scriptures. And he ascended into heaven: he sits at the right hand of the Father. And he shall come again with glory, to judge the living and the dead: of his kingdom there shall be no end.

And in the Holy Spirit, the Lord, and giver of life: who proceeds from the Father and Son. Who with the Father and Son is praised alike, and glorified together: who spoke through the Prophets. And one holy catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

**Laudate pueri Dominum . . . . William Byrd (English; c.1540-1623)**

Byrd takes portions of Psalms (Hebrew 113, 121 and 125) to make a rousing song of praise in six voices, which enter one by one with the same motif.

Laudate, pueri, Dominum,  
laudate nomen Domini.  
Sit nomen Domini benedictum,  
ex hoc nunc et usque in saeculum.  
Auxilium meum a Domino,  
qui fecit coelum et terram.  
Benefac, Domine,  
bonis et rectis corde.

Praise, O servants, the Lord,  
praise the name of the Lord.  
May the name of the Lord be blessed,  
from this time and forever.  
My help is from the Lord,  
who made heaven and earth.  
Be kind, O Lord,  
to the good and righteous of heart.

**— Intermission —**

**O suavitas et dulcedo . . . . Philippe de Monte (Flemish; 1521-1603)**

A lush prayer in eight voices.

O suavitas et dulcedo  
humani generis Jesu Christe,  
qui pro nostra salute  
in cruce extensus fuisti,  
per omnia membra  
et ossa corporis tui,  
quae distenta in te  
et dinumerata fuerunt:  
Rogo te, piissime Jesu,  
ut me miserum sic tibi jungas,  
quod per prospera  
et adversa hujus saeculi  
a te nunquam possim separari.  
Amen.

O sweetness and grace  
of humankind, Jesus Christ,  
who for our salvation  
were stretched out on the cross,  
through all the limbs  
and bones of your body,  
which were stretched in you  
and counted out:  
I beg you, most holy Jesus,  
to so bind miserable me to you  
that, through the prosperity  
and adversity of this world,  
I could never be separated from you.  
Amen.

**Veni sponsa Christi . . . . . Jean Richafort  
(Franco-Flemish; c.1480-c.1550)**

Traditionally the bride of Christ is the church, but the crown makes one think of the Virgin Mary, crowned as Queen of Heaven.

Veni, sponsa Christi,  
accipe coronam  
quam tibi Dominus  
praeparavit in aeternum.

Come, bride of Christ,  
receive the crown  
which, for you, the Lord  
prepared for eternity.

**SANCTUS . . . . . Ludwig Daser**

The fourth movement of the Ordinary of the Mass, from Isaiah 6:3 and Matthew 21:9, recalls the prophet's vision of angels calling out at the throne of God, and Jesus' triumphal entry to Jerusalem on Palm Sunday.

Sanctus, sanctus, sanctus Dominus Deus Sabaoth.	Holy, holy, holy is the Lord God of hosts.
Pleni sunt coeli et terra gloria tua.	Heaven and earth are filled with your glory.
Hosanna in excelsis.	Hosanna in the highest.
Benedictus Qui venit in nomine Domini	Blessed is he Who comes in the name of the Lord.
Hosanna in excelsis.	Hosanna in the highest.

**O quam gloriosum . . . . . Jacobus Vaet (Flemish; c.1529-1567)**

A vision of Heaven with Jesus, whom John the Baptist calls The Lamb of God.

O quam gloriosum est regnum, in quo cum Christo gaudent omnes sancti! Amicti stolis albis, et sequuntur Agnum quocumque ierit. Alleluia.	O how glorious is the kingdom in which with Christ all the saints rejoice! Dressed in white robes, and they follow the Lamb wherever he goes. Alleluia.
--	---

**Ave Maria . . . . .Orlande de Lassus (Franco-Flemish; c.1532-1594)**

The first half of this six-voice prayer to Mary is the usual Catholic text, from the words of the Angel Gabriel and Mary's kinswoman Elizabeth. The second half, a wish to see her in Heaven, is set by some composers.

Ave Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Regina caeli, dulcis et pia, o mater Dei, ora pro nobis peccatoribus, ut cum electis te videamus.	Hail, Mary, full of grace, The Lord is with you: blessed are you among women, and blessed is the fruit of your womb, Jesus. Sacred Mary, queen of heaven, sweet and holy, O mother of God, pray for us sinners, that with the elect we may see you.
--	--

**AGNUS DEI . . . . . Ludwig Daser**

The final movement of the Ordinary is a plea for mercy and peace.

Agnus Dei,  
qui tollis peccata mundi,  
miserere nobis.

Lamb of God,  
who take away the sins of the world,  
have mercy upon us.

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

Lamb of God,  
who take away the sins of the world,  
grant us peace..



Fort Tryon Park, September 24, 2017



Photos by Dorrie Rosen

**Ascendente Jesu. . .Giaches de Wert (Flemish, in Italy; 1535-1596)**

Antiphon for Lauds on the 4th Sunday after Epiphany, with words of the Bible story dramatically expressed. Matthew 8:23-26. After a day of healing and of casting out demons, Jesus decides to take a boat to the other side to avoid the crowds around him. And...

Ascendente Jesu in naviculam,  
secuti sunt eum discipuli ejus:  
et ecce motus magnus factus est  
in mari, ita ut navicula  
operiretur fluctibus.  
Ipse vero dormiebat.  
Et accesserunt ad eum discipuli ejus,  
et suscitaverunt eum, dicentes:

As Jesus climbed into the boat,  
his disciples followed him,  
and behold, a great storm arose  
in the sea, so that the boat  
was swamped by the waves.  
He in fact was asleep.  
And his disciples approached him,  
and awakened him, saying:

Domine, salva nos, perimus.  
Et dicit eis Jesus:  
Quid timidi estis, modicae fidei?  
Tunc surgens imperavit  
ventis et mari,  
et facta est tranquillitas magna.

Lord, save us, we perish!  
And Jesus said to them:  
Why are you afraid, you of little faith?  
Then rising, he commanded  
the wind and the sea,  
and there came a great tranquility.

**Ecce quam bonum . . . . .Ludwig Senfl  
(Swiss, in Germany; c.1490-1543)**

Psalm 132 (Hebrew 133). Performed in 1530 at the Diet of Augsburg to urge Catholics and Protestants to get along. The “Ecce quam bonum” text is only at the beginning of the Psalm, but Senfl uses it four times for emphasis.

Ecce quam bonum et quam jocundum,  
Habitare fratres in unum!  
Sicut unguentum in capite,  
Quod descendit in barbam,  
barbam Aaron,  
Quod descendit in oram vestimenti ejus;  
Sicut ros Hermon,  
Qui descendit in montem Sion.  
Ecce quam bonum et quam jocundum,  
Habitare fratres in unum!

Behold, how good and how pleasant it is  
When brothers dwell in unity!  
Like precious oil on the head,  
Which runs down onto the beard,  
Aaron's beard,  
Which runs down onto the edge of his robe;  
Like the dew of Hermon,  
Which falls on the mountain of Zion.  
Behold, how good and how pleasant it is  
When brothers dwell in unity!

Quoniam illic mandavit Dominus  
benedictionem,  
Et vitam usque in saeculum.  
Ecce quam bonum et quam jocundum,  
Habitare fratres in unum!  
Gloria Patri, et Filio,  
et Spiritui Sancto.  
Sicut erat in principio,  
et nunc, et semper,  
et in saecula saeculorum. Amen.  
Ecce quam bonum et quam jocundum,  
Habitare fratres in unum!

For there the Lord has commanded  
the blessing,  
And life for evermore.  
Behold, how good and how pleasant it is  
When brothers dwell in unity!  
Glory to the Father, and to the Son,  
and to the Holy Spirit.  
As it was in the beginning,  
is now, and ever shall be,  
for ages upon ages. Amen.  
Behold, how good and how pleasant it is  
when brothers dwell in unity!

**Please stay for more good food and open singing!**

## **The Renaissance Street Singers:**

Director: John Hetland

Sopranos: Kate Ellis  
Joy Glazener  
Nancy Mandel  
Janet B. Pascal  
Jennifer Wu

Altos: Ann Berkhausen  
Virginia Kaycoff  
Ellen Resnick  
Barbara Rosen  
Gina Tlamsa

Tenors: Sherwin Chao  
Art Bryan Manabat  
Bruce Rickenbacher  
Bill Wolz

Basses: Richard Burger  
David Eisenstat  
Dick Hadsell  
Ezra Halleck  
David Kuperman  
Claude Lévy  
Sigmund Rosen  
Jeff Thomas

**[www.StreetSingers.org](http://www.StreetSingers.org)**