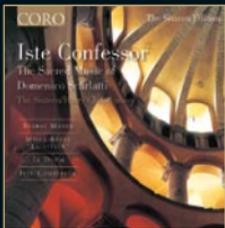


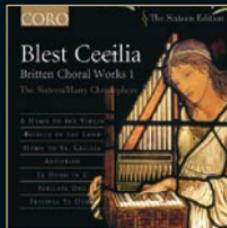
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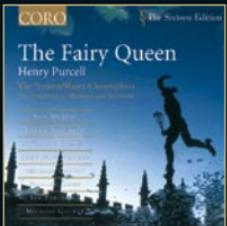
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§ The Sixteen Edition

# The Call of The Beloved

## Tomas Luis de Victoria

The Sixteen  
HARRY CHRISTOPHERS

VENI CREATOR SPIRITUS

VIDI SPECIOSAM

MAGNIFICAT SEXTI TONI

MISSA LAETATUS SUM

VADAM ET CIRCUIBO  
CIVITATEM

AD CAENAM AGNI PROVIDI

## § The Sixteen

### *Soprano*

Ruth Dean, Carolyn Sampson,  
Rebecca Outram, Carys Lane  
Sally Dunkley, Helen Groves,  
Lisa Beckley, Katie Pringle

### *Alto*

Michael Lees, Andrew Giles,  
Robin Tyson, Angus Davidson,  
Caroline Trevor, Patrick Craig

### *Tenor*

David Roy, Simon Berridge,  
Matthew Vine, Andrew Carwood,  
James Gilchrist, Philip Cave

### *Bass*

Simon Birchall, Robert Evans,  
Michael McCarthy, Timothy Jones,  
Francis Steele

### *Cornett*

Jeremy West

### *Sackbutt*

Susan Addison, Adam Wolf,  
Paul Nieman, Stephen Saunders

### *Dulcian*

Sally Jackson, Frances Eustace

### *Organ*

Laurence Cummings



Scholar, mystic, priest,  
singer, organist and  
composer – six persons  
all rolled into one and  
that is, quite simply,  
why Victoria is the most  
outstanding composer  
of the Renaissance.

He devoted his life to  
the church, and his works  
reveal such heartfelt  
passion that there are

times, in performance, when we are almost  
overwhelmed by their intensity. Our Victoria series  
aims to show not only the deeply felt emotion of the  
Lenten settings but also his ability to be joyously  
inventive and highly sensual, as in his treatment of  
texts from “The Song of Songs”.

On one of our more recent tours to the USA,  
I was determined to take a choral programme which  
would be a supremely moving experience; I remember  
saying to the choir that this would be very demanding  
but so rewarding. That programme was devoted solely  
to the music of Victoria, and proved inspirational to  
singers and listeners alike. The result was breathtaking.

If one can ever achieve complete emotional  
expression through the power of music, then here it is.

Harry  
Christophers

## TOMAS LUIS DE VICTORIA (1548-1611)

**T**omas Luis de Victoria's maiden publication, a sumptuous volume containing thirty-three motets, was printed in Venice in 1572. It contains just one eight-voice piece, a double-choir Ave Maria. A twelve-voice setting of Psalm 122, *Laetatus sum*, the first Roman triple choir music to be published appearing in 1583. From the 1580s on, three choirs of musicians were becoming standard in Rome for Mass and Vespers on major feast days, and Victoria's music must have been widely heard, especially where he himself was involved in such services.

These were exciting years for Roman sacred music. However the call of his beloved native land was always strong, and in the dedication (to Philip II) of his 1583 book of Masses, Victoria expressed a wish to return to a quiet life in Spain, to “...to spend my time in contemplation of the divine, as befits a priest.”

So, in 1585 Philip II appointed him chaplain to his sister, the Dowager Empress Maria, at the Convento de las Descalzas Reales in Madrid. Victoria was maestro of the convent choir which included boys and priests, until 1604, and then organist until his death in 1611.

In 1600 Victoria brought out a major collection, including the magnificent twelve-voice triple-choir *Missa Laetatus sum* (2)-(7), based on his own Psalm setting, and the *Magnificats* for double and triple choirs. Such triple-choir pieces were still uncommon in Spain, so it excited much attention.

*Missa Laetatus sum* often has only tenuous connections with the Psalm (1). Homophonic writing is contrasted with flowing imitative polyphonic sections for reduced voices in both Mass and Psalm. Unusually, the Psalm opens with a triple time passage (perhaps reflecting the joyful opening words); this is not imitated in the Mass.

The triple-choir *Magnificat Sexti toni* (12) also shares some music with the Psalm. The opening verse, and that beginning ‘*Deposuit potentes*’, are copied directly from a four-voice *Magnificat Sexti toni*, published in 1581.

In this recording, the Mass and Psalm *Laetatus sum*, and the *Magnificat* have instrumental doubling of the voices, in line with contemporary Spanish practice. The lowest choir is doubled by a cornett and three sackbuts; choir II, by organ and bass dulcian; and the highest choir is unaccompanied throughout.

Victoria's hymns would have graced many a service. Having fallen out of use, they are now recognised as important parts of the repertoire. They provide a great contrast to the massive and magnificent sonorities of the twelve- and eight-voice pieces, yet lose nothing in the impact of their elegant four-part polyphony. Ad caenam Agni providi (11) is for Easter, and Veni creator spiritus (8) for Pentecost. Victoria sets the even verses in polyphony, as always in his hymns, and he quotes the chant and paraphrases of it freely in every voice.

Renaissance composers often took texts directly from the Song of Songs with its rich symbolism evoking the desert, the spirit rising as a dove or as smoke, perfumes and incense, of the search for the beloved. Vidi speciosam (10) and Vadam at circuibus civitatem (9) are settings of two such texts in flowing, full six-part polyphony, graceful and of great beauty.

Victoria died in 1611, after a life dedicated to God and Music. For his last words, those opening Psalm 122 would have been entirely apt: 'Laetatus sum in his quae dicta sunt mihi, in domum Domini ibimus' - I was glad when they said unto me: Let us go up into the house of the Lord.

Martyn Imrie

#### 1 MOTET: LAETATUS SUM

Laetatus sum in his quae dicta sunt mihi: in domum Domini ibimus. Stantes erant pedes nostri in atriis tuis Ierusalem. Ierusalem, quae aedificatur ut civitas: cuius participatio eius in idipsum. Illuc enim ascenderunt tribus, tribus Domini: testimonium Israel ad confitendum nomini Domini. Quia illic sederunt sedes in iudicio, sedes super domum David. Rogate quae ad pacem sunt Ierusalem: et abundantia diligentibus te. Fiat pax in virtute tua: et abundantia in turribus tuis. Propter fratres meos, et proximos meos, loquebar pacem de te. Propter domum Domini Dei nostri, quaesivi bona tibi. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio et nunc, et semper, et in saecula saeculorum. Amen.

*I was glad when they said unto me: Let us go into the house of the Lord. Our feet shall stand within thy gates. O Jerusalem. Jerusalem is built as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgement, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy virtue, and prosperity within thy towers. For my brethren and companions' sakes, I will now say: Peace be within thee. Because of the house of the Lord our God. I will seek good things for thee. 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.*

#### Missa Laetatus sum

##### 2 KYRIE

Kyrie eleison. Christe eleison. Kyrie eleison.

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

*Lord, have mercy.*

##### 3 GLORIA

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, Iesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus Iesu Christe. Cum Sancto Spiritu in gloria Dei Patris. Amen.

*Glory to God in the highest, and on earth peace to men of good will. We praise thee, we bless thee, we glorify thee. We give thanks to thee for thy great glory. Lord God, heavenly king, God the Father almighty. O Lord, the only-begotten Son, Jesu Christ. Lord God, Lamb of God, Son of the Father. 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. Thou that sittest at the right hand of the Father, have mercy upon us. For Thou only art holy, Thou only art the Lord, Thou only art the Lord, Thou only art the most high, Jesu Christ. With the Holy Spirit in the glory of God the Father. Amen.*

4 CREDO

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum, Iesum 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 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 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 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, begotten of his Father before all worlds. God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified for us under Pontius Pilate: he suffered and was buried. And on the third day he rose again according to the scriptures: and ascended into heaven, and sitteth at the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; and of his kingdom there will be no end. And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke to us through the prophets. And I believe in one holy, catholic and apostolic church. I acknowledge 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.*

5 SANCTUS

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Osanna in excelsis.

*Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest.*

6 BENEDICTUS

Benedictus qui venit in nomine Domini. Osanna in excelsis.

*Blessed is he that cometh in the name of the Lord. Hosanna in the highest.*

7 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, that takest away the sins of the world, have mercy on us.*

*Lamb of God, that takest away the sins of the world, have mercy on us.*

*Lamb of God, that takest away the sins of the world, grant us peace.*

8 VENI CREATOR SPIRITUS

Veni Creator Spiritus,  
Come, Creator Spirit,

Mentes tuorum visita:  
Visit the minds of your people:

Imple superna gratia  
Fill with grace from above

Quae tu creasti pectora.  
The hearts which you have created.

Qui Paraclitus diceris,  
You who are called the Paraclete,

Donum Dei altissimi,  
Gift of the highest God,

Fons vivus, ignis, caritas,  
Living source, fire, love,

Et spiritualis unctio  
And spiritual unction.

Tu septiformis munere,  
You, sevenfold in your gifts,

Dextrae Dei tu digitus,  
You, the finger of God's right hand.

Tu rite promissum Patris,  
You, promise of the Father, duly made,

Sermone ditans gutturra.  
*Enriching throats with speech.*  
Accende lumen sensibus,  
*Awaken our senses with light,*  
Infunde amorem cordibus,  
*Pour love into our hearts,*  
Infirma nostri corporis  
*Constantly strengthening*  
Virtute firmans perpeti.  
*Our bodily weaknesses with your power.*  
Hostem repellas longius,  
*May you drive the enemy far away,*  
Pacemque dones protinus:  
*And give us peace forthwith:*  
Ductore sic te praevio,  
*Thus, with you as leader going before us,*  
Vitemus omne noxium.  
*May we avoid all harm.*

Per te sciamus da Patrem,  
*Grant that through you,*  
*we may know the Father,*  
Noscamus atque Filium,  
*And learn of the Son;*  
Te utriusque Spiritum  
*And that we put our trust in you,*  
Credamus omni tempore.  
*The Spirit of both, for all time.*  
Gloria Patri Domino,  
*Glory to the Lord and Father,*  
Natoque, qui a mortuis  
*And to the Son who rose from the dead,*  
Surrexit, ac Paraclito,  
*And to the Paraclete,*  
In saeculorum saecula.  
*For ever and ever.*

9 VADAM ET CIRCUIBO CIVITATEM

Vadam et circuibo civitatem per vicos et plateas. Quaeram quem diligit anima mea: quaesivi illum, et non inveni. Adiuvo vos, filiae Hierusalem, si inveneritis dilectum meum, ut annuntietis ei, quia amore languo. Qualis est dilectus tuus, quia sic adiuvasi nos? Dilectus meus candidus et rubicundus, electus ex millibus: talis est dilectus meus, et est amicus meus, filiae Hierusalem. Quo abiit dilectus tuus, O pulcherrima mulierum? Quo declinavit et quaeremus eum tecum? Ascendit in palmam, et apprehendit fructus eius.

*I will arise and go about the city in the streets and in the broad ways. I will seek him whom my soul loveth. I sought him but found him not. I charge ye, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love. What is thy beloved more than another, that thou dost so charge us? My beloved is white and ruddy, the chiefest among ten thousand. This is my beloved and this is my friend, O daughters of Jerusalem. Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside, that we may seek him with thee? He has gone up into the palm tree and taken the fruit thereof.*

10 VIDI SPECIOSAM

Vidi speciosam sicut columbam ascendentem desuper rivos aquarum: cuius inaequabilis odor erat nimis in vestimentis eius. Et sicut dies verni circumdabant eam flores rosarum, et lilia convallium. Quae est ista, quae ascendit per desertum, sicut virgula fumi ex aromatibus myrrhae et thuris? Et sicut dies verni circumdabant eam flores rosarum, et lilia convallium.

*I saw the spirit rising like a dove above the rushing waters: it was clothed in fragrance of exceeding beauty - just as the days of spring are adorned with roses in flower and the lilies of the valley. Who is she who arises from the wilderness like pillars of smoke, perfumed with aromatic myrrh and frankincense? - just as the days of spring are adorned with roses in flower and the lilies of the valley.*

III AD CAENAM AGNI PROVIDI

Ad caenam Agni providi,  
Et stolis albis candidi,  
Post transitum maris Rubri  
Christo canamus principi.

Cuius corpus sanctissimum  
In ara crucis torridum,  
Cruore eius roseo,  
Gustando vivimus Deo.

Protecti paschae vespere,  
Ad devastante Angelo,  
Erepti de durissimo  
Pharaonis imperio.

Iam pascha nostrum Christus est,  
Qui immolatus agnus est,  
Sinceritatis azyma,  
Caro eius oblata est.

O vere digna hostia,  
Per quam fracta sunt tartara,  
Redempta plebs captivata,  
Reddita vitae praeamia.

Consurgit Christus tumulo,  
Victor redit de barathro,  
Tyrannum trudens vinculo  
Et reserans Paradisum.

Quaesumus, auctor omnium,  
In hoc paschali gaudio,  
Ab omni mortis impetu,  
Tuum defende populum.

Gloria tibi Domine,  
Qui surrexisti a mortuis,  
Cum Patre et Sancto Spiritu,  
In sempiterna saecula. Amen.

*At the feast made ready by the Lamb,  
Let us resplendent in white robes  
After our crossing of the Red Sea,  
Sing to Christ our head.*

*Whose most sacred body  
Was parched on the altar of the Cross;  
It is by tasting his roseate blood  
That we live to God.*

*Protected on the Passover evening  
From the destroying angel,  
Snatched from the harshest  
Rule of Pharaoh.*

*Now is Christ our Passover,  
He who is the sacrificed lamb.  
His flesh unleavened in its integrity,  
Was made an offering.*

*O truly worthy sacrifice  
Through which Hell has been crushed,  
The captive people redeemed,  
And the rewards of life restored.*

*Christ rises from the tomb,  
The victor returns from the abyss,  
Driving the tyrant with a thong,  
And unlocking Paradise.*

*We beseech you, creator of all,  
In this our Easter rejoicing,  
To defend your people  
From every attack of death.*

*Glory to you, O Lord,  
Who has risen from the dead,  
With the Father and the Holy Spirit,  
Through eternity. Amen.*

II MAGNIFICAT

Magnificat anima mea Dominum, et exultavit spiritus meus in Deo salutari meo. Quia respexit humilitatem ancillae suae: ecce enim ex hoc beatam me dicent omnes generationes. Quia fecit mihi magna qui potens est: et sanctum nomen eius. Et misericordium eius a progenie in progenie timentibus eum. Fecit potentiam in brachio suo: dispersit superbos mente cordis sui. Deposuit potentes de sede, et exultavit humiles. Esurientes implevit bonis: et divites dimisit inanes. Suscepit Israel puerum suum, recordatus misericordiae suae. Sicut locutus est ad patres nostros: Abraham et semini eius in saecula. Gloria Patri et Filio et Spiritui sancto. Sicut erat in principio nunc, et semper et in saecula saeculorum. Amen.

*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of his handmaiden. For behold, from henceforth, all generations shall call me blessed. For he that is mighty hath magnified me, and holy is his name. And his mercy is on them that fear him, throughout all generations. He hath showed strength with his arms, he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the hungry with good things, and the rich he hath sent empty away. He remembering his mercy hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed for ever. 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.*

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