

Pierre  
**DE LA RUE**

Mass of the Seven Sorrows of the Blessed Virgin • Easter Mass

Ars Antiqua de Paris • Michel Sanvoisin



## Pierre de La Rue (c.1460-1518)

### Missa de Septem Doloribus • Missa Pascale • Pater de caelis • Vexilla Regis

Born probably at Toumai in about the year 1460, Pierre de La Rue is mentioned as a tenor and then as a singer-composer in the records of the Confraternity of Our Lady at 's-Hertogenbosch from 1489 to 1492. For a short time first chaplain to the Burgundian-Habsburg court of Brussels-Mechelen, he twice accompanied Philip the Fair to Spain, in 1501 and 1506. He spent the rest of his career in Flanders, serving for nearly a quarter of a century the Burgundian-Habsburg rulers in the Chapel of the Holy Roman Emperor Maximilian I, Philip the Fair (King of Castile), Joanna of Spain, Marguerite of Austria (Regent of the Netherlands) and finally the young Archduke Karl, the future Charles V. In 1505 he was appointed canon of the collegiate church in Courtrai, but was dispensed from the obligation to live there. He settled at Termonde, leaving in 1516 for Courtrai, where he died on 20th November 1518.

Sacred works hold the principal place among Pierre de La Rue's compositions and survive in over 150 manuscripts and publications. He wrote thirty Masses, seven parts of Masses, 24 motets and 37 chansons. Twelve *contrafacta* are Latin motets based on pre-existent works, Marguerite of Austria, the melancholy Regent, twice widowed, collected a large number of works by her favourite composer in two richly illuminated manuscripts. In the 150 magnificent manuscripts copied for the Burgundian-Habsburg dynasty up to 1530, Pierre de La Rue is represented twice as much as his contemporary Josquin Desprez. In over forty years following his death the sacred works of Pierre de La Rue continued to be published, by Lutheran printers in Wittenberg and Nuremberg, while in France Pierre Attaignant and other publishers issued his chansons. Musical theorists of the sixteenth century mention him for his ability in counterpoint and Sebald Heyden in 1537, Glareanus in 1547 and Morley in 1597 give examples from his Masses. In the eighteenth century Charles Burney recalls his name and in the nineteenth his music was first rediscovered by Ambros in Vienna and Thibaut at Heidelberg.

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Pierre de La Rue's reputation as a composer of Masses was firmly established by 1500. The *Missa Petri de La Rue* were published by Ottaviano Petrucci in 1503. All these Masses are found at least once in a manuscript by Alamire, the copyist of the Burgundian-Habsburg dynasty in the Netherlands.

The five-part *Missa de Septem Doloribus beatissime marie virginis* is found in five manuscripts of Burgundian origin preserved in Brussels, Jena and the Vatican. It was probably written after March 1497, when Pierre de La Rue became chaplain to the Grande Chapelle of Philip the Fair. The Feast of the Seven Sorrows – the prophecy of Simeon in the Temple (St Luke), the flight into Egypt (St Matthew), Jesus in the Temple (St Luke), Jesus carrying the Cross (St John), Jesus crucified (St John), Mary carrying the body of Jesus (not biblical) and the entombment of Jesus (St Luke) – celebrated on the eve of Palm Sunday, was established in Cologne in 1423. Thanks to the support and interest of Philip the Fair, the Confraternity of Our Lady of the Seven Sorrows in 1495 received the approval of Pope Alexander VI and Marguerite of Austria founded at Bruges the Convent of Our Lady of the Seven Sorrows, where she planned to retire. In 1482 Pope Sixtus IV had added a Mass to the Missal and in 1495 Father Michel François, a Dominican friar in Lille and confessor of Philip the Fair, published in the *Quodlibetica decisio* a defence of this new feast-day.

The *cantus firmi* of the *Missa de Septem Doloribus* are taken from four different sources: *Dolores gloriose* in the first tenor of the first *Kyrie*, *Trenosa compassio* of the *Christ eleison* and *Ferit gladius* of the second *Kyrie* to the end of the Mass, drawn from the fifteenth-century sequence *Salve virgo generosa*. In the second *Osanna* Pierre de La Rue uses the sopranos' concluding text and melody from the four-part motet *Ave Maria* by Josquin, issued by Petrucci in 1502.

Sung on Easter Sunday, the *Missa Pascale* is found in six manuscripts of Burgundian origin, preserved at Mechelen, Brussels, Jena and the Vatican. Six of the

*cantus firmi* are borrowed from the Sunday Easter Office, Matins, Lauds and Compline. The *Kyrie* and *Paterem* are based on the Easter Introit, with the unity of the Mass derived from the thematic resemblance of several of them. In two manuscripts the text of the *cantus firmi*, sung by the first tenor, is copied complete and given priority over the text of the Ordinary of the Mass. In the other manuscripts the two texts are given one below the other or are differentiated by the colour of the ink.

As in the *Missa de Septem Doloribus*, the style of Pierre de La Rue is characterized by the taste for *bicinia*, alternating between lower and higher voices, imitation and canon, with a preference for lower vocal registers. Full musical phrases provide counterpoint, sometimes with consecutive fifths. The four lower voices are placed apart from the upper, creating incomplete chords, often without the third or the fifth, or leading to unisons or octaves.

Unlike the Masses of Pierre de La Rue, which are found generally in five sources, the motets of which the attribution is almost certain are rarely found in more than two, the reason that some have not come down to

It is clear that the Habsburgs particularly favoured the two Masses here recorded because the Emperor (or his representatives) repeatedly paid to have them copied into ornate large choirbooks, lavishly decorated with elaborately illuminated initial letters and miniatures. These expensive choirbooks were either collected by the court as anthologies of favourite Masses or were sent as impressive gifts to powerful foreign allies such as Frederick the Wise or the Pope. The Habsburgs felt that Pierre de La Rue's music should be shared with other courts, partly for artistic reasons and partly to enhance the court's international prestige. The present two Masses come from a total of eight such choirbooks, each produced under the direction of the same head scribe/musician known as *Alamire*.

Although the *Alamire* choirbooks have remarkably similar versions of these Masses, it appears that the best source for the five-part *Missa de Septem Doloribus* is

us. Petrucci published some motets in anthologies among works by other composers. Of the eleven publications of the beginning of the sixteenth century only one motet is signed 'Petrus de la Rue'.

*Pater de caelis, Deus* is not found in any manuscript source. In six parts, it is freely composed, with a text based on responses associated with the Trinity. Three voices are in canon at the fifth and at the ninth. Zarlino, in his *Istituzioni harmoniche*, mentions with admiration this motet *que face Pierre de La Rue a sei voce* (which Pierre de La Rue made in six parts).

*Vexilla Regis / Passio Domini*, in four parts and in the Dorian mode, is the only motet by de La Rue with two texts and their plainchant. In the *discantus*, *tenor* and *bassus* is a hymn in honour of the Holy Cross, written in 569 by Venantius Fortunatus (530-609), sung over the centuries at Vespers on Passion Sunday. The countertenor sings two passages from the Gospel of St Matthew.

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*Translation: K. A.*

Brussels MS 215-216, which is in fact two Renaissance music manuscripts for the same feast day. The first (215) is devoted entirely to polyphonic Masses and the second (216) to monophonic chants for the *Feast of Seven Sorrows*.

The edition for this performance of Pierre de La Rue's *Missa Pascale* is based on the so-called *Mechelen Choirbook*, a beautifully produced anthology of Masses (six by Pierre de La Rue) copied in about 1511 for Marguerite of Austria. Alamire's scribes carefully copied two texts into the tenor part: the text for the Mass itself is given in black and was the one meant to be sung, whereas the text copied in red was not meant to be sung but was only intended to remind the tenor that his music was borrowing heavily from eight chants which Pierre de La Rue had drawn from Easter Matins, Lauds, Compline, and the Introit.

*Vexilla Regis / Passio Domini* is taken from

Brussels MS 228, produced by Alamire's workshop around 1516-23, possibly as an anthology of Marguerite's favourite chansons and motets. This motet was also included in a small music manuscript sent by the Habsburgs to Henry VIII and Catherine of Aragon, who was related to the Habsburgs by marriage.

The works on the present recording are performed from the complete edition, *Pierre de La Rue, Opera Omnia* (Neuhausen: The American Institute of Musicology and Hänslers-Verlag 1989)

**J. Evan Kreider**

## **Ars Antiqua de Paris** Michel Sanvoisin *Director*

Created in 1965 by Michel Sanvoisin, Ars Antiqua de Paris is a unique group specialising in live performances of early European music. Its broad repertoire includes religious as well as secular works ranging from well known composers to more obscure and unpublished authors. The recent scholarly publication of Pierre de La Rue's works has provided the group with a new focus: to bring this great master to the public's awareness with live concerts of his remarkable music.

Jean Nirouët, Counter-tenor  
Frédéric Bourdin, Tenor  
Christophe Olive, Baritone

Christophe Lizère, Baritone  
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## Missa de Septem Doloribus

### 1 Kyrie eleison

[Dolores gloriose recolentes virginis  
Dominum pro nobis venite adoremus.]

### Christe eleison

[Trenosa compassio dulcissime matris  
Perducatur nos ad gaudia summi patris.]

### Kyrie eleison

[Ferit gladius doloris  
Plenum divi cor amoris  
Senis vaticinio]

### 2 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 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.*

[Ast Herode sueviente

Dulcem natum tu repenti

Virgo mater tenera

In Aegyptum pertulisti

Per desertum et nutristi

Qui creavit aethera

## Mass of the Seven Sorrows

Lord have mercy.

(Calling to mind the sorrows of the glorious Virgin  
for us, come let us worship the Lord)

Christ have mercy.

(May the mournful compassion of the most sweet  
Mother lead us to the joys of the Father on high.)

Lord have mercy.

(The sword of sorrow strikes  
a heart full of divine love  
as the old man prophesies)

Glory to God in the highest,  
and on earth peace to men of goodwill.

We praise you; we bless you;

we worship you; we glorify you;

we give thanks to you

for your great glory.

Lord God, heavenly King,

God the Father almighty,

O Lord the only Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father.

You take away the sins of the world,

have mercy on us;

you take away the sins of the world,

receive our prayer;

you sit at the right hand of the Father,

have mercy on us.

For you alone are holy,

you alone are the Lord,

you alone are the Highest, Jesus Christ,

with the Holy Spirit

in the glory of God the Father. Amen.

(But at Herod's sudden rage

you, tender Virgin Mother,

took your sweet Son

And carried him to Egypt

through the desert and nurtured him

who created Heaven

Inde quaesiisti filium  
Florentem sicut lilium  
Doctorem in medio

Anno ejus duodeno  
Plenum dogmate sereno  
Jam amissum triduo]

3 *Credo in unum Deum,  
Patrem omnipotentem,  
factorem caeli et terrae,  
visibilem omnium et invisibilem;  
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 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.*

Then you sought your son  
like a lily flowering  
amid the doctors

In his twelfth year  
filled with serene teaching  
lost now for three days)

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
in all things visible and invisible;  
and in one Lord  
Jesus Christ,  
only Son of God,  
and born of the Father eternally.  
God of God, light of light,  
true God of true God;  
begotten not made,  
of one substance with the Father,  
by whom all things were made;  
he who for mankind  
and for our salvation  
descended from heaven.  
And was incarnate by the Holy Spirit  
of the Virgin Mary,  
and was made man.  
He was crucified even for us  
under Pontius Pilate;  
he died and was buried.  
And he rose again on the third day  
according to the scriptures;  
and ascended into heaven,  
seated at the right hand of the father;  
and again he will come with glory  
to judge the living and the dead,  
whose kingdom will have no end.  
And I believe in the Holy Spirit,  
the Lord and giver of life,  
who proceeds from the Father and the Son;  
who with the Father and the Son  
is likewise worshipped and glorified,  
who has spoken through the Prophets.

*Et unam sanctam catholicam  
et apostolicam Ecclesiam.  
Confiteor unum baptismum  
in remissionem peccatorum,  
et exspecto  
resurrectionem mortuorum  
et vitam venturi saeculi. Amen.*

[Captum caesum coronatum  
Morti sciens iudicatum  
Videns in angustiis

Ligno crucis oneratum  
Se dum graditur oblatum  
Pro nostris flagitiis

Ades cruci redimentis  
Jesu flentis morientis  
Transfixa carne pura

Dolores quos parturiens  
Evasisti jam sustinens  
Extortos cum usura]

- 4] *Sanctus, sanctus, sanctus  
Dominus Deus Sabaoth;  
pleni sunt caeli et terra gloria tua.  
[Hora tandem vespertina  
Mundi clara medicina  
Jam exstincta redditur]*

*Osanna in excelsis.  
Benedictus qui venit  
in nomine Domini.*

[Tibi matri deplangenti  
Corpus fossum intuenti  
Dum in sinu volvitur]

*Osanna in excelsis.  
[O mater dei  
Memento mei, Amen]*

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.  
(Seized, beaten, crowned,  
knowing him condemned to death,  
seeing him so in tribulation

Placed on the wood of the Cross  
while he goes a victim  
for our sins

You approach the Cross of Jesus  
redeeming, weeping, dying,  
his pure flesh pierced

The sorrows that, by giving birth,  
you went through, now sustaining,  
drawn out the more)

Holy, holy, holy  
Lord God of Sabaoth;  
heaven and earth are full of your glory.  
(At last in the evening hour  
the bright medicine of the world  
now dying is given up)

Hosanna in the highest.  
Blessed is he who comes  
in the name of the Lord.  
(While you, the weeping mother,  
see the wounded body,  
and hold it to your bosom)

Hosanna in the highest.  
(O Mother of God,  
remember me, Amen)

**5** *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.*

[In sepulchro collocatur  
Cor maternum anxiatum  
Dum illuc abligeris]

[Suscipe nos commendatos  
Dulci filio fac gratos  
Et conjunge superis]

**6** **Pater de caelis**

*Pater de caelis, Deus,  
Miserere nobis,  
Fili Redemptor mundi, Deus,  
Miserere nobis  
Spiritus Sancte, Deus  
Miserere nobis,  
Sancta Trinitas, unus Deus,  
Miserere nobis.  
Benedicamus Patrem et filium  
Cum Sancto Spiritu.  
Laudemus et super exaltemus eum  
In saecula.  
Benedictus es Domine  
In firmamento caeli.  
Et laudabilis, et gloriosus  
In saecula.  
Benedicat, et custodiat nos,  
Omnipotens Deus,  
Pater et Filius et Spiritus Sanctus.  
Amen.*

Lamb of God,  
you take away the sins of the world;  
have mercy on us.  
Lamb of God,  
you take away the sins of the world;  
have mercy on us.  
Lamb of God,  
you take away the sins of the world;  
grant us peace.

(He is placed in the sepulchre  
the mother's heart is anxious  
while there you are bound)

(Receive us with your help  
make us pleasing to your sweet son  
and raise us to Heaven)

Father from Heaven, God,  
Have mercy on us,  
Son, Redeemer of the world, God,  
Have mercy on us,  
Holy Spirit, God,  
Have mercy on us,  
Holy Trinity, God,  
Have mercy on us.  
Let us bless the Father and the Son  
With the Holy Spirit.  
Let us praise and exalt him  
for ever.  
Blessed art thou, O Lord,  
in the firmament of Heaven.  
To be praised and glorified  
for ever.  
May almighty God bless  
and keep us,  
the Father and Son and Holy Spirit.  
Amen.



## Missa Pascale

7 *Kyrie eleison*  
[Resurrexi et adhuc tecum sum Alleluia]

*Christe eleison*  
[Posuisti super me manum tuam Alleluia]

*Kyrie eleison*  
[Mirabilis facta est scientia Alleluia]

8 *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.*  
[Prae timore autem eius  
Exterriti sunt custodes  
Et facta sunt velut mortui Alleluia]

*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, Jesu Christe,*  
*cum Sancto Spiritu*  
*in gloria Dei Patris. Amen.*  
[Cito euntes Dicite discipulis  
Quia surrexit Dominus Alleluia]

9 *Credo in unum Deum,*  
*Patrem omnipotentem,*  
*factorem caeli et terrae,*

Lord have mercy.  
(I have risen and still I am with you, Alleluia)

Christ have mercy.  
(You placed your hand upon me, Alleluia)

Lord have mercy.  
(Wonderful is the knowledge given us, Alleluia)

Glory to God in the highest,  
and on earth peace  
to those of goodwill.  
We praise you; we bless you;  
we worship you; we glorify you;  
we give thanks to you  
for your great glory.  
Lord God, heavenly King,  
God the father almighty,  
O Lord the only Son, Jesus Christ;  
O Lord God, Lamb of God, Son of the father.  
(But for fear of him  
the keepers of the tomb were terrified  
and became as if they were dead, Alleluia)

You take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you sit at the right hand of the Father,  
have mercy on us.  
For you alone are holy,  
you alone are the Lord,  
you alone are the Highest, Jesus Christ,  
with the Holy Spirit  
in the glory of God the Father. Amen.  
(Go quickly and tell the disciples  
that the Lord has risen, Alleluia)

I believe in one God,  
the Father almighty,  
maker of heaven and earth,

*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,  
consubstantialiam 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 baptismam  
in remissionem peccatorum,  
et exspecto  
resurrectionem mortuorum  
et vitam venturi saeculi. Amen.*

[Resurrexi et adhuc tecum sum Alleluia  
Posuisti super me manum tuam Alleluia  
Mirabilis facta est scientia tua Alleluia]

in all things visible and invisible;  
and in one Lord  
Jesus Christ,  
only Son of God,  
and born of the Father eternally.  
God of God, light of light,  
true God of true God;  
begotten not made,  
of one substance with the Father,  
by whom all things were made;  
he who for mankind  
and for our salvation  
descended from heaven.  
And was incarnate by the Holy Spirit  
of the Virgin Mary,  
and was made man.  
He was crucified even for us  
under Pontius Pilate;  
he died and was buried.  
And he rose again on the third day  
according to the scriptures;  
and ascended into heaven,  
seated at the right hand of the Father;  
and again he will come with glory  
to judge the living and the dead,  
whose kingdom will have no end.  
And I believe in the Holy Spirit,  
the Lord and giver of life,  
who proceeds from the Father and the Son;  
who with the Father and the Son  
is likewise worshipped and glorified,  
who has spoken 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.  
(I have risen and still I am with you, Alleluia  
You placed your hand upon me, Alleluia  
Wonderful is the knowledge given us, Alleluia)

**10** *Sanctus, sanctus, sanctus  
Dominus Deus Sabaoth:  
pleni sunt caeli et terra gloria tua.*  
[Postulavi patrem meum Alleluia  
Dedit michi gentes Alleluia  
In hereditatem Alleluia]

*Osanna in excelsis.  
Benedictus qui venit  
in nomine Domini.  
Osanna in excelsis.*  
[Et valde mane una sabbatorum  
Veniunt ad monumentum  
Orto iam sole Alleluia]

**11** *Agnus Dei,  
qui tollis peccata mundi;  
miserere nobis.*  
*Agnus Dei  
qui tollis peccata mundi;  
miserere nobis.*  
[Vespere autem sabbati  
In prima sabbati venit Maria Magdalena  
Et altera Maria  
Videre sepulchrum Alleluia]

*Agnus Dei  
qui tollis peccata mundi;  
dona nobis pacem.*  
[Surrexit Dominus Alleluia]

**12** *Vexilla Regis / Passio Domini  
Vexilla Regis prodeunt  
Fulget crucis misterium  
Quo carne carnis conditor  
Suspensus est patibulo.*

*Passio Domini nostri Jesu Christi  
Secundum Mattheum  
In illo tempore dixit Jesu discipulis suis:  
Tristis est anima mea usque ad mortem.  
Jesu autem iterum voce  
Magna clamans emisit spiritum.*

Holy, holy, holy  
Lord God of Sabaoth;  
heaven and earth are full of your glory.  
(I have asked my father, Alleluia  
He has given me the people, Alleluia  
As my inheritance, Alleluia)

Hosanna in the highest.  
Blessed is he who comes  
in the name of the Lord.  
Hosanna in the highest.  
(And very early in the morning the first day of the week  
they come to the monument  
now the sun has risen, Alleluia)

Lamb of God,  
you take away the sins of the world;  
have mercy on us.  
Lamb of God,  
you take away the sins of the world;  
have mercy on us.  
(But on the evening of the Sabbath  
at the first hour of the week came Mary Magdalene  
and the other Mary  
to see the sepulchre, Alleluia)

Lamb of God,  
you take away the sins of the world;  
grant us peace.  
(The Lord has risen, Alleluia)

The King's banners go forth  
the mystery of the Cross shines  
where in the flesh the creator of flesh  
is hanged on the gibbet.

The Passion of our Lord Jesus Christ  
according to Matthew  
At that time Jesus said to his disciples:  
My soul is exceeding sorrowful, even unto death:  
Jesus cried again with a loud voice  
and yielded up the ghost.

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# PIERRE DE LA RUE

(c. 1460-1518)

Playing  
Time  
74:41

## Ars Antiqua de Paris • Michel Sanvoisin

Jean Nirouët, counter-tenor • Frédéric Bourdin, tenor • Christophe Olive, baritone  
 Christophe Lizère, baritone • Gaël de Kerret, bass • Christophe Poncet, tenor (6)

### Missa de Septem Doloribus beatissime marie virginis a 5

- 1 Kyrie
- 2 Gloria
- 3 Credo
- 4 Sanctus
- 5 Agnus Dei

### 6 Pater de caelis, Deus a 6

### Missa Pascale a 5

- 7 Kyrie
- 8 Gloria
- 9 Credo
- 10 Sanctus
- 11 Agnus Dei

### 12 Vexilla Regis / Passio Domini a 4

30:28  
4:41  
6:25  
8:19  
6:34  
4:29  
9:28  
32:21  
4:32  
6:28  
9:00  
8:08  
4:13  
2:04

Much favoured by Marguerite of Austria, the Flemish composer Pierre de La Rue was probably born in Tournai and served in the Burgundian court musical establishment of Maximilian and his eldest son, Philip the Fair, and subsequently the court of Marguerite in Malines, before retiring finally to Courtrai, where he died in 1518. De La Rue wrote over thirty Masses, 24 motets and 37 *chansons* and was esteemed by his contemporaries for his mastery of counterpoint. The two Masses recorded here are typical of de La Rue's style, full of alternation between lower and higher voices, imitation and canon, with a preference for lower vocal registers. It is clear that the Habsburgs particularly favoured these two Masses because the Emperor repeatedly paid to have them copied into ornate large choir-books, lavishly decorated with elaborately illuminated initial letters and miniatures.

Recorded in the crypt of Saint Sulpice, Paris,  
 from 21st to 25th May, 1999.  
 Producer: Olivier Stockman, Sands Films, London  
 Engineer: Chris Ashworth  
 Editing: K&A Productions

Cover Painting: Frontispiece of the *Missa de Septem  
 Doloribus* manuscript (© Friedrich Schiller Universität, Jena)

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