

Editor's Notes for *Misa para Adviento y Cuaresma*

Roman Catholic Masses are very structured, with certain required litanies and responses that may be sung. Many composers have set these liturgical elements to music, including Hilarión Eslava, who wrote several different "Misas" (Masses) during his life. Each of Eslava's Masses is quite unique musically, and spectacular in its own way, and most are richly orchestrated. However, this Mass differs, in that the only accompaniment consists simply of a bass instrument playing the bass part. It could alternatively be sung a cappella.

There is good reason for the sparse accompaniment. In the Roman Catholic liturgy, Advent (in Spanish "Adviento") and Lent ("Cuaresma") –the weeks preceding the solemn and joyous celebrations, respectively, of the Birth and Resurrection of Christ, are times of introspection and anticipation. For that reason, the music that accompanies the services during those liturgical periods is toned down – instrumental music is traditionally avoided or limited to a mere role of support of the human voice. The *Gloria* ("Gloria in excelsis Deo et in terra pax hominibus bonæ voluntatis...") is not sung, but instead recited. The only exceptions to this rule are on the solemn celebrations of the Feast of Saint Joseph (March 19) and of The Annunciation (March 25).

This work has been edited from a printed version of the Mass produced by the Calcografía de Bonifacio Eslava in Madrid, a scanned copy of which was obtained from Eresbil (Basque Music Archives) in Errenteria, Spain. This composition was catalogued during Eslava's lifetime as Op. 136. The indication that "Un fagot o Violon debe dar el tono y tocar la parte del Bajo" ("A Bassoon or Cello must give the starting tone and play the Bass part") appears as a footnote on the first page of the original score.

An excellent recording of this Mass was made in 2008 by the Coral de Cámara de Pamplona in Spain, on the Arsis label. Two fragments are available on YouTube, the *Kyrie*, at <https://www.youtube.com/watch?v=C7ptEyUNKRg> and the *Credo*, at <https://www.youtube.com/watch?v=xnBN8XKMQOo>.

As is usually the case with Eslava's works, there was very little instruction provided in the original score in terms of dynamics and tempo indications. I have included and honored the notations that were provided, but added my own interpretations in an invisible manner for the audio, so as to improve the playback.

The five pieces that form this *Misa para Adviento y Cuaresma* would have been used in the following order in conjunction with the Mass:

1. **Kyrie:** The first part of Mass involves a "Penitential Rite" or "Confession", which simply acknowledges that everyone sins and has sinned to some degree in their daily lives. This is followed by the Kyrie, which expresses guilt and shame for such sins. The lyrics, taken from the ancient Greek are simple, and translate as:

<i>Kyrie eléison, Christe eléison</i>	Lord, have mercy, Christ, have mercy
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2. **Credo:** Following the homily or sermon, the Mass requires a Profession of Faith, or Creed, which summarizes the basic teachings of the Church. The traditional Nicene Creed is the text utilized by Eslava in his *Credo* here.

<p><i>[CREDO in unum Deum]</i></p> <p><i>Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium.</i></p> <p><i>Et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula.</i></p> <p><i>Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem Patri; per quem omnia facta sunt.</i></p> <p><i>Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est.</i></p> <p><i>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.</i></p> <p><i>Et iterum venturus est cum gloria, iudicare vivos et mortuos, cuius regni non erit finis.</i></p> <p><i>Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit.</i></p> <p><i>Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per prophetas.</i></p> <p><i>Et unam, sanctam, catholicam et apostolicam Ecclesiam.</i></p> <p><i>Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi saeculi.</i></p> <p><i>Amen.</i></p>	<p>[I BELIEVE in one God]</p> <p>the Father almighty, maker of heaven and earth, of all things visible and invisible.</p> <p>I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.</p> <p>God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through Him all things were made.</p> <p>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.</p> <p>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.</p> <p>He will come again in glory to judge the living and the dead and His kingdom will have no end.</p> <p>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.</p> <p>And I believe in one holy, catholic and apostolic Church.</p> <p>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.</p> <p>Amen.</p>
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3. **Sanctus:** The *Sanctus* (“Holy”) is typically sung prior to the priest consecrating the Communion elements.

<p><i>Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis.</i></p>	<p>Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of Your glory. Hosanna in the highest.</p>
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4. **Benedictus:** The Benedictus (“Blessed”) is typically sung after the Communion elements are consecrated. It is often combined with the preceding Sanctus, and certain religious authorities believe there should not be a break between them. The Sanctus and Benedictus of this Mass could be strung together in such case. The lyrics and translation are:

<i>Benedictus qui venit in nomine Domini. Hosanna in excelsis.</i>	Blessed is he who comes in the name of the Lord. Hosanna in the highest.
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5. **Agnus Dei:** Finally, the *Agnus Dei* (“Lamb of God”) asks for mercy and peace, and is sung prior to the congregants receiving Communion. Lyrics and translation follow:

<i>Agnus Dei, qui tollis peccata mundi, miserere nobis.</i>	Lamb of God, who takes away the sins of the world, have mercy upon us.
<i>Agnus Dei, qui tollis peccata mundi, miserere nobis.</i>	Lamb of God, who takes away the sins of the world, have mercy upon us.
<i>Agnus Dei, qui tollis peccata mundi, dona nobis pacem.</i>	Lamb of God, who takes away the sins of the world, grant us peace.