

Editor's Notes for *Misa Nº8 a 8 voces* Catedral Metropolitana de Santiago de Chile

Roman Catholic Masses are very structured, with certain required litanies and responses that may be sung. Since the Renaissance, many composers have set these liturgical elements to music, including Hilarión Eslava, who composed quite a few “*Misas*” (Masses) during his lifetime in a wide range of styles and settings. Each of Eslava’s Masses is quite unique musically, and spectacular in its own way.

Like many of Eslava’s other major sacred works, the *Misa Nº8 a 8 voces* (Mass number 8 for eight voices) is a richly orchestrated choral masterpiece. This composition incorporates seven separate liturgical elements of the Mass, which are described in more detail below. The *Credo* (Creed) in this Mass is actually by fellow Spanish composer Manuel José Doyagüe (1755-1842). Doyagüe was master of the chapel of the Cathedral of Salamanca and taught at its prestigious University, Spain’s oldest and Europe’s third oldest. In 1831, he was appointed honorary professor at the Royal Conservatory in Madrid, where Eslava also taught after 1854. Doyagüe’s musical style spans the late classical and early Romantic periods.

The source of this transcription is a manuscript score and a set of *particellas* from the music archives of the Metropolitan Cathedral of Santiago, Chile, which the Cathedral chapter graciously allowed us to copy and transcribe. This Mass is one of 11 (four of them Eslava’s) sent by Hilarión to Santiago in 1851 at the request of its archbishop, Rafael Valdivieso Zañartu (1804-1878). For more about this amazing archive and the story of how this music found its way from Spain to Chile, please refer to our Editor’s Notes for Santiago’s *Miserere a 8* (CPE-430), at <https://hilarioneslava.org/wp-content/uploads/2023/02/Editors-Notes-for-Chile-Miserere-aOcho-Parts-1-3.pdf>.

With the exception of the *Kyrie* and (of course) Doyagüe’s *Credo*, which are entirely different, this piece is in essence a revised version of the *Misa a Ocho en Si Bemol* (CPE-124), which I have previously transcribed – in MuseScore, see <https://musescore.com/user/29381772/scores/7071371>. Based on the source manuscript for that Mass (provided to us by the Catedral de Salamanca), the earlier work was written by Eslava in Sevilla and a copy of the general score made its way to Salamanca. This Santiago de Chile version is far more richly instrumented, including flute, two clarinets, viola, violoncello, and reinforcing bass. As I was incorporating these additional parts, I discovered a number of subtle variations in the music too, and the later versions are of course incorporated in this transcription. The dynamic and tempo indicators were sparse and often contradictory in both versions, and I did my best to reconcile the disparities, also adding a few invisible touches of my own in playback where there was no instruction provided in either version.

The seven movements that form this *Misa a 8* would have been used in the following order within the liturgy of the Mass:

1. ***Kyrie***: The first part of Mass involves a “Penitential Rite” or “Confession”. This is followed by the *Kyrie*, which expresses remorse and asks for God’s mercy. The lyrics, taken from the ancient Greek are simple, and translate as:

<i>Kyrie eléison, Christe eléison.</i>	Lord, have mercy, Christ, have mercy.
--	---------------------------------------

2. **Gloria:** This is a sung exhortation expressing adoration of God, followed by a prayer to the Holy Trinity. In this suite of music, it has been broken into three movements – *Gloria*, *Qui Tollis*, and *Quoniam*. This would allow for spoken liturgy between each movement. The traditional Latin lyrics are written and translated below:

<p><i>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.</i></p>	<p>Glory to God in the highest, and on earth peace to people of good will. We praise You, we bless You, we adore You, we glorify You, we give You thanks for your great glory, Lord God, heavenly King, God almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father.</p>
---	--

3. **Qui tollis:**

<p><i>Qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis.</i></p>	<p>You take away the sins of the world, have mercy on us; You take away the sins of the world, receive our prayer; You are seated at the right hand of the Father, have mercy on us.</p>
--	--

4. **Quoniam:**

<p><i>Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Iesu Christe, cum Sancto Spiritu: in gloria Dei Patris. Amen.</i></p>	<p>For You alone are the Holy One, You alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</p>
--	---

5. **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 Doyagüe in his *Credo* here.

<p><i>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,</i></p>	<p>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.</p>
---	---

<p><i>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>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. 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>
---	---

6. **Sanctus:** The *Sanctus* (“Holy”) is typically sung prior to the priest consecrating the Communion elements. The lyrics and translation are:

<p><i>Sanctus, Sanctus, Sanctus</i></p> <p><i>Dominus Deus Sabaoth.</i></p> <p><i>Pleni sunt caeli et terra gloria tua.</i></p> <p><i>Hosanna in excelsis.</i></p>	<p>Holy, Holy, Holy</p> <p>Lord God of hosts.</p> <p>Heaven and earth are full of Your glory.</p> <p>Hosanna in the highest.</p>
--	--

7. **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:

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