



Presents

LIONHEART

December 13 (Sat) 5:00 and 14 (Sun) 3:00, 2014 ♦ St Joseph Center Chapel

Lawrence Lipnik, countertenor ♦ John Olund, Michael Wenger, tenors
Jeffrey Johnson, Richard Porterfield, baritones ♦ Kurt-Owen Richards, bass

Laude: joy and mystery

THIS PROGRAM WILL BE PERFORMED WITHOUT INTERMISSION

Processional

Ave dei genitrix Cortona
Laudiamo Yhesu Venice
Christo è nato Cortona, Sant'Agnese

Virgin and Child

Vergene bella, gratiosa e pura Venice
Ave mater, O Maria Bologna, Bibl. Universitaria
Laudiam l'amor divino Innocentius Dammonis (flourished c. 1500)
Tutti debiam cantare Dammonis

The Angel's Message

Da ciel venne messo novella Cortona, Sant'Agnese
Gaude virgo, mater Christi Venice
Gaude, flore virginali Bologna, Civico Museo
Gaude virgo, mater Christi Florence Pan. 27
O Maria, d'omelia Cortona

Bethlehem

Gloria'n cielo Cortona, Sant'Agnese
Verbum caro factum est Bologna Univ.
O dolce amor Yhesu Venice
Dilecto Yhesu Cristo Bologna Museo
Troppo perde'l tempo Cortona
In natali domini Trier
In natali domini Bologna Museo
Amor, Jesu, divino Dammonis

Emmanuel: God with Us

Andrea beato laudi tucta la gente Sant'Agnese, Florence Banco rari 18
Con desiderio io vo cerchando Bologna Univ.
Ogn'uomo ad alta boce Sant'Agnese, Florence Banco rari 18
O Jesu dolce Florence Pan. 27
O Jesu dolce Dammonis
Cum jubili d'amore Dammonis
Salutiam divotamente Cortona

Program Notes

*Laudiamo Yhesu e la sua sancta madre
Lo humele Francisco nostro devoto padre.*

“Let us praise Jesus and his holy mother,”
Says humble Francis, our devoted father.

Saint Francis of Assisi was born to wealthy parents in the year 1182. As a young man he renounced worldly riches and embraced poverty, devoting himself to God and the poor through prayer, humility, charity, and penance. His preaching and ascetic example provoked many to become his followers, and by the time he died in 1226 these numbered in tens of thousands. The spiritual movement he initiated continued to grow and is still very much alive today.

Francis and his disciples denied themselves many worldly things, but indulged heartily in artistic pleasures, especially those of music and poetry. Franciscan humility, devotion, joy, and mystery find characteristic expression in the *lauda*, or song of praise. *Il laudario di Cortona* (The *lauda*-book of Cortona) is the earliest surviving collection of such pieces, a manuscript produced sometime between 1250 and 1300 in Cortona, not far from Assisi. Preserving 65 poetic texts, 46 with musical notation, the Cortona *laudario* is significant for containing the earliest extant repertoire of Italian vernacular poetry as well as the earliest recoverable layer of the *lauda* tradition.

Laymen in cities and towns organized performances of *laude* as devotional exercises in the later Middle Ages and Renaissance. Taking part in the singing of *laude*, and giving financial support to one's local singing society, or *compagnia*, became an important part of social life in Italian cities, most notably in Florence. Following the exhortation of St. Francis to “praise Jesus and his holy mother,” *laudesi* (singers and supporters of *laude*) produced a rich repertoire of songs addressed to Jesus, to the Virgin Mary, to other saints, and celebrating various feasts of the church calendar. A running theme in the poetic texts is that of a passionate, personal love that generates a burning, all-consuming desire: the love of Christ for his people, the love of the faithful soul for Jesus, and devotion to Mary his mother.

The *Laudario* of the *Compagnia di Sant'Agnes* of Santa Maria del Carmine in Florence once held much of the same repertoire as the Cortona source, only with somewhat more elaborate melody and masterful illuminations. The latter feature led to its pages being separated and sold to collectors

all over the world, unlike the undecorated Cortona manuscript which rests intact in the city which produced it. Pages of the Sant'Agnese manuscript were gathered together for the first time in centuries for the exhibitions *Florence at the Dawn of the Renaissance: Painting and Illumination, 1300–1350* at the Getty Museum in Los Angeles and *Revealing the Renaissance* at the Art Gallery of Ontario in Toronto. Two pieces, *Andrea beato laudi tucte la gente* and *Ogn'uomo con alta boce*, were reconstructed for the exhibitions and for this program by comparing readings from Sant'Agnese leaves with those of a relatively intact *laudario* housed in the National Library in Florence.

These musical sources of the thirteenth and early fourteenth centuries give only the words and pitches of the *lauda* melodies, not the rhythm. Lionheart performs songs from these sources in my own rhythmic transcriptions, which are inspired by Luigi Lucchi's analysis of melodic and prosodic correlations in Cortona, but which decorate the underlying regularities Lucchi discovers with syncopations and other irregularities that are characteristic of somewhat later Italian music and of French and English music of about the same time. This produces phrases that may or may not correspond exactly with those of the thirteenth- and fourteenth-century *laudesi*, but we leave it to the listener to judge whether these renditions capture convincingly the spirit of the time and place as reflected in their poetry and in the images on view in the exhibition.

Over the years the *lauda* incorporated new ideas of harmony, counterpoint, and form. *Laude* soon began to be composed in two and three parts, then four and more. Manuscripts from Bologna, Florence, Trier, and Venice serve as sources of fourteenth- and fifteenth-century polyphonic *laude* for this program. As with the Cortona manuscript, all the music in these collections is handed down anonymously.

Finally in the sixteenth century, *lauda* musical texts began to appear with the names of their composers. In 1508 Ottaviano Petrucci published two printed books of *laude*, the first of which consists of 66 compositions attributed to Innocentius Dammonis, a monk of the Congregation of San Salvatore in Venice. No other music by this Renaissance master survives.

—Richard Porterfield

Texts and Translations

Translations by Richard Porterfield

Processional

Ave Dei genitrix, fontana d'alegrança.

Ave fonte consignata de la stirpe David nata,
piu de null'altra se beata, avesti'n Deo verace amança.

A Iosèp desponsata, quando fosti salutata
concepisti, fecundata, lo re k'e pien de pietança.

Regina vergene del mondo, lo re celestial iocondo portasti
nel tuo corpo mondo, ke ne trasse d'ogne pesança.

Donna, de laude sei degna, kè portasti l'alta'n sengna, lo
Salvator ke viv' et regna, per cui sem for de malignança.

Laudiamo Yhesu e la sua sancta madre
Lo humele Franciscio nostro devoto padre.

Christo è nato e humanato per salvar la gente
k'era perduta e descaduta nel primer parente.

Nato è Christo per fare acquisto di noi peccatori
k'eràm partiti e dispartiti dai suoi servidori
perke fallenti e non serventi, ma deservidori
eramo facti da cului tracti ke tutor fallente.

Lo fresco gillio, bianco e vermeglo nat'è'n questo mondo
per dar consiglio de fugir pillio de quel gran profundo
degnò venire, per noi sofrìre la morte dannosa, la qual,
gioiosa, era gravosa noi primeramente.

In Bellèm nat' è 'l signor beato de virgine pura
annuntiato, prefigurato fo da la scriptura
mediatore e redemptore dirict'e verace,
re de gran pace, k'a ciascun piace ki à vera mente!

Summ'alegreçça, summa forteça, Christ'è nato 'n terra,
summa forteça, per cui se spreçça ben ongn'altra Guerra de
lo nimico serpente antiquo, nostro ingannatore, de cui
valore doni a tutt'ore a ki li consente.

Hail mother of God, fountain of happiness.

Hail fountain of royal stamp, born of David's branch, more than any
other you are blessed, you have truly won the love of God.

Betrothed of Joseph, when the angel saluted you
you did conceive, fruitful, the King who is full of mercy.

Virgin queen of all the world, the blissful King of heaven
you did carry in your pure body, which never bore stain of sin.

Lady, you are worthy of laud, who bore heaven in your bosom, the
Savior who lives and reigns, by whom may we be warded from evil.

"Let us praise Jesus and his holy mother,"
says humble Francis, our devoted father.

Christ is born and made man for the salvation of the people who were
lost and fallen with Adam, their first father.

Born is the Christ to make redemption of us sinners
who were cut off and scattered from among his servants
because we fell and disobeyed, but deserving
shall we be made by his merits, sinners all the while.

The blooming lily, white and vermilion is born into this world
to give good counsel to flee the grasp of the great deep pit;
deigning to come and suffer for us painful death, which, now joyful,
once laid heavily upon us.

In Bethlehem born is the blessed Lord from a pure virgin;
announced, prefigured was he by the scriptures:
mediator and redeemer just and true, King of great peace, who is well
pleased by those of true mind.

Highest happiness, highest power, Christ is born into the world;
Highest Power, therefore if one scorns
indeed all other war but that against the old serpent,
our despoiler, his virtue you give ever to him in the fight.

Virgin and Child

Vergene bella, gratiosa e pura
abi di me e di mia vita cura.

Regina del celo e di beati luce
che sopr' ogn'altra stella il tuo splendore.

Virgin lovely, gracious and pure,
put me and my life in your loving care.

Queen of heaven and of blessed light,
whose splendor is above all other stars.

Ave mater, O Maria pietatis tota pia
sine te non erat via de ploranti seculo.

Gracia tu nobis data quam fidelis advocata
celi tronus es prelate in eterno solio.

Plena dulci medicina tu protegens a ruina
tu es portus, tu carina in omni periculo.

Laudiam l'amor divino

Jesù quel bel fantino, ch'è nato piccolino.

Tutti debiam cantare, far festa cum legrezza,
lassando ogni mestezza, ogni dolore.

Odi che cosa nova et fora de natura:
la verginella pura ha parturito.

Un ziglio sì fiorito ch'è relegato il mundo,
et è tuto giocondo quel bambinello.

Tra'l boe e l'asinello l'è nato sopra il feno.
tolemolo nel seno chè non giacia.

Aziò da noi discacia quel freddo sempiterno
ov'è perpetuo inverno senza fine.

Dove quelle mischine anime son afflicti
per le loro delicti in tormenti.

Certo l'ha preso carne per darne il paradiso
ch'era da noi diviso per il peccato.

Hail mother, O Mary of godliness all godly,
without you there was no way out of this tearful world.

Freely to us you are given, advocate how faithful! You are placed
before the throne of heaven in the court of the Eternal.

Rich with soothing remedy you protect us from ruin,
you are the haven, you the safe hold in all our dangers.

Let us praise love divine,
Jesus, that bonny boy who is born a little baby.

Sing ought we all, to celebrate with joy,
leaving aside all sadness, all grieving.

Hear ye the news and that beyond the natural:
the untouched virgin has given birth.

A lily has flowered to re-grace the world,
and all joyful is this babykins.

'Twixt ox and ass he is born in the hay.
Heartless the man who falls not before him.

He brings us release from that sempiternal freeze
where there is perpetual winter without ending.

Where those naughty souls are afflicted
for their misdeeds in torment.

Surely he has taken flesh to open the paradise
from which we were separated by our sin.

The Angel's Message

Da ciel venne messo novello

cio fo l'angel Gabriello.

Nella città di Galilea là 'v'era la gente iudea
favellavano in lingua ebraica in città et in castello

Ch'è chiamata Naçareth l'au'la vergene naque et stette
sponsata era a Ioseph secondo la legge coll'anello.

Ave Maria gratia plena Dio ti salvi, stella serena
Dio è conteco che ti mena ennel paradiso bello.

Del tuo ventre uscirà tal fructo ke salvirà lo mundo tutto
unde 'l diavolo avirà corocto sì parrà grande 'l flagello.

Respose la kiara stella Io son qui ki so' su' ancella
sia secundo la tua favella cusù mi chiamo et apello.

Gaude virgo, mater Christi

que per aurem concepisti Gabrielis nuntio.

Gaude, flore virginali
que honore specialis transcendis splendiferum.

From heaven came a new messenger
which was the angel Gabriel.

To a city of Galilee — where lived Jewish folk
speaking in the Hebrew tongue in town and castle—,

Which was called Nazareth, the place the Virgin was born and lived;
she was betrothed to Joseph according to the law, with a ring.

“Hail Mary, full of grace! God save you, star serene!
God is with you, drawing you into Paradise the beautiful.

“From your womb will come such fruit which will save the whole
world; whence the Devil will have reason to weep,
yes, he shall whip him smartly.”

Then answered the bright star, “Here am I, Your handmaiden,
let it be according to your word, for thus I call and name myself.”

Rejoice, O virgin mother of Christ
who did conceive through hearing at Gabriel's greeting.

Rejoice, O flower of virginity
whose place of honor is beyond the daystar.

O Maria d'omelia

se' fontana fior e grana de me aia pietanza.

Gram reina chi inchina ciascun regno
sì m'affina la curina quando segno
iò non degno 'ncore tegno
tuo figura chiar'e pura,
ch'ongne mal m'è'n oblianza.

Ros'aulente, spendiente, fà venire
me fallente, tuo servente, obedire
cum çechire, reverire;
te laudando, honorando,
agia de te consolança!

Chiara spera gram lumera, dà conforto
k'io non pèra stando nera nel mal porto;
ben è morto chi nonnèacorto
de servire: mai saglire
non porrà in alegrança!

O Mary, of sacred doctrine
you are fountain, flower and fruit; have mercy on me.

Great queen to whom all kingdoms bow,
my breast is purified when I hail you;
unworthy I am, yet at heart remain
yours, image pure and bright,
who blot out all my misdeeds.

Fragrant rose, all-giving, bid this sinner
become your servant, to obey
with humility and reverence;
praising and honoring you,
let him have your consolation!

Bright moon of great light, give comfort
that I perish not, anchored in the evil port;
he is good as dead who does not submit
to serve: never shall the proud
find place in happiness

Bethlehem

Gloria'n cielo e pace'n terra: nat'è'l nostro salvatore.

Nat'è Cristo glorioso l'alto dio marvellioso
facte homo desideroso lo benigno creatore.

De la vergene sovrana, la lucente stella diana,
de li erranti tramontana, puer nato de la fiore.

Pace 'n terra sia cantata, gloria 'n cielo desiderata,
la doncella consecrate parturita 'l Salvatore.

Nel presepe era beato quei ke in celo è contemplato,
de li bracia li fe' manto cum grandissimo fervore.

Poi la madre gloriosa, stella clarae luminosa,
l'alto sol desiderosa lactava cum gram dulçore.

Verbum caro factum est de virgine Maria.

In hoc anni circulo vita datur seculo
nato nobis parvulo de virgine Maria.

O dolce amor Yhesu quando serò ne la tua caridade
fermato in veridade a faza, a faza quando te vederò.

O dolce amor Yhesu vedrò zamay affaza, affaza te
e quale in gloria del to padre stay sopra alteza se',
la luce tua illumine me per gratia in questa vita
sì che poy 'la partita io venga a te dal quale salutata son.

Dilecto Yhesu Cristo, chi ben t'ama
avendo te nel core sì te chiama
e sempre contemplando non si sfama.
Cantare iubulare vo per suo amore.

Sfamar non me ne posso del dilecto
tant' amor me circunda ne l'affecto
ch'il tengo ne le brazia sempre stretto.
Cantare iubulare vo per suo amore.

Glory in heaven and peace on earth! Born is our savior.

Born is Christ glorious, God most high, wonderful,
the long-desired made man, the loving Creator.

From the virgin royal, the bright day-star,
pole-star for wanderers, boychild born of the blossom.

Let "Peace on earth" be chanted, "glory in heaven" long-desired, the
consecrated virgin has brought forth a Savior.

Near the manger was the saint who meditated on the things of
heaven,
he held the baby in his arms with greatest affection.

Then the glorious mother, bright star shining,
nursed with great tenderness the exalted sun, the long-desired.

The Word is made flesh from the virgin Mary.

In this yearly cycle the world is given life:
unto us a child is born from the virgin Mary.

O sweet love Jesus, when shall I be in your lovingkindness
truly enfolded? Your face, your face when shall I see?

O sweet love Jesus, shall I never see you face to face?
and as in the glory of your father you live, are above exaltation,
may your light illumine me by grace in this life,
that after my parting I may come to you from whom salvation
springs.

Beloved Jesus Christ! Whoever well loves you,
having you in heart, so calls upon you
and is never sated in contemplating you.
I shall sing and shout joyfully for his love.

I cannot be sated from his delight,
such is the love that surrounds my mind
that I hold fast to his ever-outstretched arms.
I shall sing and shout joyfully for his love.

Troppo perde 'l tempo ki ben non t'ama,
dolç'amor Iesù, sovr'ogn'amore!

Amor, ki t'ama non sta otioso,
tanto li par dolçe de te gustare,
ma tuttasor vive desideroso
come te possa strecto più amare;
ké tanto sta per te lo cor gioioso
ki nol sentisse nol saprie parlare
quant'è dolç'a gustar lo tuo sapore.

Savor cui non si trova similliança;
o lasso! lo mio cor poco t'asaggia.
Null'altra cosa non m'è consolança
se tutto'l mondo avesse, e te non agio.
O dulç'amor Iesù, in cui ò speranza,
tu regi'l mio cor, ke da te non caggia
ma sempre più ristringa'l tuo dolçore.

Dolçor ke tolli força ad ogni amaro
et ogni cosa muti in tua dulçeça,
questo sannò li sancti ke'l provaro,
ke féciaro dolçe morte in amariçcia;
ma confortolli el dolçe latovare
di te, Iesù, ké vénsar'ogn'aspreçça,
tanto fosti suave in li lo core.

Cor che te non sente, ben po star tristo,
Iesù, letitia et gaudio de la gente:
solaço non pot'essar sença Cristo!
Taupino ch'eu non t'amo ben fervente!
Ki far potesse totto ogni altro aquisito,
et te non agia, di tutt'è perdente,
et sença te sirebbe in amarore.

In natali domini gaudent omnes angeli
et cantant cum júbilo gloria uni deo.

Virgo mater peperit virgo deum genuit
virgo semper intacta.

Gaude tota legia gaude pleba christiana
huic solempnis diei.

Amor, Jesù, divino inmenso ed increato,
per noi hosi incarnate in loco picolino.

Ognun vengh'a vedere con il divoto core
Jesù suo redemptore che sta con tanto ardere.

Ozi nato è'l signore tra l'asinel e'l boe,
qual adorato foe da tre re de valore.

O summo e gran misterio della nativitate,
pien de suavitate sta in queste hemisperio.

O virgine Maria, roxa fiorita e bella,
tu fosti fatta cella de Jesù, sancta e pia.

In Jesù te spechiasti, vergine humil e pia,
quante volte, Maria, la sua bocha baxasti.

Too much time he wastes that loves you not,
sweet love Jesus, sovereign of all love.

Love, who loves you will not stand idle,
so sweet you are to the taste,
but always lives desirous
as you do to love more closely;
so that for you his heart is joyous
who would feel, who would know to say
how sweet to taste is the savor of you.

Savor to which none is similar,
alas! my heart knows you too little.
Nothing else avails to console me
if I have the whole world, and have not you.
O sweet love Jesus, in whom is my hope,
govern my heart, that it may stray not from you,
but ever more closely clasp your sweetness.

Sweetness that weakens all that is bitter
and transforms all things to your sweetness,
this healed the saints that did taste it,
which made sweet their bitter death;
how comforting the sweet remedy
of you, Jesus, who lighten all bitterness,
so delicious were you in their hearts.

The heart that feels you not may well be sad,
Jesus, happiness and joy of the nations:
there can be no solace without Christ!
He is a wretch that loves you not fervently!
He who gains all other good,
and has not you, loses all,
and without you will remain in bitterness.

At the Lord's nativity all the angels rejoice
and they sing with jubilee "Glory to the One God!"

A virgin gives birth, the virgin mother of God,
virgin ever undefiled.

Rejoice, all ye hosts! Rejoice, Christian folk,
on this high feast day!

Love, Jesus, divine, unbounded and uncreated,
for us you were incarnate in a narrow little place.

Let every man come to see with devoted heart
Jesus, his redeemer who so shines forth.

Today the Lord is born 'twixt ox and ass;
how he was adored by three kings of worth!

O great high mystery of the Nativity,
full of sweetness are you in this earthly realm.

O Virgin Mary, rose abloom and lovely,
you were made the sanctuary holy and pious, of Jesus.

In Jesus you placed your hope, virgin humble and pious,
how many times, Mary, you kissed his mouth.

Andrea beato laudi tucta la gente
stella lucente ch'l mondo à'lluminato.

Fue privilegiato oltre misura,
perfecto fue in amore;
tucte virtude ebe con dirictura,
perfecto fue in amore.
Noi con grande fervor n'allegriamo
et cantiamo di lui novo trovato.

Humana lingua non poria contare
in guisa, in guisa alcuna
le grande gratie delle quali ornare
Dio volle la persona
sancta et pura d'Andrea, virtudioso
et glorioso apostolo beato.

Con desiderio io vo cerchando
di trovar quello amoroso
Yhesù Christo dilectoso,
per cui amor vo suspirando.

Suspirando per amor vo cerchando
el mio dilecto;
possa non trova el mio core
tanto è per amore constreto

Ogn'uomo ad alta boce laudi la verace croce.

Quante degna da laudare core nolo può pensare,
lingua nolo può contare, la verace sancta croce.

Questo è legno pretioso e segno virtuoso:
lo nemico è confuso per la morte de la croce.

Verbum caro factum est. Et habitavit in nobis.
Et vidimus gloriam eius, gloriam quasi unigeniti a patre.
Et habitavit in nobis.
Gloria patri et filio et spiritui sancto.
Verbum caro factum est. Et habitavit in nobis.

O Yesù dolce, O infinito amore, inestimabil dono,
misero mi che sono, chi da ti fugo e tu me segui ogn'ora.

Per qual mio merito, Signor mio benigno, o per qual mia bontà,
sì largamente nel mio cor maligno, spandi la tua pietà?

Cum jubili d'amore tutti cantando andiam a quell zardino
del dolce figliolino de Maria virgo pien d'ogni odore.

Andiam tutti cantando ad alta voce a veder Jesù bello,
che qui desceso de quella alta luce tra'l bo e l'asinello,
L'è nato poverello. Andiamo tutti e vedemo collui
ch'è venuto per noi voler salvar, il nostro redemptore.

Salutiam divotamente l'alta vergene beata
et dicimo ave Maria sempre sia di nui laudata.

Salutialla dulcemente et cum gram solemnitate
ki sapem veracemente ke per la sua umilitade
la divina maiestade fo di lei innamorata.

Blessed Andrew let all people laud,
bright star that has lightened the world.

He was privileged beyond measure,
so perfected was he in love;
all virtues had he to hand,
so perfected was he in love.
We with great fervor rejoice
and sing of him when first discovered.

Human tongue cannot recount
in any way, in any way at all
the great graces with which God wished
to adorn the holy and pure person
of Andrew, virtuous
and glorious blessed apostle.

With great desire I go seeking
to find that loving
Jesus Christ, my delight,
for love of whom I go sighing.

Sighing for love I go seeking
my beloved;
my heart finds no strength,
by love it is so constrained.

Let all mankind with voices raised sing praises of the true cross.

How worthy it is of praising the heart is unable to fathom,
the tongue is unable to tell, the true and holy cross.

This is precious wood and powerful sign:
the enemy is confounded by the death of the cross.

The Word is made flesh, and lived among us.
And we have seen his glory, like the glory of a son only-begotten of
his father. And he lived among us.
Glory be to the Father and to the Son,
and to the Holy Spirit. The Word is made flesh ...

O Jesus sweet, O infinite love, inestimable gift,
wretch that I am, I fly from you, and yet you follow ever.

For what merit of mine, my loving Lord, or what charity of mine, so
widely toward my malicious heart extends your mercy?

With loving jubilation, let us all go singing to the garden
where we find the little son of Mary, virgin fragrant as the rose.

Let's all go raising our voices in song to see fair Jesus,
who came down from realms of light: 'twixt ox and ass
he's born a little poor thing. Let's all go and see him
who is come for our sake for our salvation, our redeemer.

Let us salute with devotion the exalted Virgin blest, and let us say,
"Hail Mary, forever may we be praising you."

Let all salute her tenderly and with great solemnity
for we know truly that because of her humility
the divine majesty became enamored of her.

Lionheart

Lionheart is one of America's leading ensembles in vocal chamber music. Acclaimed for its "smoothly blended and impeccably balanced sound" (Allan Kozinn, *The New York Times*), Lionheart (Jeffrey Johnson, Lawrence Lipnik, John Olund, Richard Porterfield, Kurt-Owen Richards, and Michael Ryan-Wenger) is best known for its interpretation of medieval and Renaissance a cappella music, with Gregorian Chant as the keystone of its repertoire. The ensemble also collaborates with instrumental ensembles, dance companies, and contemporary composers, and was recently selected for inclusion on the Star Spangled Touring Roster, the first year of an initiative by Early Music America.

Lionheart has released two CDs on the Nimbus label: "My Fayre Ladye: Tudor Songs and Chant: (1997), and "Paris 1200: Chant and Polyphony from 12th Century France" (1998). The ensemble is also heard on Sony Music's CD companion to *A History of Western Music*, and on NPR's "Christmas Around the Country II," a collection of favorites from NPR's *Performance Today*. The group recently recorded a new CD of the music of Palestrina and his contemporaries with Koch International which is due for release in October of 2001. On radio, Lionheart has been featured on *Performance Today*, on PRI's *Harmonia*, on WGBH, and appears regularly on WNYC. Lionheart has also received significant air play on Radio Shanghai, which broadcasts Western music to a wide audience in China.

In 1998 the six men of Lionheart began a continuing collaboration with Anonymous 4, joining forces to explore rare and ravishing repertoire to create a combined sound that is "mystical . . . resonant with haunting beauty" (*The New York Times*). In December 2000, Lionheart furthered its commitment to presenting the work of living composers by premiering a new piece by composer Julia Wolfe as part of the Brooklyn Academy of Music's Next Wave Festival.

In New York City Lionheart performs regularly on the distinguished series *Music Before 1800*, at The Cloisters, and in its own concert series at Saint Ignatius of Antioch Episcopal Church. The ensemble has also appeared at The Metropolitan Museum of Art, at Lincoln Center, and at Carnegie Hall's Weill Recital Hall (in collaboration with composer Steve Reich). Out-of-town venues include the Kennedy Center, the National Cathedral and the Folger Library in Washington, D.C., the Boston Museum of Fine Arts, the Friends of Chamber Music series in Kansas City, and the campuses of Stanford, UCLA, and Yale University. In Europe they have participated in festivals including *musikpodium* in Stuttgart, *Tage Alte Musik* in Regensburg, and the Covent Garden Festival in London.

Lionheart is represented exclusively by Bernstein Artists and records for Koch International.

Sources Used in the Preparation of this Program

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