

The Early Church and Gregorian Chant



Objectives

TODAY:

- #1. understand why chant exists
 - formation of Catholic Church
 - unification of the Holy Roman Empire
- #2. understand basic features of chant

TUESDAY (1/24)

- quiz on analysis of chant

Roman Empire, 116 CE



Spread of Christianity



- 313: Edict of Milan
- 392: Christianity: off. religion of Empire
- 396: Empire divided
- 476: fall of Rome and Western empire

Frankish/Holy Roman Empire (Carolingian Era, 8th century C.E.)



Charlemagne/Pope Leo III



- Christmas 800 C.E.
- unified Church and Empire

Charlemagne crowned by Leo III

Christian Liturgy

- spread Christianity
- unify the empire
- two services
 - Mass
 - Holy Office

The Mass

daily; at least weekly
commemorates Last Supper



“ordinary” chants

- same text every day
- recognized by first word if text
- Kyrie
- Gloria
- Credo
- Sanctus
- Agnus dei
- [Ita missa est]

“proper” chants

- new text and new music every day
- contains antiphons

Hint:

One needs to sing the chant that is “proper” for that given day!

musical traits

- intonation: *
- text setting
 - syllabic (1-2 notes/syllable, [see ex. 3](#))
 - neumatic (1 to 6 n/s, [see ex. 4](#))
 - melismatic (has melismas, [see ex. 2](#))

“proper” chants

- Proper
 - “Action” chants [**Introit, Offertory, Communion**]:
 - **usually neumatic**
 - “Reading” chants [**Gradual, Alleluia**]:
 - **usually melismatic** – musical highpoint of Mass

important symbols

- Psalm verse: **PS** ([see ex. 1](#))
 - Soloists sing until *
- Verse: **X** ([see ex. 5](#))
 - Soloists sing until *

chant analysis

- Introit (NAWM 3a)
 - Lesser Doxology
 - E u o u o u a e = "Seculorum Amen"
- Form: Antiphon-Psalm-Doxology-Antiphon
 - music = A B B' A

8 mode system CHWM, p. 42

- From Boethius
- Three step analysis
- 1. Final
 - D, E, F, G
- 2. Ambitus
 - Authentic
 - Plagal
- 3. Tenor

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Example 1

AT MASS.

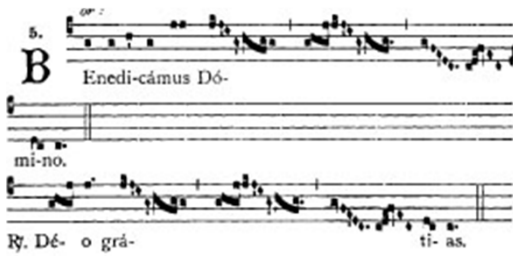
Intr. **V**



Eni, * et ostende no- bis fa- ci- em tu- am, Do- mi- ne, qui se- des su- per Chéru- bím : et sal- vi- é- ri- mus. *Ps.* Qui ré- gis Isra- el, inténde : * qui dedú- cis vel- ut ó- vem Jó- seph. Gló- ri- a Pátri. E u o u a e.

Example 2

B



Enedi- cámus Do- mi- no. Ky. Dé- o grá- ti- as.

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Example 3

IV.

G



Rédó- In ómní Do- mī, Pátrēs conspéxerūt, fá- ctōrēm caeli et tērrae, visibí- lī- um ómní- um, et invisí- bī- lī- um. Et in ómní- um Dñm Jhsum Chrístum, Fí- lī- um Dñi, unigénitum, Et ex Pátrē natum ante ómní- a saecula. De- um de De- o, líquē- tē- m de líquē- tē- m, De- um ex- trēm de De- o ve- rā- e. Genuit, non factus, consubstanti- alē- m Pátrī, qui- que- de- us a- de- us, Qui- pro- pter nos hómī- nes, et pro- pter nō- stras sal- utē- s descedit de cae- līs. Et Inscarnatus est de Spī- rī- tū- Sancto et María Virgī-

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Example 4

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AT MASS.

Intr. 1.

S Cl- o • cú- i cré-di-di, et cér-tus sum,
qui- a pót-ens est depó-si-tum mé-um servá- re
in il-lum dí- em. *Ps.* Dó-mine probásti me, et co-
gnovísti me : * tu cognovísti sessi-ónem mé-am, et resur-
recti- ónem mé-am. Gló-ri-a Pá-tri. E u o u a e.

Example 5

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1.

H Í-le- lú- ía. * ðj.

Y. Ro-gá- vi pro te, Petre, ut non de-
fi- ci- at fides tú- a : et tu a-liquán-do con-
vér- sus, con- fír- ma * frá-tes
tú- os.
