"Great" Mass in C

Wolfgang Amadeus Mozart

(1756-1791)

K 427 (417a) Composed 1782–83 in Vienna and Salzburg

Instrumentation: Solo flute, 2 oboes, 2 bassoons, 2 horns (C, F, and G), 2 trumpets (C, and G), 3 trombones (ATB), timpani, 4 soloists (2 sopranos, tenor, bass), double SATB chorus, strings (2,1,1,1), organ

Duration: 60'

Source: Wolfgang Amadeus Mozart's werke, Series XXIV: Supplement, no. 29, and Series I: Messen, edited by P. Spitta, published by Breitkopf & Härtel, Leipzig, 1882, 1878; now generally referred to as the Alte Mozart Ausgabe (AMA).

Contents

Editor's Notes	3			
[1] Kyrie	5	$(10 \mathrm{pp.})$		
[2] Gloria in excelsis Deo	15	(7)		
[3] Laudamus te	22	(7)		
[4] Gratias	29	(3)		
[5] Domine Deus	31	(5)		
[6] Qui tollis	35	(18)		
[7] Quoniam	52	(10)		
[8] Jesu Christe — Cum Sancto Spiritu	62	(13)		
[9] Credo in unum Deum	75	[under revision]		
[10] Et incarnatus est	81	[under revision]		
[11] Sanctus — Osanna	82	[under revision]		
[12] Benedictus — Osanna	92	[under revision]		
Apper	Appendices			
[A1] Crucifixus — Et resurrexit	96			
[A2] Et in Spiritum Sanctum		[in preparation]		
[A3] Et vitam venturi		[in preparation]		
(from Missa longa, K 262 (246a))				
[B1] Agnus Dei		[in preparation]		
[B2] Dona nobis pacem		[in preparation]		
(from Missa aulica, K 337)		ұт ргераганон		

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Comment on this draft: An edition of this size and complexity is necessarily a work in progress, however the opening sections of the missa (*Kyrie* and *Gloria*) are sufficiently complete for me to issue these as a working first draft in vocal score, full score and parts (without organ). Even so there are many passages in the piano accompaniment to the vocal score requiring fleshing out. [November 29 2003]

Editor's notes: Mozart composed the Great Mass in C in 1782 and 1783 as a thanks offering after his marriage to Constanze Weber. A letter written to his father Leopold on 4 January 1783 mentions the score of half a mass lying on his desk bearing witness to the promise. The completed sections of the mass were performed later that year in St Peter's, Salzburg on 26 October; the *Kyrie, Gloria, Sanctus*, and *Benedictus* had been completed, but the *Credo* was not set in full, and scored in Mozart's usual draft, and the *Agnus Dei* not even begun. One of the florid solo soprano parts was undoubtedly sung by Constanze.

At the time of composition during the reign of the Emperor Joseph II, orchestral masses had fallen out of favour in Austria; Joseph Haydn composed none at all between 1782 and 1796. Rather than completing the mass subsequently, Mozart set it aside until 1785 when he re-used the *Kyrie* and *Gloria*, with the addition of two new arias, as an oratorio, *Davidde penitente* (K 469). Of the remainder of the mass, the *Credo* was never completed, and the two surviving movements remained incomplete in draft form; the *Sanctus* and *Benedictus*, although complete, subsequently became partially lost; and the *Agnus Dei* had never been contemplated by Mozart beyond some sketches he made for the *Dona nobis pacem*, probably committed to paper after the performance.

The work is a solemn mass written on the grandest scale, with the *Gloria* and *Credo* treated like a cantata in being divided into a succession of individual arias and choruses. Mozart's interest in the works of Handel is reflected in the baroque textures of several of the choral movements, which are unlike anything in his previous sacred music written for Salzburg, and echoed in parts of the *Requiem* nearly a decade later. The orchestral forces are the largest Mozart employed in sacred music, apart from the *Kyrie* in D minor (K 341 (368a)) with its double wind including clarinets.

The surviving parts of the 1783 performance lack a *Credo* and *Agnus Dei*, so it is unlikely although not impossible that Mozart may have substituted movements from one of his older masses for these movements. While there are strong arguments for only including the movements known to be complete and authentic, in a performing edition it is permissible stylistically to attempt a completion by drawing on the incomplete and slightly less authentic, as well as to draw on other of Mozart's completed masses to shape the unfinished work into something more resembling what the finished mass may have been like.

Thus the first problem in completing the mass is the *Credo*, of which Mozart composed two movements in draft, with the musical substance complete enough for him to be able to fill in the parts from memory; the editor is faced with the task of composing the missing parts in Mozart's style. In the *Credo in unum Deum* the chorus, Violin I and Bassi continuo parts are complete, and the remaining parts are in various stages of completion; there are explicit parts for oboes, bassoons, horns, second violin and violas. It is furthermore assumed that in keeping with both the festal nature of the mass and the quasi-Handelian scoring of the movement, Mozart would probably have specified trombones mostly doubling the alto, tenor, and bass chorus parts, and written these parts in addition to those for trumpets and timpani in a separate particella, so all these parts have also been composed by the editor.

In the *Et incarnatus est* only the solo soprano part and Basso continuo are assumed to be complete as they stand; there are incomplete parts for solo flute, oboe, and bassoon, violins and violas. Mozart also allowed two blank staves in the particella which may have been intended for horns.

The remainder of the *Credo* after the *Et incarnatus est* is taken from one of his sixteen earlier completed masses, the *Missa longa* in C (K 262 (246a)) which features a cantata-style *Credo*. The *Crucifixus* comprises the second half of a movement already incorporating the text of the foregoing *Et incarnatus est*, so the first half of the movement has been omitted. The subsequent *Et resurrexit* has a fine closing section which suggested employing the antiphonally divided choir. The other gap to be filled is the unwritten *Agnus Dei* and *Dona nobis pacem*, which have been taken from the *Missa aulica* in C (K 337). This is one of the solemn coronation masses that Mozart conducted in Prague in 1791, which gives us a reliable guide to the composer's estimation of it, and features a fine soprano solo in the *Agnus Dei* accompanied by an organ obbligato.

The second problem in completing the mass is that Mozart's autograph of the *Sanctus* and *Benedictus* is mostly missing. Although these movements were once complete, the only surviving authentic material consists of Mozart's separate particella for the wind and timpani parts of the *Sanctus*; the *Benedictus* is wholly missing. Of the original instrumental parts used in the Salzburg performance, only the trombone and organ parts survive. Fortunately a copy of the mass was made by P.M. Fischer from the instrumental parts, before they became lost. In the absence of Mozart's score, this was the source used by J.A. André for the latter movements when he edited the mass for publication in 1840. Unfortunately Fischer did not have enough staves on the pages of his score to include all eight voices of the double chorus in the *Qui tollis*, and H.C. Robbins Landon demonstrated that the *Sanctus* and *Benedictus* suffered from the same problem; it is evident from the amount of fugal material in the *Osanna* that almost half of the chorus parts are missing from these movements.

In the *Sanctus* and *Osanna* the chorus parts are written in Fischer's score in four or sometimes five parts, with two soprano parts which are occasionally marked as 1° and 2°. In the section *Dominus Deus... pleni...* the text is laid out antiphonally between the soprano parts, with different combinations of alto, tenor, and bass accompanying each soprano, which suggest one four-part choir answering the other. Following this assumption, it turns out there are mostly one or two voices missing from each choir, usually an alto, tenor, or bass, which can be supplied by reference to the accompanying harmony. In the *Osanna* fugue there is a good deal of extra fugal material in the instrumental parts to supply music for the missing second choir, except perhaps for the Bass II; thus it doubles the existing choral bass most of the time. The final perorations of *osanna in excelsis* at bar 57 ff. can clearly be overlapped to provide a portion of the missing choir parts. The choral contribution to the *Benedictus* consists of a direct repetition of the latter part of the *Osanna* fugue from bar 47 onward.





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