Seattle Chamber Singers
and
The Broadway Chamber Symphony
George Shangrow, conductor

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George Shangrow, conductor
1982-83 Concert Season

Soprano I
Paula Bridges
Mary Koch
Roberta Patience
Elizabeth Pear
Liesel Rombouts
Heather Smith
Sussana Walsh

Soprano II
Willa Conrad
Kyla Deremer
Ellen Irion
Rachel Katz
Stephanie Lathrop
Nancy Shatteen
Kristina Sullivan

Alto
Laila Hammond
Therese Martineau
Laurie Medill
Janet Ellen Reed
Georgia Rohrbough
Jane Seidman-Volk
Katherine Segura
Nedra Slauson
Margaret Smith
Claire Thomas
Kay Vereilius

Tenor
John Addison
Kurt Bruhn
David Call
Jerry Sams
Dean Suess

Bass
Tim Braun
Jay Beemster
Gary Jankowski
Stephen Kellogg
James Ploger
Robert Schilperoort
Sandy Thornton

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Violin I
Tom Dziekonski, concertmaster
Fritz Klein
Dean Desher
Eileen Lusk

Violin II
Avron Malatsky
Jacqueline Cedarholm
Sandra Sinner
Kenna Smith

Viola
Sam Williams
Beatrice Dolf
Katherine McWilliams
Catherine Patterson

Cello
Kara Hunicutt
Ron Welch
Joyce Barnum
Lauren Root

Bass
Christine Howell
Walter Barnum

Flute
Erin Adair
Jannen Shigley

Oboe
Shannon Hill
Susan Scott
Michael Cory

Bassoon
Frances Peterson

Horn
Maurice Cary

Trumpet
Richard Fowler
David Hensler
Gary Fladmo

Timpani
Ian Alvezas
The Seattle Chamber Singers  
George Shangrow, conductor  

presents  

Johann Sebastian Bach's  
Mass in b-minor  

featured soloists  

Jacalyn Schneider  
soprano  

Ann Erickson  
soprano  

Kathryn Weld-Jezerinac  
mezzo-soprano  

Kyla DeRemer  
mezzo-soprano  

Jerry Sams  
tenor  

Peter Kechley  
baritone  


The Mass in b-minor  

notes by Kay Verdius  

The liturgy of the mass, the main service of the Christian Church, was settled by the Middle Ages. The introit, prayers, and offertory portions of the service varied according to the church calendar or the prescribed readings, but the Kyrie, Gloria, Credo, Sanctus, Benedictus and Agnus Dei were always included and always the same. Therefore, those were the sections most often set to music. The word “mass,” as used by musicians, refers only to those invariable portions. 

Unlike other protestant churches, the German Lutherans continued to use the communion office as their principal service for Sundays and festivals. They did not even reject the Latin word “missa” to describe it, though they restricted their mass to include only the Kyrie and Gloria liturgies. Bach, who was a devout Lutheran, copied his score of his Mass in b-minor in four distinct, separated sections, each with its own title page. The first section containing the several numbers of the Kyrie and Gloria is the only section bearing the indication “Missa.” There was no general title page for the whole work; the name “High Mass” was affixed by one of his sons. 

It is somewhat a mystery why Bach wrote a full mass at all. It is inappropriate for the Roman Catholics because he changed some of the traditional, canonical text. It is equally inappropriate to the Lutheran service, since the work goes so far beyond the Kyrie and the Gloria. A possible reason for the b-minor Mass was Bach’s dedication to his craft. Writing to a text so exacting and explicit in its meaning, and the limits he could allow his imagination to go posed an intriguing challenge. I am sure that, couched with his sincere devotion to God, produced a work so vast and so beautiful as the b-minor Mass. 

Each of the six sections of the traditional mass was subdivided by Bach so that there are actually twenty-four defined numbers in the work. The several numbers that make up the Kyrie and Gloria were presented to Frederick Augustus, the Catholic king of Poland and Elector of Saxony, in 1733 along with a letter petitioning for the honorary appointment as musician to the Electoral Chapel. Bach was not given that title until three years later, but he finished the work anyway. The remaining movements, some new and some adapted from earlier works, were completed in 1749. 

Several of the 24 numbers are re-arrangements from cantatas. The “Gottess agimus” and “Don nobis pacem” (both having the same music) are from the opening chorus of Cantata 29. The vivace a cappella section of the Credo’s “Et expecto resurrectionem” is a re-working of the chorus “Jauchzet, ihr erfreuten Stimmen” from Cantata 120. The “Crucifixus” number from the Credo was originally part of Cantata 12, written in 1714. 

The b-minor Mass is not liturgically practical for it is too long, too elaborate for a church service. It is, rather, a work which transcends church denominational limits and rises as a universal statement of Christian faith. Bach symbolized in this mass the continuity of the Christian tradition by using both old musical forms, such as “cantus firmi” or chant themes, and new-to-his-time musical expressions like ostinato bass continuo. Joseph Machlis, a contemporary musicologist, says of Bach’s Mass in b-minor, “While excerpts may serve as an introduction to the work, only a hearing of it in its entirety will reveal the vast terrain that has here been subjected to the creative will.”
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October 29 and 31, 1982
Blessed Sacrament Church
Seattle

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 MASS
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Shannon Hall
Susan Scott
Michael Cory

Bassoon
Francine Peterson

Horn
Maurice Cary

Trumpet
Richard Fowler
David Hensler
Gary Fladnig

Timpani
Ian Alvez
Text of the Mass in b-Minor

Kyrie eleison
Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

Christe eleison
Christe eleison.
Christe eleison.
Christe eleison.

Kyrie eleison
Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

Gloria in excelsis
Gloria in excelsis Deo.

Et in terra pax
Et in terra pax
hominibus
bonae voluntatis.

Laudamus te
Laudamus te.
Benedicimus te.
Adoramus te.
Glorificamus te.

Gratias agimus tibi
Gratias agimus tibi
propter magnam
gloriam tuam.

Lord, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Lord, have mercy.
Glory be to God on high,
and on earth peace to men
of good will.

We praise thee,
we bless thee,
we worship thee,
we glorify thee.

We give thanks to
thee for thy great
glory.

Domine Deus
Domine Deus, rex
cœlestis, Deus Pater
omnipotens. Domine Fili
unigenite Jesu Christe
altissime. Domine Deus
Agnus Dei, Filius Patris.

Lord God, King of heaven,
God the Father Almighty,
Lord, the only-begotten
Son, Jesus Christ Most
High. Lord God, Lamb of
God, Son of the Father.

Qui tollis peccata mundi
Qui tollis
peccata mundi,
miserere nobis.
Qui tollis
peccata mundi, suscipe
deprecationem nostram.

Thou that takest away
the sins of the world,
have mercy upon us.
Thou that takest away
the sins of the world,
receive our prayer.

Qui sedes ad dexteram Patris
Qui sedes ad
dexteram Patris,
miserere nobis.

Thou that sittest at the
right hand of the Father,
have mercy upon us.

Quoniam tu solus sanctus
Quoniam tu solus
sanctus.
Tu solus Dominus.
Tu solus Altissimus,
Jesu Christe.

For thou only art holy,
Thou only art Lord,
Thou only art most high,
Jesus Christ.

Cum Sancto Spiritu
Cum Sancto Spiritu,
in gloria Dei Patris.
Amen.

With the Holy Ghost,
in the glory of God the
Father. Amen.
Credo in unum Deum
Credo in unum Deum.

Et in Spiritum Sanctum
Et in Spiritum Sanctum,
Dominum et vivificantem.
Qui ex Patre Filioque
procedit. Qui cum Patre
et Filio simul
adoratur et
conglorificatur.
Qui locutus est per
Prophetas. Et unam,
sanctam, catholicam et
apostolicam Ecclesiam.

Et in unum dominum
Et in unum dominum
Jesum 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,
consubstantialem Patri,
per quem omnia facta
sunt. Qui propter nos
homines et propter nos-
tram salutem descendit
de coelis.

Et incarnatus est
Et incarnatus est de
Spiritu Sancto ex Maria
Virgine, et homo factus
est.

And I believe in one God.
I believe in one God, the
Father Almighty, Maker of
heaven and earth, and of
all things visible and
invisible.

And in one Lord Jesus
Christ, the only-begotten
Son of God; and born of
the Father before all ages;
God of God,
light of light, true God
of true God; begotten,
not made, being of
one substance with the
Father, by whom all
things were made; who for
us men, and for our salva-
tion, came down from
heaven.

And was incarnate by
the Holy Ghost of the
Virgin Mary, and was
made man.

And was crucified also
for us under Pontius
Pilate. He suffered and
was buried.

And the third day he rose
again according to the
Scriptures, and ascended
into heaven, and sitteth
at the right hand of God
the Father. And he shall
come again with glory to
judge both the quick and
the dead, whose kingdom
shall have no end.

Et resurrexit tertie die
Et resurrexit tertie die,
secundum Scripturas.
Et ascendit in
coeulum, sedet ad
dexteram Dei Patris.
Et iterum venturus est
cum gloria judicarе
vivos et mortuos;
cujus regni non erit
finis.

And I believe in the Holy
Ghost, the Lord and Giver
of life, who proceedeth
from the Father and the
Son, who with the Father
and the Son together is
worshiped and glorified;
who spake by the Prophets.
And I believe in one,
Holy, Catholic and
Apostolic Church.

I acknowledge one Baptism
for the remission of
sins. And I look for the
resurrection of the dead,
and the life of the world
to come. Amen.

Sanctus
Sanctus, Sanctus,
Sanctus, Domine Deus
Sabaoth. Pleni sunt coeli
et terra gloria ejus.

Holy, holy, holy, Lord God
of hosts. Heaven and
earth are full of his
glory.

Osanna in excelsis
Osanna in excelsis.

Hosanna in the highest.

Benedictus
Benedictus qui venit
in nomine Domini.

Blessed is he that cometh
in the name of the Lord.

Osanna in excelsis
Osanna in excelsis.

Hosanna in the highest.

Agnus dei
Agnus Dei, qui tollis
peccata mundi,
miserer nobis.

Lamb of God, that takest
away the sins of the world,
have mercy upon us.

Dona nobis pacem
Dona nobis pacem.

Grant us peace.