

BEHOLD YOUR SON: LESSONS AND LAMENTATIONS FOR HOLY WEEK

Program

Schola Feminarum

Introit: Stabant juxta crucem	chant
Gradual: Dolorosa et lacrimabilis es	chant
Tract: Stabat sancta Maria	chant
Sequence: Stabat Mater dolorosa	chant
Responsory: O vos omnes	chant
Offertory: Recordare, Virgo Mater	chant

Colleen Liggett, director

Kathryn Argetsinger, Patty Democh, Fran Donofrio, Judy Echaniz,
Margaret Lavelle, Judith Maloney, Helvi McClelland, Marjorie Roth,
Emily Stoufer, Alma Troiano, Anne Marie Woloszyn

Air de Cour

Andante in F Major, BWV 693	Johann Sebastian Bach (1685-1750)
Aria in G Major, BWV 988	Johann Sebastian Bach

Bonnie Choi, director and harpsichord

Première Leçon de Ténèbres	François Couperin (1668-1733)
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Amy Cochrane, Soprano; Bonnie Choi, harpsichord; Pamela Frame, cello

Musica Spei (Music of Hope)

Miserere	Jacobus Vaet (1529-1567)
The Passion according to Saint John	Jacob Handl-Gallus (1550-1591)
<i>High Choir – Narrator, Judas, High Priest, Pontius Pilate, Thief, Priests, Crowd</i>	
<i>Low Choir – Narrator, Jesus Christ, Crowd</i>	
Tenebrae factae sunt	Giovanni Croce (1557-1609)

David Ahn, Jeanne Beddoe, Alexandra Bermel, Jim Blake, Lynette Blake,
Tina Curren, Sharon Emerson, Joe Finetti, Christopher Gold,
Peggy Gold, Patrick Holland, Eric Lobenstine, Tamela Nelson,
Richard Sauvain, Krista Cornish Scott, Darlene Simmons
Rehearsal conductor: Christopher Gold
Artistic Guidance: Steve Marcus

Musica Spei is a member of the Greater Rochester Choral Consortium

Texts and Translations

Introit: Stabant juxta crucem**chant**

Stabant juxta crucem Jesu mater ejus, et soror matris ejus Maria Cleophae, et Salome, et Maria Magdalene. V. Mulier, ecce filius tuus, dixit Jesus; ad discipulum autem: Ecce mater tua.

There stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. V. Woman, behold your son, said Jesus; and to the disciple, Behold your mother.

Gradual: Dolorosa et lacrimabilis es**chant**

Dolorosa et lacrimabilis es, Virgo Maria, stans juxta crucem Domini Jesu Filii tui Redemptoris. V. Virgo Dei Genitrix, quem totus non capit orbis, hoc crucis fert supplicium, auctor vitae factus homo.

Sad and tearful, O Virgin Mary, you stand by the cross of the Lord Jesus, your Son, our Redeemer. V. O Virgin Mother of God, he whom the whole world suffices not to contain, bears this punishment of the cross; he, the author of life made man.

Tract: Stabat sancta Maria**chant**

Stabat sancta Maria, caeli Regina, et mundi Domina, juxta crucem Domini nostri Jesu Christi dolorosa. V. O vos omnes, qui transitis per viam, attendite, et videte, si est dolor sicut dolor meus.

There stood holy Mary, Queen of heaven, and Lady of the world, by the cross of our Lord Jesus Christ, weeping. V. O all you, who pass by this way, pay attention, and see, if there is any grief like my grief.

Sequence: Stabat Mater dolorosa**chant**

1. Stabat Mater dolorosa Juxta crucem lacrimosa, Dum pendebat Filius.
2. Cujus animam gementem, Contristatam et dolentem, Per transivit gladius.
3. O quam tristis et afflicta Fuit illa benedicta Mater Unigeniti!
4. Quae maerebat et dolebat, Pia Mater, dum videbat Nati poenas inlyti.
5. Quis est homo qui non fleret, Matrem Christi si videret In tanto supplicio?
6. Quis non posset contristari, Christi Matrem contemplari Dolentem cum Filio?
7. Pro peccatis suae gentis Vidit Jesum in tormentis, Et flagellis subditum.
8. Vidit suum dulcem natum Moriendo desolatum, Dum emisit spiritum.
9. Eia Mater, fons amoris, Me sentire vim doloris Fac, ut tecum lugeam.
10. Fac ut ardeat cor meum In amando Christum Deum, Ut sibi compleaceam.
11. Sancta Mater, istud agas, Crucifixi fige plagas Cordi meo valide.
12. Tui nati vulnerati, Tam dignati pro me pati, Poenas mecum divide.
13. Fac me tecum pie flere, Crucifixo condolere, Donec ego vixero.
14. Juxta crucem tecum stare, Et me tibi sociare In planctu desidero.

1. At the Cross her station keeping, stood the mournful Mother weeping, close to Jesus at the last.
2. Through her heart, his sorrow sharing, all his bitter anguish bearing, now at length the sword has passed.
3. Oh, how sad sore distressed was that Mother highly blessed of the sole-begotten One!
4. Christ above in torment hangs, she beneath beholds the pangs of her dying glorious Son.
5. Is there one who would not weep, whelmed in miseries so deep Christ's dear Mother to behold?
6. Can the human heart refrain from partaking in her pain, in that Mother's pain untold?
7. Bruised, derided, cursed, defiled, she beheld her tender Child all with bloody scourges rent.
8. For the sins of his own nation, saw him hang in desolation, till his spirit forth he sent.
9. O thou Mother, fount of love! Touch my spirit from above; make my heart with thine accord.
10. Make me feel as thou hast felt; make my soul to glow and melt with the love of Christ my Lord.
11. Holy Mother! pierce me through; in my heart each wound renew of my Saviour crucified.
12. Let me share with thee his pain, who for all my sins was slain, who for me in torments died.
13. Let me mingle tears with thee, mourning him who mourned for me, all the days that I may live.
14. By the Cross with thee to stay, there with thee to weep and pray; is all I ask of thee to give.

15. Virgo virginum praeclara, Mihi jam non sis amara: Fac me tecum plangere.
 16. Fac ut portem Christi mortem, Passionis fac consortem, Et plagas recolere.
 17. Fac me plagis vulnerari, Fac me cruce inebriari, Et cruore Filii.
 18. Flammis ne urar succensus, Per te Virgo sim defensus In die iudicii.
 19. Christe, cum sit hinc exire, Da per Matrem me venire Ad palmam victoriae.
 20. Quando corpus morietur, Fac ut animae donetur Paradisi gloria. Amen.

15. Virgin of all virgins blest! Listen to my fond request; let me share thy grief divine.
 16. Let me, to my latest breath, in my body bear the death of that dying Son of thine.
 17. Wounded with his every wound, steep my soul till it has swooned in his very Blood away.
 18. Be to me, O Virgin, nigh, lest in flames I burn and die, in that awful Judgment day.
 19. Christ, when thou shalt call me hence, be thy Mother my defense, be the Cross my victory.
 20. While my body here decays, may my soul thy goodness praise, safe in Paradise with thee. Amen.

(Translation by the Benedictines of the Solemn Congregation)

Responsory: O vos omnes

chant

O vos omnes, qui transitis per viam, attendite, et videte Si est dolor similis sicut dolor meus. V. Attendite, universi populi, et videte dolorem meum.

O all you, who pass by this way, pay attention, and see, if there is any grief like my grief. attention, all peoples of the world, and see my grief.

Offertory: Recordare, Virgo Mater

chant

Recordare, Virgo Mater, in conspectu Dei, ut loquaris pro nobis bona, et ut avertat indignationem suam a nobis.

Be mindful, O Virgin Mother of God, when you stand in the sight of the Lord, to speak good things for us, and to turn away his anger from us.

Première Leçon de Ténèbres

Couperin

Incipit Lamentatio Jeremiae Prophetae:

Here begins the lamentation of Jeremiah the prophet:

Aleph. Quomodo sedet sola civitas plena populo? Facta est quasi vidua, domina gentium: princeps provinciarum facta est sub tributo.

Aleph. How deserted lies the city, once so full of people. How like a widow is she, who once was great among the nations! She who was queen among the provinces has now become a slave.

Beth. Plorans ploravit in nocte, et lachrymae ejus in maxillis ejus: non est qui consoletur eam ex omnibus charis ejus, omnes amici ejus spreverunt eam, et facti sunt ei inimici.

Beth. Bitterly she weeps at night: tears are upon her cheeks. Among all her lovers there is none to comfort her. All her friends have betrayed her; they have become her enemies.

Ghimel. Migravit Juda propter afflictionem et multitudinem servitutis; habitavit inter gentes, nec invenit requiem: omnes persecutores ejus apprehenderunt eam inter angustias.

Ghimel. After affliction and harsh labor, Judah has gone into exile. She dwells among the nations; she finds no resting place. All her persecutors have seized her in the midst of her distress.

Daleth. Viae Sion lugent, eo quod non sint qui veniant ad solemnitatem: omnes portae ejus destructae sacerdotes ejus gementes: virgines ejus squalidae, et ipsa oppressa amaritudine.

Daleth. The roads to Zion mourn, for no one comes to her appointed feasts. All her gates are desolate; her virgins grieve and she is in bitterness.

He. Facti sunt hostes ejus in capite, inimici ejus locupletati sunt: quia Dominus locutus est super eam: propter multitudinem iniquitatum ejus: parvuli ejus ducti sunt in captivitatem, ante faciem tribulantis.

He. Her foes have become her masters, her enemies prosper; the Lord has brought her grief because of her many sins. Her children have gone into exile, captive before the enemy.

Jerusalem, Jerusalem, convertere ad Dominum

Jerusalem, Jerusalem, return to the Lord your God.

Deum tuum.

Miserere

Vaet

Miserere mei, Deus, secundum magnam misericordiam tuam, et secundum multitudinem miserationum tuarum dele iniquitatem meam. Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea, miserere mei, Deus.

Have mercy on me, O God: according to your great kindness. And, according to the multitude of your mercies: blot out my wrongdoings. Behold, I was conceived in iniquity: and in sin did my mother conceive me. Have mercy on me, O God.

Passion according to Saint John

Handl-Gallus**Part One****Part One**

Passio Domini nostri Jesu Christi secundum Johannem

The Passion of Our Lord Jesus Christ according to John:

In illo tempore dixit Jesus discipulis suis,

At that time, Jesus said to his disciples:

“Scitis quia post biduum pasca fiet et filius hominis tradetur ut crucifigatur.”

“You know that Passover is coming in two days and the Son of Man will be delivered up to be crucified.”

Tunc congregati sunt principes sacerdotum et seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas, et consilium fecerunt ut Jesum dolo tenerent et occiderent.

Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Caiphas, and took counsel together in order to arrest Jesus by stealth and kill him.

Dicebant autem, “Non in die festo, ne forte tumultus fieret in populo.”

But they said: “Not during the feast, lest there be a tumult among the people.”

Abiit autem Judas ad principes sacerdotum et ait illis, “Quid vultis mihi dare, et ego vobis eum tradam.”

Then Judas went to the chief priests and said: “What will you give me if I deliver him to you?”

At illi constituerunt ei triginta argenteos.

And they paid him thirty pieces of silver.

Dedit ergo eis signum dicens, “Quemcumque osculatus fuero, ipse est, tenete eum.”

So he gave them a sign, saying: “The one that I shall kiss is the man, seize him.”

Et cum venissent ad Jesum, ait illi Judas, “Ave Rabbi!” et osculatus est eum.

And when they had come up to Jesus, Judas said to him: “Hail, Master!” and kissed him.

Dixit illi Jesus, “O Juda, osculo tradis filium hominis?”

Jesus said to him: “O Judas, would you betray the Son of Man with a kiss?”

Ministri vero duxerunt Jesum ad principem sacerdotum qui et dixit, “Adiuro te per Deum vivum, ut dicas nobis, si tu es Christus, filius Dei vivi.”

The ministers led Jesus to the high priest, who said: “I adjure you by the living God, tell us if you are the Christ, the Son of the living God.”

At illi Jesus, “Tu dixisti.”

And Jesus said to him: “You have said so.”

Part Two**Part Two**

Apprehendit ergo eum Pilatus et flagellavit eum.

Therefore Pilate took Jesus and scourged him.

Et milites, plectentes coronam spineam, imposuerunt capiti eius, et veste purpurea circumdederunt eum.

And the soldiers plaited a crown of thorns and put it on his head, and arrayed him in a purple robe.

Ait Pilatus Judaeis dicens, “Ecce rex vester!”

And Pilate said to the Jews: “Behold your king!”

At illi clamabant dicentes, “Regem non habemus nisi Caesarem.”

But they cried out: “We have no king but Caesar.”

Et dixit eis Pilatus, “Quid ergo vultis faciam ei?”

And Pilate said to them: “What do you want me to do with him?”

At illi dixerunt ei, “Tolle, tolle, crucifige eum.”

And they said to him: “Take him away, crucify him.”

Pilatus vero dicebat eis, “Quid enim mali fecit?”

Then Pilate said to them: “What evil has he done?”

At illi magis clamabant, “Tolle, tolle, crucifige eum.”

But they shouted all the more, saying: “Away with him! Crucify him!”

Et crucifixerunt eum, et cum eo alios duos, hinc et hinc, medium autem Jesum.

And they crucified him, and with him two others, one on one side, the other on the other and Jesus in between.

Et quidam circumstantes dixerunt, “Vah! Vah! Qui destruis templum Dei, et in triduo reaedificas illud.”

And those standing nearby said: “Ha! You who would destroy the temple and rebuild it in three days!”

Part Three

Part Three

Orabat autem Jesus pro crucifigentibus, se dicens, “Pater, dimitte illis, quia nesciunt quid faciunt.”

And Jesus prayed for those who were crucifying him, saying: “Father, forgive them for they know not what they do.”

Ait ad eum latro ad dexteram pendens, “Domine memento mei, dum veneris in regnum tuum.”

And the thief at his right hand said to him: “O Lord, remember me when you come into your kingdom.”

Respondit ei Jesus, “Amen dico tibi, hodie mecum eris in paradiso.”

And Jesus answered him: “Amen, I say to you, today you shall be with me in paradise.”

Dixit autem matri suae, “Mulier, ecce filius tuus.”

And he said to his mother: “Mother, behold your son.”

Deinde dixit discipulo, “Ecce Mater tua.”

Then he said to his disciple: “Behold your mother.”

Et exclamans dixit, “Heloi, Heloi, lama sabachtani?”

And he cried out, saying: “Eli, Eli, lama sabachthani?”

Hoc est: Deus meus, Deus meus, quid dereliquisti?

This means: My God, my God, why have you forsaken me?

Clamabant autem Judaei dicentes, “Heliam vocat iste. Sinite videamus, an veniat Helias liberans eum.”

And the Jews cried out, saying: “This man is calling on Elijah. Let us see if he will come and save him.”

Dixit autem Jesus, “Sitio.”

And Jesus said: “I thirst.”

Et dederunt ei acetum cum felle mixtum et cum gustasset, noluit bibere, sed dixit, “Pater in manus tuas commendo spiritum meum.”

And they gave him vinegar mixed with gall, and when he tasted it, he would not drink it, but said: “Father, into your hands I commend my spirit.”

Et iterum dixit, “Consummatum est.”

And again he said: “It is finished.”

Et inclinato capite emisit spiritum.

And he bowed his head and gave up his spirit.

Qui passus es pro nobis, Jesu Christe, miserere nobis.

You who have suffered for us, Jesus Christ, have mercy upon us.

Amen.

Amen.

Tenebrae factae sunt

Croce

Tenebrae factae sunt, dum crucifixissent Jesum Judaei: et circa horam nonam exclamavit Jesus voce magna: Deus meus, ut quid dereliquisti me?

There was darkness when the Jews crucified Jesus: and about the ninth hour Jesus cried out with a loud voice: “My God, why have you forsaken me?”

Et inclinato capite emisit spiritum.

And, bowing his head, he gave up his spirit.

Air de Cour would like to thank the Music Department of Nazareth College for the use of their Flemish harpsichord for tonight's concert.

Founded in Rochester in 1994 by Bonnie Choi, **Air de Cour** specializes in the performance of music from the 17th and 18th centuries, and occasionally programs 20th-century music. The ensemble has expanded in accordance with need and now has five permanent members — each a distinguished soloist, chamber musician, or both, having toured nationally and in some cases, internationally as well. The ensemble's name is taken from a French secular vocal music form that was very popular in the last quarter of the 16th and the first half of the 17th centuries; the name literally means "court air." Air de Cour has performed at "Live from Hochstein," Syracuse University, Utica College, Nazareth College, Keuka College, Saint Anne Church of Rochester and the Memorial Art Gallery.

Soprano **Amy Cochrane** has appeared in opera and concert throughout the United States, including two separate appearances at Carnegie Hall in Haydn's *The Creation*; the New York premiere of Benjamin Britten's *The World of the Spirit*; and several appearances with Chicago's prestigious *Music of the Baroque* in operatic and choral works by Monteverdi, Cavalli, Bach, Schubert and Vivaldi. She has also appeared with the Madison Opera and Symphony Orchestra, Cincinnati Opera, Opera Roanoke, Opera Idaho, Oswego Opera, Light Opera Works and the Rembrandt Chamber Players of Chicago, Washington Concert Opera, Lake George Opera, Opera Company of Boston, Sarasota Opera and Natchez Opera Festival. She will appear this season with the Rochester Oratorio Society, the Rockbridge Choral Society and SUNY Geneseo's Friends of Music in works by Mozart, Haydn, Bach and Messiaen.



Musica Spei (Music of Hope), now in its eighth season, was formed in the summer of 1995 to explore the vast but largely unperformed repertoire of sacred, unaccompanied choral masterworks of the 15th, 16th and early 17th centuries. Musica Spei, which is in residence at Saint Anne Church, performs without a conductor and gives several concerts each season at various locations in the Greater Rochester, Buffalo and Canandaigua communities in addition to its yearly concert series at Saint Anne. Musica Spei sponsored "Celebration: The First Rochester Early Music Festival" in November 2001 and was named one of "Rochester's Best" by City Newspaper in 2000. Every summer since 1995, Musica Spei has sponsored Renaissance Summer Sings at Saint Anne Church for members of the community who enjoy singing this repertoire. The goal of Musica Spei is to share the magnificence and beauty of this mostly unfamiliar music with a wider audience and to demonstrate the music's vibrancy and emotional impact in today's world. The growth and development of Musica Spei, a member of the Greater Rochester Choral Consortium, has been made possible by the support of the parish community of Saint Anne Church.



Since 1999, **Schola Feminarum** has offered the community an opportunity to become familiar with one of the oldest musical traditions. This ensemble of women sings chant from the Liber Usualis, a compilation of liturgical chant used in the church for over 1000 years. In 2002 they performed at a community concert, an early music festival, an outdoor festival, and for several masses. The group is open to any woman who wishes to sing chant. We are a community from many music backgrounds and faith traditions. Director **Colleen Liggett** is best known for singing early repertoires, but also is the cantor at St. Anne Church, teaches singing to adults, and plays several instruments to accompany early music and folk music. She has degrees from Eastman School of Music, and Douglass College, and additional study in vocal technique, chant, baroque singing styles, and medieval song.

If you wish to be placed on Musica Spei's mailing list for notification of future concerts, auditions and/or Summer Sings, please fill out one of the postcards located at each of the entrances to the Church (indicate your voice category, if applicable); send your name and address to Musica Spei, c/o Steve Marcus, 1025 East Avenue, Apt. #2, Rochester, New York 14607; call (585) 244-7764; or visit us at www.musicaspei.org. Our final program of the season, "Between Two Worlds: Renaissance Choral Music of Eastern and Western Europe," will include music of England, Spain, Germany, Poland, Slovenia and other countries and will take place at St. John's Episcopal Church in Canandaigua on Friday, June 6th and at Saint Anne Church on Sunday, June 8th.