

CAPPELLA ROMANA

VOCAL ENSEMBLE

ALEXANDER LINGAS, MUSIC DIRECTOR

TRANSFORMATIONS

CAPPELLA ROMANA IN LIMERICK, IRELAND (RECORDING SESSIONS)



2022-23
31ST ANNUAL
SEASON

A UKRAINIAN WEDDING

CAPPELLA ROMANA

VOCAL ENSEMBLE

ALEXANDER LINGAS
MUSIC DIRECTOR

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CAPPELLA ROMANA

Alexander Lingas
Music Director and Founder

Nadia Tarnawsky
Guest Conductor

Inna Kovtun
Hanna Tishchenko
*Principal soloists,
and immigrants from Ukraine*

Kristen Buhler
Susan Hale
Jessica Israels
Kerry McCarthy
Vakarė Petrolėūnaitė
Photini Downie Robinson
Catherine van der Salm

cappellaromana.org

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A Ukrainian Wedding

Featuring an all-female cast of Cappella Romana

Friday, 19 May 2023, 7:30 pm
St. Demetrios Greek Orthodox Church, Seattle

Saturday, 20 May 2023, 8:00 pm
St. Mary's Cathedral, Portland

Sunday, 21 May 2023, 3:00 pm
Christ the King Parish, Milwaukie

Program

Before the wedding

The engagement

Ой на Івана, на Купайла / Оу на Ivana, na Kupayla / Kyiv region
Oh on Ivana on Kupayla

Ой рипнули ворітенька / Оу rypnuly voritenka / Oh the gates creaked Rivne region

Під грушою, під колючою / Pid hrushoyu, pid kolyuchoyu / Sumy region
Beneath the pear tree, beneath the prickly one

Invitation to the wedding

Через гору гуска летіла / Cherez horu huska letila / Dnipropetrovsk region
The goose flew over the mountain

Ой летіла зазуленька / Оу letila zazulenka / The cuckoo bird flew Vinnytsia region

Preparing the korovai (the wedding bread)

Та й Марійчина ненька / Та у Marichyna nenka / Marichka's mother Kharkiv region

Благослови Боже - Наша піч регоче - У Василя батечко / Poltava region
Blahoslovy Bozhe - Nasha pich rehoche - U Vasylya batechko /
God bless - Our oven is laughing - Vasyl's father

Коровайниці / Korovaynytsi / Makers of the korovai Volyn region
SOLOIST: INNA KOVTUN

Preparing the bride - Divych vechir

Ідеме ми в чистий поле / Ideme my v chystoy pole / Zakarpattia region
We go to the clear field

Славен вечір, дивит-вечір / Slaven vechir, dyvyt-vechir / Donetsk region
Glorious night, divych vechir

Да глянь, мати / Da hlyan maty / Look, mother Poltava region

Ой сосонка літо і зиму зелена / Оу sosonka lito i zymu zelena / Kyiv region
The pine is green in both summer and winter
SOLOIST: HANNA TISHCHENKO

Ой зацвили фіялочки / Оу zatsvyly fyalochky / Ivano-Frankivsk region
The violets blossomed

Да засвітила мати свічку - Да що я в свого да батенька / Poltava region
Da zasvityla maty svichky - Da shcho ya v svoho da batenka /
My mother lit a candle - In my father's yard

Віпливало утеня / Viplyvalo utenya / The duck swam Chernihiv region

continued ...



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recycling.

У неділечку да сонца / U nyedyelyechku da sontsa / Chernihiv region
On Sunday morning

Ой їхала Галочка / Оу yikhala Halochka / Halochka went Rivne region
SOLOIST: NADIA TARNAWSKY

The morning of the wedding

До нас Божечку до нас / Do nas Bozhechku do nas / Ivano-Frankivsk region
God, come to us

Благословення до шлюбу / Lemko village of Sanok, Poland
Blahoslovennya do shlyubu / Blessing for the wedding

Батеньку-голубоньку / Batenku-holubonku / My father, my dove Sumy region

INTERMISSION

The wedding ceremony

Богородице Діво / Bohorodytse Divo / Hail, Mary Yakiv Yatsynevych (1869-1945)
Arranged for SSAA by Nadia Tarnawsky

Псалом 127 / Psalm 127 Tone 7

Прокімен / Prokimen Tone 8

Алилуя / Alleluia Oleksander Koshyts (1875-1944)

О Пресвята Мати Діво / O Presvyata Maty Divo / Melody from Porfiry Demutsky's Lira
O Most Holy Virgin Mother Arranged by Oleksander Koshyts (1875-1944)
Arranged for SSAA by Nadia Tarnawsky

Отче наш / Otche nash / Our Father Kyivan chant

Ісаїє, ликуй і тропар / Isaiye, lykuuy i tropar Tone 5 and Tone 7
/ Isaiah, rejoice and tropar

Чеснішу від Херувимів / Chesnishu vid kheruvymiv / Kyrylo Stetsenko (1882 - 1922)
More honorable than the Cherubim Arranged for SSAA by Nadia Tarnawsky

Многая літа / Mnohaya lita / Many years Hannu Kononen (1949-1998)
Arranged for SSAA by Nadia Tarnawsky

Слава Україні.

May the war end.

A UKRAINIAN WEDDING

by Nadia Tarnawsky

The traditional Ukrainian wedding ritual lasts at least a week - sometimes longer. There are some variations from region to region and village to village, but the main outline of the ritual follows the same journey. The young couple is engaged. Various wedding items are made - the wedding bread, the wreaths for the young couple, candles, icons, a decorated tree branch called a *hiltse*. The young couple are prepared - bathed, dressed, blessed by their families. They go to church for the wedding ceremony. After the ceremony, there is more merrymaking. The bride bids farewell to her family. The young couple begins their lives together.

These wedding festivities are filled with song. The rituals flow on the words and melodies sung by the families of the bride and groom. Most of the singers are the women of the family and they sing during all of the preparations for the ceremony, most often during the ceremony itself and during the post church service celebrations. After church, the songs take on a more, shall we say, boisterous quality. There are songs which make fun of members of the other family - very often the in-laws are referred to as "enemies" and are described as having crooked noses or runny noses or being so full of oatmeal that when they walk they leave a trail of oatmeal behind them. It is all done in good fun and with much laughter. In the wee hours of the morning, more metaphorically explicit songs are sung in which the consummation of the young couple is described and joked about. On the morning after the wedding, the bridesmaids come to the bride's home and bring her breakfast. This meal is accompanied with stunningly heartbreaking songs of farewell. The bride is no longer a part of their community of young, unmarried girls. She's a wife and soon-to-be mother and will have different responsibilities and a new circle of women with whom to interact.

When I was choosing the songs for the folk music portion of this concert, I contemplated focusing on one village or region. Then, I recalled a lecture given by Iryna Klymenko, a professor of folklore at the Kyiv Conservatory of Music. She spoke of a wedding

where the bride was from a region in Eastern Ukraine and the groom was from the Carpathians in Western Ukraine. They wanted traditional music at their wedding - but whose music? Music from the bride's region? The groom's region? In the end, they chose music from both of their places of origin. It was far from traditional, yet in its own way, entirely authentic. In that spirit, I opted to program songs which come from many different regions of Ukraine.

We begin the concert with the pre-wedding series of songs. The first step is called *svatannya* and it is the engagement of the bride to the groom. This event would happen two to four weeks before the wedding ceremony. The bachelor, his father, and other members of his family would go to the intended's home. Offers would be extended, jokes would be made and if the girl did indeed want to marry the young man, she would offer him scarves, and *rushnyky* (embroidered towels) would be tied around the representatives of the groom's party much like a beauty pageant contestant's sash. If the girl did not want to accept the young man's proposal she would give him a pumpkin. Upon leaving the home, the entire village would know the outcome of that negotiation. Try looking stoic on a long walk with a pumpkin--it's harder than you think. Once the agreement was made, wedding preparations could begin.

On the Wednesday before the wedding ceremony (weddings traditionally were held on Sunday), the homes of the young couple were prepared and decorated (most often with *rushnyky*/embroidered towels). The cooking would begin - especially a variety of breads. On Thursday, any animals chosen for the festivities would be slaughtered (much in the same way that any animals intended to be consumed on Easter Sunday would be slaughtered on Holy Thursday). On Friday, the oven would be greased and ingredients prepared for the *korovai* (the wedding bread).

On Saturday, the *korovai* was made. The *korovai* is the centerpiece of a wedding ceremony. It is a tall, round bread decorated with animals and flowers made of dough (birds, roses, periwinkle, grapes). Sometimes the *korovai* is also decorated with viburnum which has white flowers that develop into red berries. The viburnum is often personified

in Ukrainian folklore as the “bride.” The women chosen to make the *korovai* had to have specific traits - they could not be widows, they needed to be mothers of healthy children, prosperous. They would pray and sing during the making of the *korovai*, essentially adding in their songs as one of the ingredients of this bread and imbuing it with magical qualities. The birds and flowers on the bread would symbolize prosperity and fecundity for the young couple. (During the Sunday ceremony, the young couple would bow to the *korovai* and walk around it three times before dividing it among the guests. Some villagers say that you are not married if there is no *korovai* at your wedding.) In addition to being the day on which the *korovai* is made, Saturday is the day to invite guests to the wedding.

The bride, dressed in traditional clothing and accompanied by her bridesmaids, would invite guests to her wedding. While this may seem like a late, last minute invitation, the village would know a wedding would be happening at least a month prior to the event because of the *svatannya*/engagement. Also, in many villages and regions, it was customary for the priest to announce the engagement of the young couple in church in the weeks leading up to the wedding. Saturday was also the night of *Divyeh Vechir* - the last night the bride would spend as a maiden.

On this evening, the song topics were varied. Some songs were representative of the work at hand - making the wedding wreaths for the young couple, unbraiding the bride’s hair. Some songs would depict the kind of life the young bride could expect as she would be moving into her husband’s household. Most often these songs speak of a mother-in-law not being kind like one’s own mother would be or the sadness felt by no longer living in the home she knew. Other songs would offer respect or thanks to the parents of the bride for providing for her throughout her life or would elevate the bride and groom to the status of king and queen or compare them to the sun and the moon.

On Sunday morning, the bride and groom would be ceremonially dressed and ask for blessings from their families. The procession to church was most often accompanied by peppy instrumental music provided by village musicians.

The second half of the program features music which would be heard in church during the wedding ceremony and although it is not exactly folk in style, I opted to use compositions from composers who were inspired by folk traditions, along with widely known Kyivan chant versions, and pieces which use the liturgical tones.

The ceremonial segment begins with the *Bohorodytse Divo* as the intercession of the Virgin Theotokos is often requested on behalf of the young couple. This rendition was composed by Yakiv Yatsynevych (1869 - 1945). Yatsynevych was a student of the renowned Ukrainian composer Mykola Lysenko. Before the October coup of 1917, he studied at the Sofia Theological School and the Kyiv Theological Academy, and was appointed director of the choir of St. Michael’s Golden Domed Cathedral in Kyiv. After the First World War, Yatsynevych had various jobs (teacher in a village, music teacher for amateur ensembles) and moved often before he was exiled to the Caucasus where he spent his final days.

There are two pieces by Oleksander Koshyts (1875-1944) - his original composition of an “Alleluia” and an arrangement of a melody from Porfiry Demutsky’s *Lira*. In non-Ukrainian circles, Oleksander Koshyts is best known for being the conductor of the Ukrainian National Chorus which sang *Shchedryk* / “Carol of the Bells” in Carnegie Hall in 1922. The Chorus was touring at the request of Ukraine’s first president, Mykhailo Khrushchov, to share Ukrainian culture during that tenuous time before the end of the First World War. They left their homeland and while they were on tour, the Ukrainian government was overthrown by the Bolsheviks and the Chorus could not return home. They opted to continue their tour on their own. Koshyts remained in the New York area and also taught in Winnipeg, Manitoba. This “Alleluia” is from his Fourth Liturgy. The sacred chant “O Most Holy Virgin Mother” is an arrangement of a melody which Koshyts found in Porfiry Demutsky’s book *The Lira and Its Motifs*. The lira is an instrument similar to a hurdy-gurdy and in his 1903 publication, Demutsky wrote of the instrument’s construction as well as providing notation for folk psalms which he collected in the Kyiv region.

Kyrylo Stetsenko (1882 - 1922) came from a family of priests and spent much of his childhood singing in church choirs. He was ordained and composed much spiritual music including liturgies, vespers services, funeral services and Christmas carols. The *Chesnishu* performed in this concert is from his 1921 liturgy named "Folk Liturgy."

No wedding ceremony (or any festive event for that matter) would be complete without the singing of *Mnohaya lita* /Many years. There are so many versions of this piece, choosing one is actually quite difficult. I was introduced to this particular *Mnohaya lita* by Father Deacon Daniel Galadza, deacon of the Ukrainian Catholic Archeparchy of Kyiv. I was entranced by the buoyancy of the piece and thought it would be an uplifting end to the concert. When I wrote to Fr. Daniel about the work, he told me that its composer, Hannu Kononen (1949-1998) was a Finnish composer writing music for the Eastern Orthodox Church in Finland. I was at a crossroads as to whether or not to include this work, and in the end decided to include it, but not only for musical reasons. In this time of war and destruction in Ukraine, so many Ukrainians and Ukrainian institutions are being helped by their neighbors - Poland, Romania, Slovakia - and other countries who are not their neighbors - the USA, Finland, Canada, France - to name only a few. How many Ukrainians have escaped to Finland and are singing in the Orthodox churches there? I don't know the exact number, but I am sure there must be some. In the spirit of Finland's support for Ukraine and in gratitude for all that has been done and continues to be done for Ukraine, I decided to keep this *Mnohaya lita* in this program.

In gratitude...

I offer thanks to the many people who helped to make this concert program a reality

- To my parents for teaching me to speak Ukrainian and love Ukrainian culture. I wouldn't be here without them in more ways than one.
- To Alexander Lingas and Mark Powell for requesting my proposal for this project and then accepting my proposal.
- To all of the village singers who not only shared their songs with me, but opened their homes to me with such graciousness, kindness and joy.
- To the folklorists who tirelessly recorded these songs (even during the Soviet era) and shared their archives so that I might access songs recorded before I was born and before I could travel to Ukraine myself. Thank you for preserving such treasures.
- To Father Roman Galadza for teaching me the lion's share of what I know about the ritual of marriage.
- To Father Deacon Daniel Galadza for answering seemingly endless questions and always offering support.
- To Inna Kovtun for her friendship, her advice, her love of folk song.
- To Vira Hanchar for her thoughtful translation advice, for recording pronunciation tracks spoken by a native speaker, and her deep kindness.
- To John Lenti for his guidance, wit and generosity.

—Nadia Tarnawsky

TEXTS AND TRANSLATIONS

Part 1 - Before the wedding

The engagement

**Ой на Івана, на Купайла / Оу на
Ivana, na Kupayla / Oh on Ivana on
Kupayla
Kyiv region**

Ой на Івана, на Купайла
Покупалася ластовочка
На Івана, Купайла

Oy na Ivana, na Kupayla
Pokupalas'ya lastovochka
Na Ivana, Kupayla

On Ivana Kupala
A swallow was bathing
On Ivana Kupala

Ой купалася сушилася
Чого дівчина журилася
На Івана, Купайла

Oy kupalas'ya sushylas'ya
Choho divchyna zhurylas'ya
Na Ivana, Kupayla

Oh it bathed and dried off
Why was this maiden worrying
On Ivana Kupala

Ой ти дівчино, ой ти, ой ти
Коли до тебе в свати прийти
На Івана, Купайла

Oy ty divchyno, oy ty, oy ty
Koly do tebe v svaty pryty
Na Ivana, Kupayla

Oh, young girl, oh, you
When should I come to you for our
engagement / On Ivana Kupala

Прийди до мене й увечері,
Щоб воріженьки небачили
На Івана, Купайла

Pryjdy do mene y uvecheri
Shchob vorizhenky ne bachyly
Na Ivana, Kupayla

Come to me in the evening
So the fortune tellers will not see
On Ivana Kupala

Прийди до мене садком, садком
Буде горілка з медком, медком
На Івана, Купайла

Pryjdy do mene sadkom, sadkom
Bude horilka z medkom, medkom
Na Ivana, Kupayla

Come to me through the orchard
There will be vodka with honey
On Ivana Kupala

Прийди до мене долиною
Буде горілка з калиною
На Івана, Купайла

Pryjdy do mene dolynoyu
Bude horilka z kalynoyu
Na Ivana, Kupayla

Come to me through the valley
There will be vodka with kalyna
(viburnum) On Ivana Kupala

**Ой рипнули ворітенька / Оу
rypnyuly voritenka / Oh the gates
creaked
Rivne region**

Ой рипнули ворітенька
Свати йдуть
Вийди, вийди матінько попитай

Oy rypnyuly voriten'ka
Svaty idut'
Vyjdy, vyjdy matin'ko popytay

Oh, the gates creaked / The
matchmakers are coming / Come
out of the house, mother, and ask

Вийди, вийди матінько
Попитай
Коли люди торгують то й оддай

Vyjdy, vyjdy matin'ko
Popytay
Koly l'yudy torhuyut' to y odday

Come out of the house, mother,
And ask / When people are
bartering, then make an offer for
marriage

Вийшла, вийшла матінька
Спитала
Зторгувала донечку й оддала

Vyjshla, vyjshla matin'ka
Spytala
Ztorhuvala donechku y oddala

The mother came out of the house /
And asked
She bartered for her daughter and
gave her away for marriage

**Під грушою, під колючою /
Pid hrushoyu, pid kolyuchoyu /
Beneath the pear tree, beneath the
prickly one
Sumy region**

Під грушою, під колючою
Маруся гуляла
Ой еге, люлі, во еге, люлі,
Маруся й гуляла

Pid hrushoyu, pid kol'yuchoyu
Marus'ya hul'yala
Oy yehe l'yul'i, vo yehe l'yul'i
Marus'ya hul'yala

Beneath the pear tree, beneath the
prickly one / Marusia was walking /
Oh lully, lully, oh lully
Marusia was walking

Вона й гуляла, коври вишивала,
Коври вишививала
Ой еге, люлі, во еге, люлі
Коври вишививала

Vona i hul'yala, kovry vyshyvala
Kovry vyshyvala
Oy yehe l'yul'i, vo yehe l'yul'i
Kovry vyshyvala

She walked and she embroidered
rugs / She embroidered rugs
Oh lully, lully, oh lully
She embroidered rugs

Коври вишививала, на блюдо
складала
На блюдо складала
Ой еге, люлі, во еге, люлі
На блюдо складала

Kovry vyshyvala, na bl'yudo
skladala,
Na bl'yudo skladala,
Oy yehe l'yul'i, vo yehe l'yul'i
Na bl'yudo skladala

She embroidered rugs and placed
them on a large plate
She placed them on a large plate
Oh lully, lully, oh lully / She placed
them on a large plate

Ой свекоре, рідний батечку
Прийми мої дари
Ой еге, люлі, во еге, люлі
Прийми мої дари

Oy svekore, ridnyj batechku
Pryjmy moyi dary
Oy yehe l'yul'i, vo yehe l'yul'i
Pryjmy moyi dary

Oh father-in-law, dear father,
Please accept my gifts
Oh lully, lully, oh lully
Accept my gifts

Мої жи дари, дари непростії
Коври золотії
Ой еге, люлі, во еге, люлі
Коври золотії

Moyi zhy dary, dary neprost'iyi
Kovry zolot'iyi
Oy yehe l'yul'i, vo yehe l'yul'i
Kovry zolot'iyi

My gifts are gifts of great value
Golden rugs
Oh lully, lully, oh lully
Golden rugs

Invitation to the wedding

**Через гору гуска летіла / Cherez
horu huska letila / The goose flew
over the mountain
Dnipropetrovsk region**

Через гору гуска летіла
Через гору гуска й летіла
З перцем капуста кипіла.
Хоч з перцем,
не з перцем
Просимо з щирим серцем

Cherez horu huska let'ila
Cherez horu huska y let'ila
Z pertsem kapusta kypila
Khoch z pertsem,
ne z pertsem
Prosymo z shchyrym sertsem

The goose flew over the mountain
The goose flew over the mountain
And the cabbage is cooked with
pepper / Whether it's with pepper
or without pepper
We invite you with a sincere heart

**Ой летіла зазуленька / Oy letila
zazulenka / The cuckoo bird flew
Vinnytsia region**

Ой летіла зазуленька
Через крути гори
Виклювала пшениченьку лишила
полову /2

Oy let'ila zazulen'ka
Cherez krut'i hory
Vykl'yuvala pshenychen'ku, lyshyla
polovu /2

Oh the cuckoo flew
Over the jagged mountains
She pecked at the wheat and left the
chaff

Виклювала пшениченьку
До одного зерна
А всі люди мами мають, моя мама
вмерла /2

Vykl'yuvala pshenychen'ku
Do odnogo zerna
A vsi l'yudy mamy mayut', moya
mama vmerla /2

She pecked at the wheat
To the last kernel
Every person has a mother, but my
mother has passed away

А всі люди мами мають
Я її не маю
Сім раз води я принесла з тихого
Дунаю /2

A vsi l'yudy mamy mayut', ya yiyi ne
mayu
S'im raz vody ya prynesla z tykhoho
Dunayu /2

Every person has a mother
But I do not have mine
Seven times I have brought water
from the quiet Dunay River

На мамині могилонці
Козак сіно коси
Молодая дівчинонька на весілля
проси /2

Na mamyn'i mohylon'tsi kozak s'ino
kosy
Molodaya d'ivchynon'ka na ves'il'ya
prosy /2

On her mother's grave
A kozak cuts the grass
A young girl invites her mother to
her wedding

Попросила всю родину
Ще й маму попрошу
Прийди, прийди матіночка
розплітати косу /2

Poprosyla vs'yu rodynu
Shchey mamu poproshu
Pryjdy, pryjdy mat'inochka
rozpl'itaty kosu /2

She invited her entire family
And now she invites her mother
Mother, please come, come to
unplait my braid

**Preparing the korovai (the
wedding bread)**

**Та й Марійчина ненька / Та у
Marichyna nenka / Marichka's
mother
Kharkiv region**

Та й Марійчина ненька /2
Та й по сусідах ход(е)

Ta y Mariychena nen'ka /2
Ta y po sus'idakh khod(e)

Marichka's mother /2
To her neighbors walked

Та й по сусідах ходе /2
Та й сусідочок прос(е)

Ta y po sus'idakh khode /2
Ta y sus'idochok pros(e)

She walked to her neighbors /2
And she asked of them

Сусідоньки мої голубоньки /2
Та й приходьте до хат(и)

Sus'idon'ky moyi holubon'ky /2
Ta y prykhod'te do khat(y)

My neighbors, my little doves /2
Please come to my house

Та й приходьте до хати /2
Та й коровая дбат(и)

Ta y prykhod'te do khaty /2
Ta y korovaya dbat(y)

Please come to my house /2
To begin the korovai

**Благослови Боже - Наша піч
регоче - У Василя батечко /
Blahoslovy Bozhe - Nasha pich
rehoche - U Vasylya batechko /
God bless - Our oven is laughing -
Vasyl's father
Poltava region**

Благослови Боже
Коровай місити
Коровай місити
Шишечки ліпити /3

Blahoslovy Bozhe
Korovai misyty
Korovai misyty
Shyshechky l'ipy(ty)

God bless us / As we knead the
korovai / As we knead the korovai
/ And make bread in the shape of
pinecones

Наша піч регоче
Коровая хоче
А припічки зажигаются
Коровая сподіваються

Nasha pich rehoche
Korovaya khoche
A prylichky zazhyhayut's'ya
Korovaya spod'ivayut'(s'ya)

Our oven is laughing
It wants the korovai
The prylichok is lit
It hopes for a korovai

У Василя батечко
Багач був
Та й насіяв пшениченьки на
новині,
Та густіі кіпоньки на стерні
Високі стоги на гумні
Вищий коровай на столі

U Vasyl'ya batechko
Bahach був
Ta y nas'iyav pshenychen'ky na
novyn'i
Ta hust'iyi kipun'ky na stern'i
Vysoki stohy na humn'i
Vyshchyy korovai na sto(l'i)

Vasyl's father
Was a wealthy man
He sowed wheat in an unplowed
field
And had thick sheaves on the
harvested field / And tall haystacks
on the threshing floor
And a tall korovai on the table

**Коровайниці / Korovaynytsi /
Makers of the korovai
Volyn region**

Коровайниці,
Теліпайниці.
Навіріте куляшу, я мукички
принесу /2

Korovaynytsi
Tel'ipaynyts'i
Navirite kulyashu, ya mukychky
prynesu / 2

Makers of the korovai
Chatterboxes
Make something to eat, I will bring
the flour /2

А ще меду гарнець,
Та сім кіпок яєць.
Ще й грудочку масла, щоб
коровай вдався /2

A shche medu harnets'
Ta s'im kipok yayets'
Shche y hrudochku masla, shchob
korovay vdavs'ya /2

And honey is also lovely
And seven bags of eggs
And a lump of butter, so the korovai
will be a success /2

Коровай я місила,
З річки воду носила,
Та ж ніхто не знає, що в тім
короває? /2

Korovay ya misyla
Z richky vodu nosyla
Ta zh n'ikhto ne znaye, shcho v t'im
korovaye? /2

I kneaded the korovai
And brought water from the river
But no one knows, what is in this
korovai? /2

Три відра водиці,
Три мішки мучиці.
Ще й сім пудів масла, яєць
півтораєта /2

Try vidra vodyts'i
Try mishky muchyts'i
Shche y s'im pudiv masla, yayets'
pivtorasta /2

Three buckets of water
Three bags of flour
And also seven 5,000 pound units of
butter and 150 eggs /2

Наші вікна дригають,
Двері в хату скригають,
А пічка регоче, короваю
хоче /2

Nashi vikna dryhayut'
Dveri v khatu skryhayut'
A pichka rehoche, korovayu
khoche /2

Our windows are rattling
The doors of the house are creaking /
And the oven is laughing for it wants
the korovai /2

Коровай у печі,
Болять мої плечі.
А ніжки напрочуд, танцювати
хочуть /2

Korovay u pechi
Bol'yat' moyi plechi
A n'izhky naprochud, tants'yuvaty
khochut' /2

The korovai is in the oven
My shoulders ache
But my feet, surprisingly, want to
dance /2

Червоной калиной,
Коровай квітчали.
Ой раю, наш раю, славний
короваю /2

Chervonoy kalynoy
Korovai kvitchaly
Oy rayu, nash rayu, slavnij
korovayu /2

Red viburnum
Flowers on the korovai
Oh paradise, our paradise, the
glorious korovai / 2

Preparing the bride - Divych vechir

Ідеме ми в чистой поле / Ideme my v chystoy pole / We go to the clear field Zakarpattya region

Ідеме ми в чистой поле /2
Та й на зілля зеленое

Ideme my v chystoy pole /2
Ta y na zil'ya zelenoye

We go into the cleared field /2
For green herbs

Той на зілля лем барвінок /2
Нашим молодем
на вінок

To y na zil'ya lem barvinok /2
Nashym molodem
na vinok

For green herbs and for periwinkle /2
To create wreaths for the young
couple

Ой барвінку зелененький /2
Будеш ти нам щасливенький

Oy barvinku zelenen'kyj /2
Budesh ty nam shchaslyven'kyj

Oh green periwinkle /2
You will bring us good luck

Славен вечір, дивит-вечір / Slaven vechir, dyvyt-vechir / Glorious night, divych vechir Donetsk region

Славен вечір, дивит-вечір
Та рано, рано
Славен вечір, дивит-вечір
Та ранесенько

Slaven vechir, dyvyt vechir,
Ta rano, rano
Slaven vechir, dyvyt vechir,
Ta rano, ranesen'(ko)

A glorious evening, divych vechir, /
And early, early
A glorious evening, divych vechir,
And so early

Не так славен, як ізряжен
Та рано, рано
Не так славен, як ізряжен
Та ранесенько

Ne tak slaven, yak izryazhen,
Ta rano, rano
Ne tak slaven, yak izryazhen
Ta rano, ranesen'(ko)

It is not so glorious as it is decorated
/ And early, early
It is not so glorious as it is decorated
/ And so early

Ізрядила його Олесина ненька
Та рано, рано
Олесина ненька уся родинонька
Та ранесенько

Izryadyla yoho Olesyna nen'ka
Ta rano, rano
Olesyna nen'ka, us'ya rodynon'ka
Ta rano, ranesen'(ko)

It was decorated by Olesia's mother /
And early, early
By Olesia's mother and her entire
family / And so early

**Да глянь, мати / Da hlyan maty /
Look, mother
Poltava region**

Да глянь, мати
Да на нову лаву
Ой глянь, мати
Да на нову лаву
Да на свою да дочку браву

Da hlan' maty
Da na novu lavu
Oy hlan' maty
Da na novu lavu
Da na svoyu dochku bravu

Look, mother
Upon the new bench
Oh look, mother,
Upon the new bench / And upon
your beautiful daughter

Да чогось вона да сумніває
Чогось вона да сумніває
Сльоза сльозу да побиває
Да сльоза сльозу да побиває
Сльоза сльозу да побиває
Що матінка да виражає

Da chohos' vona da sumnivaye
Chohos' vona da sumnivaye
Sloza s'lozu da pobyvaye
Da sloza s'lozu da pobyvaye
Sloza s'lozu da pobyvaye
Shcho matinka da vyryzhay

For some reason, she is sad
For some reason, she is sad / And
one tear follows another / And
one tear follows another / One
tear follows another / Because her
mother is leading her to marriage.

**Ой сосонка літо і зиму зелена /
Oy sosonka lito i zymu zelena / The
pine is green in both summer and
winter
Kyiv region**

Ой сосонка літо
і зиму зелена / 2

Oy soson'ka l'ito
i zymu zelena /2

Oh the pine tree is green in both
summer and winter /2

А в п'ятницю була Галечка весела
/ 2

A v pyatnyts'yu bula Halyechka
vesela /2

On Friday, Halyechka was
joyful /2

А в суботу русую
косу чесала / 2

A v subotu rusuyu
kosu chesala /2

On Saturday, she brushed out her
light brown braid /2

А в неділю ішла до шлюбу,
плакала / 2

A v ned'il'yu ishla do shl'yubu,
plakala /2

On Sunday, she went to her
wedding and wept /2

Ой жаль мені, моя матінко, на
тебе / 2

Oy zhal' men'i, moya matinko ne
tebe /2

I feel sorrow for you,
mother /2

Остається рутая м'ята вся
в тебе / 2

Ostayets'ya rutaya myata vs'ya
v tebe /2

The mint will all remain
with you /2

Устань, устань, моя матінко,
раненько / 2

Ustan', ustan', moya matinko
ranen'ko /2

Rise up, rise up, early in the
morning, mother /2

Та поливай рутую м'яту
частенько / 2

Ta polyvay rutuyu myatu
chasten'ko /2

And water this mint
often /2

Устань, устань, моя донечко,
раніше / 2

Ustan', ustan', moya dochechko
ran'ishe /2

Rise up, rise up even earlier than I,
my daughter /2

Та й поливай рутую м'яту частіше
/ 2

Ta y polyvay rutuyu myatu chastishe
/2

And water this mint even more often
/2

**Ой зацвили фіялочки / Оу
zatsvyly fiyalochky / The violets
blossomed
Ivano-Frankivsk region**

Ой зацвили фіялочки, зацвили
Та й всі гори та й долини
укрили

Oy zatsvyly fiyalochky, zatsvyly
Ta vsi hory ta y dolyny
ukruly

Oh the violets bloomed, they
bloomed / And they covered all of
the mountains and valleys

Та й всі гори та й долини укрили
Щоби наші молоденькі ходили

Ta vsi hory ta y dolyny ukruly
Shoby nashi molodyenki khodyly

And they covered all of the
mountains and valleys
So that our young couple could walk
upon them

Та подекуй свої мамці
за то то
Що убрала головоньку
в золото

Ta podyekuy svoiy mamtsi
za to to,
Sho ubrala holovonku
v zoloto

Thank your mother
for this
That she dressed your
head in gold

Ой чого ти молоденька не тужиш
Ти вже більше дівчиноньку не
будеш

Oy choho ty molodyenka ne tuzhysh
Ty vzhe bilshe divchynonku ne
budesh

Oh, young bride, why do you not
grieve
You will no longer be a maiden

Ти вже більше дівчиноньку не
будеш
Та славнії вечорниці
забудеш

Ty vzhe bilshe divchynonku ne
budesh,
Ta y slavniiyi verchonytsi
zabudesh

You will no longer be a
maiden
And our famous evenings out
will be forgotten

Ой з-за гіря місяченьку, з-за гіря
Та й виводем молоденьку за стіля

Oy za hirya misyachenku, za hirya
Ta y vyvodyem molodyenku za stilya

The moon rises beyond the
mountain / And we will lead our
young bride outside

**Да засвітила мати свічку / Da
zasvityla maty svichky / My mother
lit a candle
Poltava region**

Да засвітила мати свічку, постав
на столі
А я стану подивлюся чи пора мені

Da zasvityla maty svichku, postav na
stol'i
A ya stany podyvl'yus'ya chy pora
men'i

My mother lit a candle and placed it
on the table
And I will stand and see if it is my
time

Да засвітила мати свічку, неясно
горить,
А я стала подивилась, аж серце
болить

Da zasvityla maty svichku, neyasno
horyt' / A ya stala podyvyilas' azh
sertse bolyt'

My mother lit a candle and it does
not burn brightly / And I stood and
looked at it until my heart ached

Да що я в свого да батенька на
виході
Посадила орішину на городі

Da sho ya svoho da baten'ka na
vykhod'i / Posadyla orishynu na
horod'i

Near my father's doorway
I planted a walnut tree
in the garden

Да рости, рости, орішино, аж до
неба / Держав мене рідний батько
поки треба

Da rosty, rosty, orishyno, azh do
neba / Derzhav mene ridnyj bat'ko
poky treba

Grow, grow walnut tree up
to the sky / My father cared for me
for as long as it was necessary

Да рости, рости, орішино,
розвивайся
Живи, живи, рідний батько,
розживайся

Da rosty, rosty, orishyno,
rozvyvays'ya
Zhyvy, zhyvy, ridnyj bat'ko
rozzhyvays'ya

Grow, grow walnut tree, grow and
flourish
Live, my dear father,
live well

**Віпливало утєня / Viplyvalo
utenya / The duck swam
Chernihiv region**

Віпливало утєня з-пад білого
камєня /2 Гі! Гу!

Viplyvalo utyen'ya z-pad byeloho
kamyen'ya /2 Hi! Hu!

The duck swam out from under the
white stone /2 Hi! Hu!

Та й питало в селезня ой, чи люта
зима? /2 Гі! Гу!

Ta y pitalo v syelyezn'ya oy chy l'yuta
zyma? /2 Hi! Hu!

And she asked the drake if the
winter is severe /2 Hi! Hu!

Хоч і люта, не люта да не така, як
літа /2 Гі! Гу!

Khoch i l'yuta ne l'yuta da ne taka
yak l'ita /2 Hi! Hu!

Severe or not severe, it is not like the
summer /2 Hi! Hu!

Виходіла Людочка з-пад висока
терєму /2 Гі! Гу!

Vykhodila Lyudochka z-pad visoka
tyeryemu /2 Hi! Hu!

Lyudochka emerged from her home
/2 Hi! Hu!

Да й питала в Ванєчкі ой, чи горда
мати? /2 Гі! Гу!

Da y pitala v Van'yechki oy chy
horda maty? /2 Hi! Hu!

And she asked Vanya - Is your
mother very proud /2 Hi! Hu!

Хоч і горда, не горда да не така, як
рідна /2 Гі! Гу!

Khoch i horda ne horda da ne taka
yak ridna /2 Hi! Hu!

Proud or not proud, she is not your
own mother /2 Hi! Hu!

**У недєлєчку да сонца / U
nyedyelyechku da sontsa / On
Sunday morning
Chernihiv region**

У недєлєчку да сонца
Сєла Ванячка по концє
Да й питаєтєса своєй мамочкє.
Скількє дружачок
брати - Іііх!

U n'yed'yel'yechku da sontsa,
S'yela Van'yachka po kontsa
Da y pitayetsa svozey momochky
Skol'ki druzhachok
brat(y)

On Sunday before sunrise
Vanyachka sat at the end of the
bench / And she asks her mother
How many bridesmaids should she
have

Бєрє дочачкє як можнє
Тобє Господь Бог паможє
І з долєю щєслївою
З доброю годїно(ю) - Іііх!

Beri dochachko yak mozhna
Tobi Hospod' Boh pamozhe
I z dol'yeyu shchaslivoyu
Z dobroyu hod'ino(yu)

Take as many as you can, daughter /
The Lord God will help you / With a
good fate
And in good time

Бєрє дочачкє як можнє
Тобє Господь Бог паможє
І з долєю щєслївою
З доброю годїно(ю) - Іііх!

Beri dochachko yak mozhna
Tobi Hospod' Boh pamozhe
I z dol'yeyu shchaslivoyu
Z dobroyu hod'ino(yu)

Take as many as you can, daughter /
The Lord God will help you / With a
good fate
And in good time

Бєрє дочачкє сємдєсят
Колє сємдєсят з колосєя
І з долєю щєслївою
З доброю годїно(ю) - Іііх!

Beri dochachko s'yemd'yeyat
Kolo s'yemd'yeyat z kolosa
I z dol'yeyu shchaslivoyu
Z dobroyu hod'ino(yu)

Take seventy of them, daughter
Like seventy stalks of wheat
With a good fate
And in good time

**Ой їхала Галочка / Oy yikhala
Halochka / Halochka went
Rivne region**

Ой їхала Галочка до вінця
Розсипала золото
з рукавця

Oy yikhala Halochka do vints'ya
Rozsypala zoloto
z rukavts'ya

Halochka was going to be married
/ She spilled gold from within her
sleeves

А за нею мамонька стопає
Дрібніє золото збирає

A za neyu mamon'ka stopaya
Dribneye zoloto zbyraye

Her mother walked behind her
And gathered up this fine gold

Ой не збирай мамонько не
збиреш
Оно мої слозоньки розольєш

Oy ne zbyray mamon'ko ne
zbyresh
Ono moyi slozon'ky rozolyesh

Oh mother, do not gather this for it
is impossible
And you will spill my tears

The morning of the wedding

**До нас Божечку до нас / Do nas
Bozhechku do nas / God, come to us
Ivano-Frankivsk region**

До нас Божечку до нас /2
Бо є весілле у нас

Do nas Bozhechku do nas /2
Bo ye vesill'ye u nas

God, come to us /2
For we are having a wedding

Та й Ти Божая мати /2
Ступай до нас до хати

Ta y Ty Bozhaya maty /2
Stupay do nas do khaty

And You, Mother of God /2
Come into our house

Ступай до нас до хати /2
Будеш нам помагати

Stupay do nas do khaty /2
Budesh nam pomahaty

Come into our house /2
You will help us

Будеш нам помагати /2
До шлюбу проважати

Budesh nam pomahaty /2
Do shlyubu provadzhaty

You will help us /2 / To lead the
young couple to their wedding

Ой вийду я й на дорогу
Помолюсі Богу
Наверніт мні, Господоньку
На добру дорогу /2

Oy vyjdu ya y na dorohu
Pomol'yusi Bohu
Navernit mni, Hospodon'ku
Na dobru dorohu /2

I will come out on to the road
And pray to God
Turn me, Lord,
Unto a good path /2

**Благословення до шлюбу /
Blahoslovennya do shlyubu /
Blessing for the wedding
Lemko village of Sanok, Poland**

Тато і мамо і вся родино,
Тут перед вами стоять Ваші діти
Котрі вступають в стан
супружеский
І ще раз просят від мене
благословенство
Може вас коли образили словом
або злим учинком

Tato i mamо i vsya rodyno
Tut pered vamy stoyat' Vashi dity
Kotri vstupayut' v stan
supruzhesku
I shche raz pros'yat vid mene
blahoslovenstvo
Mozhe vas koly obrazily slovom abo
zlym uchytkom

Father and mother, and the whole
family
Your children stand here before you
They will be entering a married state
And again they ask me to request
from you your blessing
Maybe they once offended you with
word or ill deed

Попустит їм і даруйте	Popustit' yim i daruyte	Forgive them and grant it
Най Бог благословит і ми їх благословиме	Nay Boh blahoslovyt i my yikh blahoslovyime	May God bless them and we bless them
А тепер просять братів і сестрів о благословенство	A teraz pros'yat brat'iv i sestriv o blahoslovenstvo	And again they ask a blessing from their brothers and sisters
Най Бог благословит і ми їх благословиме	Nay Boh blahoslovyt i my yikh blahoslovyime	May God bless them and we bless them
А тепер дружка і дружбове, і всі, котре-сте разом дружили - Просять вас за благословенство	A teraz druzhka i druzhbove, i vsi, kotre-ste razom druzhyly - Prosyat' vas za blahoslovenstvo	And again from the bridesmaids and groomsmen and those who are their friends
Най Бог благословить і ми їх благословиме	Nay Boh blahoslovyt i my yikh blahoslovyime	May God bless them and we bless them
Тато і мамо прошу у вас благословенство	Tato i mamо прошу у вас blahoslovenstvo	Father and mother, I ask you for your blessing
Нехай Бог благословить, наша доню,	Nekhay Boh blahoslovyt nasha don'yu	May God bless you, our daughter
Грайте музики весло, грайте музики весло Вклянайся Ганцю низько І татові і мамці, і татові і мамці, І цілий родиноньці	Hrayte muzyky veslo, hrayte muzyky veslo Vkl'yanays'ya Hants'yu nyzko I tatovi i mamtsi, i tatovi i mamtsi, I ts'ilyj rodynon'tsi	Musicians, play something happy, musicians play something happy Hantsya, bow low To your father and your mother, to your father and to your mother And to your entire family
Батеньку-голубоньку / Batenku- holubonku / My father, my dove Sumy region		
Батеньку-голубоньку /2 Благослови свою доньку.	Baten'ku holubon'ku /2 Blahoslovy svoyu don'ku	My father, my dove /2 Please bless your daughter
Бо я вже до шлюбу іду /2 Та й до Божого суду.	Bo ya vzhe do shl'yubu idu /2 Ta y do Bozhoho sudu	For it is time for my wedding /2 And for God's judgment
Матінко моя мила /2 Благослови свого сина.	Mat'in'ko moyа myla /2 Blahoslovy svoho syna	My mother, my dear one /2 Please bless your son
Бо я вже до шлюбу іду /2 Та й до Божого суду.	Bo ya vzhe do shl'yubu idu /2 Ta y do Bozhoho sudu	For it is time for my wedding /2 And for God's judgment
Там нам рученьки зв'яжуть /2 Усю правдоньку розкажуть.	Tam nam ruchen'ky zvyazhut' /2 Us'yu pravdon'ku rozkazhut'	Our hands will be bound /2 And the truth will be spoken
Кропить нас святою водою /2 Щедрой рукою, доброй долею.	Kropit' nas svyatoyu vodoyu /2 Shchedroy rukoy, dobroy doleyu	Bless us with holy water /2 With your generous hand give us a good fate

Part 2 - The wedding ceremony

INTERMISSION

**Богородице Діво / Bohorodytse
Divo / Hail, Mary
Yakiv Yatsynevych (1869-1945)**

Богородице Діво, радуйся,
Благодатная Маріє, Господь з
Тобою;
Благословенна Ти між жонами
І благословен плід утроби Твоєї,
Бо Ти Спаса народила душ наших.

Bohorodyste D'ivo radius'ya
Blahodatnaya Mariye, Hospod' z
Toboyu
Blahoslovenna Ty mizh zhonamy
I blahosloven pl'id utroby Tvoyeyi
Bo Ty Spasa narodyla dush nashykh.

Virgin Theotokos, rejoice
Blessed Mary, God is with You
You are blessed among women
And blessed is the fruit of Your
womb / For You gave birth to the
Savior of our souls.

Псалом 127 / Psalm 127 Tone 7

Блаженні всі, що бояться Господа,
Що ходять путями Його.

Blazhenn'i vsi shcho boyats'ya / Hospoda
/ Shcho khodyat' putyamy Yoho

Blessed are all who fear the Lord,
Who walk in His ways

Слава Тобі, Боже наш, слава Тобі

Slava Tobi, Bozhe nash, slava Tobi

Glory be to You, O Lord, glory to You!

Плоди праці твоєї будеш їсти,
Щасливий ти, і добре тобі буде.

Plody prats'i tvoyeyi budesh yisti
Shchaslyvyj ty i dobre tobi bude

You will eat the fruits of your labors,
Blessed are you and it will be well
with you

Слава Тобі, Боже наш, слава Тобі

Slava Tobi, Bozhe nash, slava Tobi

Glory be to You, O Lord, glory to You!

Жінка твоя - неначе лоза
плодовита
На краях дому твого

Zhinka tvoya - nenache loza
plodovyta
Na krayakh domu tvoho

Your wife will be like a
fruitful vine
On the walls of your house

Слава Тобі, Боже наш, слава Тобі

Slava Tobi, Bozhe nash, slava Tobi

Glory be to You, O Lord, glory to You!

Сини твої - як парості оливки,
Навкруг трапези твоєї

Syn tvoyi - yak parost'i olyvki
Navkruh trapezy tvoyeyi

Your sons like young shoots around
an olive tree Are around your table

Слава Тобі, Боже наш, слава Тобі

Slava Tobi, Bozhe nash, slava Tobi

Glory be to You, O Lord, glory to You!

Ось так благословляється чоловік,
Що боїться Господа.

Os' tak blahoslovl'yayets'ya cholovik
Shcho boyits'ya Hospoda

Behold thus will the man be blessed
Who fears the Lord

Слава Тобі, Боже наш, слава Тобі

Slava Tobi, Bozhe nash, slava Tobi

Glory be to You, O Lord, glory to You!

Благословить тебе Господь
з Сіону, І побачиш добро
Єрусалиму по всі дні життя твого

Blahoslovyt' tebe Hospod' z Sionu
I pobachysh dobro Yerusalymu po
vsi dni zhyttya tvoho

May the Lord bless you from Zion
And you will see the prosperity of
Jerusalem all the days of your life

Слава Тобі, Боже наш, слава Тобі

Slava Tobi, Bozhe nash, slava Tobi

Glory be to You, O Lord, glory to You!

І побачиш синів твоїх синів.
Мир на Ізраїля

I pobachysh syn'iv tvoyikh syn'iv
Myr na Izrayil'ya

You will see your children's children
Peace be on Israel

Слава Тобі, Боже наш, слава Тобі

Slava Tobi, Bozhe nash, slava Tobi

Glory be to You, O Lord, glory to You!

Прокімен / Prokimen

Tone 8

Ти положив на головах їх вінці із каменів цінних, життя просили у Тебе, і Ти дав їм

Ty polozhyv na holovakh yikh vints'i iz kamen'iv ts'inykh, zhyttya prosyly u Tebe i Ty dav yim

You have placed upon their heads crowns of precious stones. They have asked You to give them life and You did so

Бо Ти даєш їм благословення повік віку, звеселиш їх радістю лица Твого

Bo Ty dayesh yim blahoslovennya povik viku, zveselysh yikh radist'yu lyts'ya Tvoho

You will give them everlasting blessings, You will gladden them with the joy of Your presence.

Ти положив на головах їх вінці із каменів цінних, життя просили у Тебе, і Ти дав їм

Ty polozhyv na holovakh yikh vints'i iz kamen'iv ts'inykh, zhyttya prosyly u Tebe i Ty dav yim

You have placed upon their heads crowns of precious stones. They have asked You to give them life and You did so

Алилуя / Alleluia

Oleksander Koshyts (1875-1944)

Алилуя
Ти, Господи, захорониш нас і збережеш нас від роду цього і повік
Алилуя

Alyluya
Ty, Hospody, zakhorneysh nas i zberezheshe nas vid rodu ts'oho i povik
Alyluya

Alleluia
You, Lord, will hold us in Your keeping and protect us from this generation and forever
Alleluia

О Пресвята Мати Діво / О

Presvyata Maty Divo / O Most Holy Virgin Mother

Melody from Porfiry Demutsky's *Lira*, Arranged by Oleksander Koshyts (1875-1944), Arranged for SSAA by Nadia Tarnawsky

О Пресвята Мати Діво
Помощнице моя
Помагай нам християнам завжди ласка Твоя /2

O Presvyata Maty D'ivo
Pomoshchnytse moja
Pomahay nam khrystyyanam zavzhdy laska Tvoya /2

O Most Holy Virgin Mother
My great help
Offer assistance to us christians, always in your mercy /2

Не во грісі первороднім
Не єсть Ти зачата
Аж до неба Ангелами єсть Ти Панно взята /2

Ne vo hris'i pervorodn'im
Ne yest' Ty zachata
Azh do neba Anhelamy yest' Ty Panno vzyata /2

Without original sin
Were You conceived
And by Angels were You carried into heaven, O Lady /2

Алилуя, Алилуя,
Слава Тобі, Боже,
Не забудь нас, Владичице, Маріє Госпоже /2

Alyluya, Alyluya
Slava Tobi Bozhe
Ne zabud' nas, Vladychytse, Mariye Hospozhe /2

Alleluia, Alleluia
Glory be to You, Lord
Do not forget us, Holy Mistress, Mary of God /2

**Отче наш / Otche nash / Our
Father
Kyivan chant**

Отче наш, що єси на небесах,
Нехай святиться ім'я Твоє,
Нехай прийде царство Твоє,
Нехай буде воля Твоя, як на небі,
так і на землі.
Хліб наш насущний дай нам
сьогодні;
І прости нам провини наші,
Як і ми прощаємо винуватцям
нашим;
І не веди нас у спокусу, але
визволи нас від лукавого. Амінь

Otche nash, shcho yesy na nebesakh
Nekhay svyatyts'ya imya Tvoye
Nekhay pryjde tsarstvo Tvoye
Nekhay bude vol'ya Tvoya, yak na
nebi tak i na zeml'i.
Khib nash nasushchnyj day nam
s'ohodn'i;
I prosty nam provyny nashi,
Yak i my proshchayemo vynuvsat'am
nashym;
I ne vedy nas u spokusu, ale vyzvoly
nas vid lukavoho. Amin'.

Our Father, who art in heaven
Hallowed be Thy name
Thy kingdom come
Thy will be done on earth as it is in
heaven.
Give us this day our daily bread,
And forgive us our trespasses
As we forgive those who trespass
against us;
And lead us not into temptation, but
deliver us from evil.
Amen.

**Ісаїє, ликуй і тропар / Isaiye,
lykuy i tropar / Isaiah, rejoice and
tropar
Tone 5 and Tone 7**

Ісаїє, ликуй, Діва мала в утробі
І родила Сина Єммануїла.
Бога і чоловіка,
Восток ім'я йому;
Його величаючи,
Діву ублажаємо.

Isaiye, lykuj, D'iva mala v utrobi
I rodyła Syna Yemanuyila
Boha i cholovika
Vostok imya yomu
Yoho velychayuchy
Divu ublazhayemo

Dance! Isaiah!
A Virgin has conceived
And will bear a Son, Emmanuel,
Who is God and Man.
His name is Orient; / When we extol
Him, We call that Virgin blessed.

Святії мученики, ви славно
страждали і вінчалися,
Тож моліться до Господа, щоб
помилував душі наші.

Svyat'iyi muchenyky, vy slavno
strazhdaly i vynchals'ya
Tozh mol'its'ya do Hospoda, shchob
pomyluvav dushi nashi

O holy Martyrs! You fought well
and have received your crowns.
On our behalf entreat the Lord to
have mercy on our souls.

Слава тобі, Христе Боже,
апостолів похвало і мучеників
радосте;
Їх проповідь Тройця єдиносущна.

Slava tobi, Khryste Bozhe, apostol'iv
pokhvalo i muchenykiv radoste;
Yikh propovid' Troys'ya
yedynosushchna

Glory to you, O Christ God! The
Apostles' boast, the Martyrs' joy.
They whose preaching was the
Trinity, One in Being!

**Чеснішу від Херувимів /
Chesnishu vid kheruvymiv / More
honorable than the Cherubim
Kurylo Stetsenko (1882 - 1922)**

Чеснішу від Херувимів і
незрівнянно славішу від
Серафимів, Що без зотління Бога
Слово породила,
Сущу Богородицю, тебе
величаємо, величаємо.

Chesn'ishu vid Kheruvymiv
i nezrivn'vano slavn'ishu vid
Serafymiv, Shcho bez zotl'inn'ya
Boha Slovo porodyla,
Sushchu Bohorodyts'yu, tebe
velychayemo, velychayemo

More honorable than the Cherubim
and by far more glorious than the
Seraphim; ever a Virgin, you gave
birth to God the Word,
O true Mother of God, we magnify
You, we magnify You.

Слава Отцю, і Сину, і Святому
Духові, і нині, і повсякчас, і
на віки віків. Амінь. Господи
помилуй /3.
Благослови. Амінь.

Slava Ots'yu i Synu i Svyatomu
Dukhovi, i nyn'i, i povs'yakchas, i na
viky vikiv. Amin'
Hospody pomyluy /3
Blahoslovy. Amin'

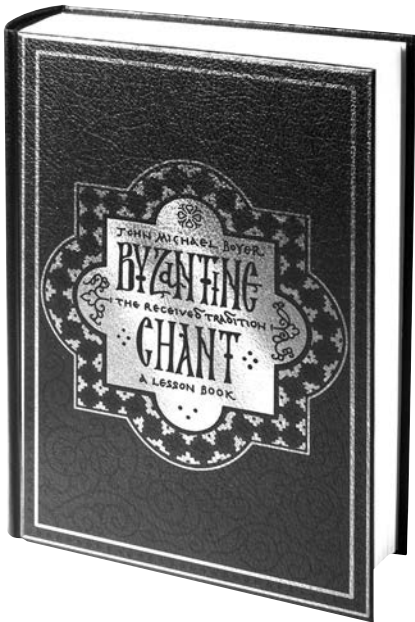
Glory be to the Father and to the
Son and to the Holy Spirit, now and
forever. Amen
Lord have mercy /3
Give the blessing. Amen

**Многая літа / Mnohaya lita /
Many years
Hannu Koponen (1949-1998)**

Многая, многая літа /2
Многая, многая, многая літа
Даруй їм, Господи, многая літа
Многая, многая, благая літа

Mnohaya, mnohaya l'ita /2
Mnohaya, mnohaya, mnohaya l'ita
Daruj yim, Hospody, mnohaya l'ita
Mnohaya, mnohaya l'ita

Many, many years /2
Many, many, many years
Grant them, Lord, many years
Many, many years



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CAPPELLA ROMANA

“Chords unfurl in reverberant bloom”

New York Times

“Like jeweled light flooding the space”

Los Angeles Times

Cappella Romana is a professional vocal ensemble dedicated to combining passion with scholarship in its exploration of the musical traditions of the Christian East and West, with emphasis on early and contemporary music. The ensemble is known especially for its presentations and recordings of medieval Byzantine chant, Greek and Russian Orthodox choral works, and other sacred music that expresses the historic traditions of a unified Christian inheritance. Founded in 1991, Cappella Romana has a special commitment to mastering the Slavic and Byzantine musical repertoires in their original languages, thereby making accessible to the general public two great musical traditions that are little known in the West. Critics have consistently praised Cappella Romana for their unusual and innovative programming, including numerous world and American premieres. The ensemble presents annual concert series in Portland, Oregon and Seattle, Washington, in addition to touring nationally and internationally, most recently to Hungary, Serbia, Romania, the UK, Ireland, and the Netherlands. Cappella Romana returned to the Utrecht Early Music Festival in 2021 for the third time with

Lost Voices of Hagia Sophia performed in the virtual acoustics of Hagia Sophia as the festival's finale concert. Its latest SACD *A Byzantine Emperor at King Henry's Court* is Cappella Romana's 30th release.

cappellaromana.org

GUEST CONDUCTOR

NADIA TARNAWSKY



Nadia Tarnawsky spent much of 2017 and 2018 doing research and teaching in Ukraine as a recipient of a Fulbright Award. She

has taught Ukrainian village style singing in workshops for the Ukrainian Catholic University in Lviv, Ukraine, the Center for Traditional Music and Dance in New York, Village Harmony, and the Kitka Women's Ensemble among others. In 2011 she received a Traditional Arts Fellowship from Artist Trust and an Artist Support Residency from Jack Straw Productions. Nadia sang with Ensemble Hilka of New York in commemoration of the 25th anniversary of the Chernobyl disaster in Ukraine. A recording of this repertoire was released on the Smithsonian Folkways label. She also performs with Cappella Romana, Apollo's Fire and Trobar.

PRINCIPAL SOLOISTS

Inna Kovtun is a folklorist and ethnographer, a researcher and collector of folklore traditions, a performer, and an educator. She is the highly regarded musical and artistic director of the “Rozhanytsya” folk ensemble based in Kyiv, the lead vocalist of the international project “EDK”, and the lead singer of the ethno-rock band “Astarta”. Inna is also the Deputy General Director of the Kyiv Municipal Brass Orchestra. She has performed and given workshops all around the world.

Hanna Tishchenko enrolled in music school as a child, first studying the piano before beginning her journey on the path of traditional folk music. She was accepted to the Kyiv National University of Culture and Arts, majoring in musical folklore. She sang for 5 years in the folklore ensemble “Kralytsia,” under the leadership of Ivan Hryhorovych Sinelnikov. As a member of “Kralytsia,” Hanna won laureates at dozens of festivals and competitions, both in Ukraine and abroad. While she was still a student, Hanna became the leader of the folklore ensemble “Yahilochka” and then a member of the established folk ensemble “Rozhanytsya.” Upon graduating from university, she began to collaborate with such groups as Go_A, Kazka, Khayat and singer Tina Karol. Hanna also worked as a vocalist in the Ukrainian academic folklore and ethnographic ensemble “Kalyna”. Shortly before the start of the full-scale war, she was a vocal soloist

for the Kyiv Academic Municipal Wind Orchestra. Because of the war, Hanna left Ukraine and lived in Poland for 4 months before coming to the United States. This is her first opportunity to sing professionally in the US.

SINGERS

Kristen Buhler (alto) is a multifaceted musician, praised for her “smooth and heartfelt” singing (*Artslandia*). She has sung with Cappella Romana since 2006, and performed professionally with many ensembles including Portland Baroque Orchestra, The Saint Tikhon Choir, 45th Parallel, The Julians, In Mulieribus, Cantores in Ecclesia, and Resonance Ensemble. Born and raised in Oregon, Kristen earned B.A. degrees from George Fox University in both Vocal Music Performance and Writing/Literature, then went on to Portland State University where she garnered a M.M. degree in Choral Conducting and a M.S. degree in Special Education. By day, Kristen teaches braille and assistive technology to students with visual impairments. She has been a co-author of a national braille curriculum entitled *Building on Patterns* for the last fifteen years. In her spare time, she is always up for pub quiz, or a spur of the moment trip to anywhere.

Susan Hale (alto) has been actively involved with choral music for many years in the Portland area as an ensemble singer, soloist and educator. She has sung with Choral Cross-Ties, Cappella Romana, Trinity Consort, Portland Baroque

Orchestra Chorus, Oregon Repertory Singers, and Cantores in Ecclesia. She has recently completed a long tenure as choral director at Tigard High School. Susan’s love of music education has encompassed elementary, middle school, and high school vocal music as well as private instruction. She is now mentoring student teachers in music education at Portland State University. She lives in Wilsonville, Oregon with her husband Paul Klemme, a church musician and conductor in Salem.

Jessica Israels (soprano) is an accomplished singer who has captivated audiences in both jazz and classical music throughout the United States. She performs with her jazz trio and the Chuck Israels Jazz Orchestra, which has been featured at The Detroit Jazz Festival, The Portland Jazz Festival, Dizzy’s Jazz Club, and performs regularly in Portland. She is currently the Music Director at St. Gabriel Episcopal Church in Portland. She also teaches Voice at Clackamas Community College, and is the founder and conductor of the Multnomah Women’s Chorus.

Kerry McCarthy (alto) has sung with Cappella Romana since 1994. She is a musician and author known for her work on the English Renaissance, and a regular collaborator with many early music ensembles. Her new biography of the composer Thomas Tallis, published with Oxford University Press, was given the 2021 AMS award for early music book of the year. She is now working on her fourth

book, an exploration of the lives of professional singers in Tudor England. She also enjoys cooking, bicycling, and her multilingual duties as Cappella’s music librarian.

Vakarè Petroliūnaitė (soprano) has been praised by critics for her “wonderful sensitivity,” and “sparkling tone.” Vakarè earned both her bachelor’s and master’s degree in Vocal Performance and Pedagogy from Westminster Choir College in Princeton, New Jersey. Her Portland appearances have included the US premiere of Eriks Esenvalds’ *Passion and Resurrection* with Oregon Repertory Singers and Classical Revolution PDX and performances with multiple ensembles, including Amber Coast, a folk duo with her brother. Vakarè lives in Portland with her beloved Alaskan Huntsman husband, David.

Photini Downie Robinson (soprano) has performed with Cappella Romana since 2007 and has also served on the Board of Directors. Photini earned her B.M. in Vocal Performance from DePauw University (Greencastle, IN) and she is the Founding Director of Yphos Studio, a virtual learning space that is uniquely tailored to the needs of Eastern Orthodox cantors and clergy. Photini is a specialist in Byzantine chant and serves as the Protopsaltria (head chanter) at Holy Trinity Greek Orthodox Cathedral in Portland, Oregon. She is a student of John Michael Boyer and holds a Certificate in Byzantine Music from Hellenic College Holy Cross Greek

Orthodox School of Theology where she is currently pursuing a Master of Theological Studies (MTS). Photini is passionate about the intersection between liturgical music and pastoral ministry and she is in high demand as a singer, teacher, writer, speaker, and workshop leader. Today is Photini's debut as Director of a Cappella Romana project.

Catherine van der Salm

(soprano) is a versatile musician praised for her “agile, supple and richly expressive” voice (*The Oregonian*). She is an active collaborative artist singing with Cappella Romana, In Mulieribus, The Ensemble of Oregon, Cantores in Ecclesia, Portland Baroque Orchestra, Resonance Ensemble and Oregon Catholic Press. She has appeared as a guest artist with 45th Parallel, Willamette Valley Chamber Music Festival, Newport Symphony Orchestra, Third Angle, Willamette Master Chorus, Musica Maestrale and Bach Cantata Vespers at St. James Lutheran Church. Catherine makes her home in Vancouver, Washington, with her husband, Ruud, and their daughters Juliana and Annelies.



ALEXANDER LINGAS

Alexander Lingas is music director and founder of Cappella Romana and was director of the Byzantine Chant Ensemble for the coronation of His Majesty King Charles III, pictured above (center). He is a Research Fellow of the Institute for Orthodox Christian Studies (Cambridge, UK). He completed his doctorate on Sunday matins in the rite of Hagia Sophia at the University of British Columbia and then, with the support of a SSHRC postdoctoral fellowship, moved to Oxfordshire to study theology with Metropolitan Kallistos Ware. He was then a Fellow of the University of Oxford's European Humanities Research Centre (1997–2021) and a member of academic staff in Music at City, University of London from 2006, retiring as Professor in October 2022. His present work embraces not only historical study but also ethnography and performance. His awards include Fulbright and Onassis grants for musical studies in Greece with cantor Lycourgos Angelopoulos, the British Academy's Thank-Offering

to Britain Fellowship, research leave supported by the Stavros Niarchos Foundation, the St. Romanos the Melodist medallion of the National Forum for Greek Orthodox Church Musicians (USA), and the Moldavian Cross. In 2018 His All-Holiness, Bartholomew I, Archbishop of Constantinople-New Rome and Ecumenical Patriarch, bestowed on him the title of *Archon Mousikodidáskalos*.

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Martha Spalding
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Alexandra Stone
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Mona Yurk
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Regina Bourgeois
Kristina Bright
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Timothy Halloran, in memory of
Karyn Halloran
Tommy Harden
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P. Herbert
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Erik Long
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David Ludwig
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Mark Powell
Barbara A Manildi
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Linda B. Peters
Christopher Pickert
Charles and Ruth Poindexter
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our son Mark Powell
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Robby Rudine
Stephanie Ryder
Audrey Schindler
Linda Schmidt
Fred Sly & Katharine Schuyler
Robert Smith
Richard & Kathryn Sparks
Straton Spyropoulos
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Judy Stewart
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Valorie Thomas
Becky Thompson
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programming. Please advise us of
any errors or omissions.**

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Aaron Armstrong
Mary Ellen Andre
Steve Bilow
John Michael Boyer
Maria Boyer
Gracie Campbell
Diane Cherry
Rebecca Clodfelter
Pam Cogswell
Trilby Coolidge
Marilee Davies
Beth Davis
Juanita Doerksen
Photini Downie Robinson

& Roger Robinson
Anne Draper
John Eismann
Renée Favand-See
Laura Fay
Paul Fischbach
Sue Fischer
Mary Forst
Ann Gaffke
Ann Glusker
Laura Graser
Julia & Seymour Hanfling
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Thomas LaBarge
Brian Lew
Sidne Lewis
Michelle & Haynes Lund
Cynthia Markum
Kerry McCarthy
Linda Mendez
Shanti Michael
Coral Natta
Kevin O'Connor
Wendy Beth Oliver
Ann Osterberg
Anna Quinn-Smith
Kathy Rausch
Nancy Retsinas
Linda Rickert
Michelle Ritchie
Judy Robertson
Catherine Schiedler
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Ellen Seibert
Randy Shapiro
Charles Shaw
Pam Silimperi
Dirk Singletary
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Call us at (503) 236-8202 to talk about your plans.*



IN PERPETUUM

CAPPELLA ROMANA PLANNED GIVING

FINAL CONCERT
OF SEASON 2!

IN MEDIO

SEA CHANGE

FRIDAY, JUNE 9
7:00PM

AUGUSTANA LUTHERAN CHURCH
2710 NE 14TH AVE, PORTLAND, OR 97212



For tickets & more info

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Concert Preview

THURSDAY, JUNE 1
6:00PM

*Sea Shanty Night at
Steeplejack Brewery*

2400 NE BROADWAY
PORTLAND, OR 97232



Mission

The mission of the vocal ensemble Cappella Romana is to experience and understand the transcendent beauty of the sacred music of the Christian East and West, especially of Byzantium, cultivating this rich cultural heritage and sharing it worldwide.

Vision

Cappella Romana transforms hearts and minds through encounters with the sacred musical inheritance of the Christian East and West, bringing to life these ancient and diverse traditions, especially of Byzantium, and their interactions with other cultures. Cappella Romana is devoted to the stewardship of this precious jewel of world culture through performances, recordings and publications, scholarship and education, engagement with heritage communities, and new artistic creation.

You can be a part of this mission and vision.

We are so grateful for your support. Every gift counts!

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