

MAURICE DURUFLÉ REQUIEM

The world premiere adapted for tenor & bass chorus





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Dear Friends.

When I joined the Gay Men's Chorus of Washingon I had recently finished my dissertation on the performance practice of Maurice Duruflé's Requiem. Soon after starting to work with Dr. Theodore Guerrant — GMCW's principal accompanist of over 30 years — he suggested that I consider adapting the work for TTBB chorus. It is now fourteen years later, and you are a witness to its world premiere!

Some have asked, "Why GMCW for this project?" There's the easy, if not obvious, answer that it happens to be the TTBB chorus to which I have access. But there's also my belief that all choruses, gay or not, should have access to great choral master works in all ranges of voices. And there's also my incredible pride in the ability and talent of GMCW. The Requiem is a difficult work to sing. I never doubted GMCW's ability to do so, but the singers have surpassed my highest expectations for this piece in the way of a professional rehearsal process, dedicated learning and commitment, and truly extraordinary singing.

In addition to the Requiem, tonight Rock Creek Singers will perform Duruflé's Messe Cum jubilo, which the composer scored for TTBB voices. This work supports my argument that Duruflé would have been thrilled with a TTBB adaptation of his Requiem. Both works are based in Gregorian chant, which the composer studied as a chorister at the Rouen Cathedral Choir School in his youth. The rich sound afforded by low, chanting voices was embedded in his mind and heart from the time he was a boy, and influenced all of his choral writing.

I am profoundly grateful to the GMCW staff and board of directors for their belief in this project, and give special thanks to Frédéric Blanc and L'Association Maurice et Marie-Madeleine Duruflé in Paris for their undying support of this American conductor's vision and dream.

Tonight's performance of the Requiem is dedicated to our GMCW family members whom we have lost over the years. We stand tall on their shoulders and are dedicated to continuing their work for equality, inclusion, and justice for all people.

Thea Kano Artistic Director

Musko

PROGRAM NOTES

rom his days as a choirboy to his burial in 1986, Maurice Duruflé surrounded himself with Gregorian chant and its interpretation as practiced by the Benedictine monks of Solesmes, with whom he studied at the Maîtrise Saint-Évode cathedral choir school in Rouen, France as a young boy. This had an extraordinary influence on him, arguably the single strongest artistic influence of his life, and the world of chant — its timeless melodies, modal harmonies, the rise and fall and supple contours of its lines, its spiritual and mystical aesthetic — remained at the core of his artistic soul for his entire career. M. Duruflé was also strongly influenced by the impressionistic school of Ravel and Debussy and by his teacher at the Paris Conservatory, Paul Dukas, who encouraged his students to find their own language — for Duruflé, that voice was chant. This synthesis resulted in a personal language combining Gregorian chant with contemporary harmonies in all of his choral works.

The *Messe Cum jubilo* features a chorus of baritones chanting in unison, accompanied by impressionistic harmonies and juxtapositions of mood and tempo. The work's first movement, the *Kyrie* is simple and serene, but in the *Gloria* the chant-inspired central baritone solo is flanked by jubilant affirmations. The *Sanctus* opens on a glowing mystical note, rising to a solemn paean of praise (*Hosanna in excelsis*), and retreats as if in awe. A baritone solo intones the very brief *Benedictus* with comforting assurance, to questioning interjections from the organ. And in the *Agnus Dei*, the music seems to hover, abashed before the central mystery, yet lingering. As he did for his *Requiem*, Duruflé drafted three scorings for the *Messe Cum Jubilo*. There are versions for large orchestra, small orchestra, and organ — all of which retain the original's unusual vocal forces: a chorus of baritones in unison with baritone solo.

Duruflé wrote his **Requiem** in 1947 as a celebration of his father's life and a prayer for his peaceful eternal rest; it was also written to encourage faith and hope for those who mourn. It is based on the Gregorian themes from the *Missa pro Defunctis* (Mass for the Dead). The composer gracefully depicts the eternal rest using threads of chant and, with the exception of the elision of the *Introit* and the *Kyrie*, specifically achieves this objective by finishing each of the nine movements of the *Requiem* at *pianissimo*, often held with a *fermata* and often perdendosi al niente (dying away to nothing). The plainchant melodies remain paramount throughout the work, giving the entire composition harmonic, melodic, and rhythmic direction. It features an orchestral accompaniment that provides a contrasting background of impressionistic harmonization and rhythm.

The original version of the Requiem is scored for SATB chorus with full orchestra. The composer eventually created a reduced-orchestra rendition and an organ accompaniment version so that the work could be accessible to choruses of all sizes and budgets. I adapted the piece for TTBB chorus in the summer of 2017; the notes here reflect the TTBB adaption of the work.

The Requiem begins softly, growing dynamically through its highs and lows to reach its ultimate dynamic peak in the heart of the fourth movement at the climactic *Hosanna in excelsis*. The work continues to pass through further dynamic extremes, diminishing to its finale. Each of its nine movements has a form that mirrors the work's overall design, that is, a *piano* beginning, followed by a *crescendo* to a dynamic peak, and a *pianissimo* conclusion with the choir and orchestra fading *al niente* (representing peace and tranquility) while the organ sustains its final chord or pitch (representing eternity).

The *Introit* introduces many of the musical characteristics that are to recur throughout the entire work. It opens with sixteenth notes played by the violas and organ with the chant material sung in unison by baritones and basses (the tenors are assigned a purely harmonic role). These measures immediately show Duruflé's combination of an impressionistic orchestral background with the ancient chant. A verse of the psalm is later sung, followed by a return of the opening material. The melodic and harmonic activity gradually narrows in the orchestra

through the use of larger rhythmic values, yielding a natural *ritardando* to the end. Duruflé's request for light, serenity, and hope is further accentuated by linking the *Introit* to the *Kyrie*, without interruption, through a pedal point.

The arched melodies of the *Kyrie* rise and fall, building upon each other and creating an overall larger arch form for each of its three sections, corresponding with the text *Kyrie eleison*, *Christe eleison*, *Kyrie eleison*. This movement, perhaps more than any other, expresses the awe, fervent faith, and restrained but uplifting spirit of the Requiem. Several similarities exist between this movement and the previous *Introit*. Both are tripartite with the final section being not an exact repetition, but rather a variation of the initial one. The *Kyrie* begins with the voices entering immediately in fugal fashion. The trumpets play a rhythmically augmented version of the chant theme, intertwined with the vocal melodies in the A sections. The middle sections of both movements are entrusted to higher voices, singing here in a string-accompanied, two-voice contrapuntal texture. The movement progresses to a *tutti* orchestral climax and an eventual subdued conclusion. Duruflé again writes lengthening note values towards the end to ensure a steady subsiding of activity. The movement concludes *pianissimo*, with a *diminuendo al niente* in the string orchestra.

The structure of the offertory *Domine Jesu Christe* is complex, owing to frequent changes in meter, key, texture, tempo, and accompanying forces. These numerous shifts result from Duruflé's desire faithfully to represent in his music the text and its frequently changing moods. The text offers some of the most dramatic writing in the Requiem: desperate cries for deliverance and the subsequent offers of prayer and sacrifice in the quest for rest and eternal peace, evoking musical material of great drama and contrast. This is the only movement in which the accompaniment presents important themes by itself and further, it contains the first homophonic choral writing of the work. For the Chorus, this movement provides the most exciting, dramatic, and challenging material in the entire work.

It begins dark and haunting, with a pensive organ solo playing the chant melody followed by an answer in the low strings. The baritones enter with the rich, prayerful chant melody, followed by one of the most dramatic sections of the entire work: the chorus cries out that the soul of the departed may be saved from the horrors of hell while the orchestra paints the text with an emotional, rhythmic accompaniment. Duruflé summons the *tutti* forces of the orchestra for a loud, impressive climax in the middle section, at the text *Libera eas de ore leonis* (deliver them from the lion's mouth). The movement changes dramatically as the text moves from the pains of hell (*de poenis in ferni*) to holy light (*lucem sanctam*) and the offering of the final prayer, *Hostias et preces* (sacrifice and prayer).

The Sanctus is reminiscent of the Introit, with running sixteenths in the violas calling to awake the inner voice of prayer. It is in this movement that we experience the pinnacle of the Requiem. Following the opening three statements of Sanctus, Dominus Deus Sabaoth, each with different harmonizations, the Hosanna slowly builds to a thundering, majestic climax at Hosanna in excelsis. The energy tapers into tranquility, ending gently with the Benediction, again following the overall form and theme of a tranquil end. The final prayer for peace is sung by the low voices of the chorus, evoking an earthly and human quality to the movement, keeping with Duruflé's assertion that this Requiem is based upon human sentiment.

The *Pie Jesu* is the center of the work, assigned to a mezzo-soprano soloist in an imitative duet with a solo cello, accompanied by the organ. It is not a liturgical part of the mass, but simply a prayer for the departed. The altered chant is sung simply, in durations of a quarter note or longer, imitated by the cello over sustained harmonies in the organ. Duruflé maintains the seamless quality of the *Requiem* throughout the movement by overlapping each vocal segment with either the solo cello or the organ. The movement ends by painting the prayer's anguish and desperation. The mezzo-soprano intones the text *requiem sempiternam* (eternal rest) on a single pitch, finishing *pianissimo* at the movement's only conclusive cadence.

PROGRAM NOTES

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In contrast to the bare intensity of the *Pie Jesu*, the *Agnus Dei* has a quiet, comforting awareness. Rather than the traditional setting in which the mourning beg for mercy, this *Agnus Dei* is imbued with an inner, loving serenity. The opening text of the *Introit* (grant them eternal rest) is reiterated here with plush, dissonant harmonies that resolve repeatedly to a unison pitch, mirroring the work's recurring theme of peaceful resolution. The complex accompaniment contains the most musical interest. In both the A and B sections, Duruflé writes original countermelodies in the organ, providing harmonic tension and support for the Gregorian themes. Throughout the movement the organ and harp, often in duet, maintain a shimmering quality through the use of constant sixteenth notes, calling to mind the accompaniment heard in both the *Introit* and the *Sanctus*.

The *Lux æterna* also contains a recapitulation of the theme of eternal peace and light that are at the core of the *Introit*. The beautiful, simple melody throughout is entrusted first to the organ, then to alternating vocal parts, accompanied by the remaining choir singing "ou." It is the only movement with writing for unaccompanied voices, yielding an effect of tranquility and suspension. *Eternal light* is represented in the upper strings, which play sustained, unison pitches at the top of their range intermittently throughout the movement.

The *Libera me* provides the last great dramatic moments of the Requiem. Fittingly, it contains examples of nearly all the different compositional devices used by the composer throughout the work. As in the *Domine Jesu Christe*, Duruflé calls upon virtually the entire force of the orchestra for this, the second longest movement of the Requiem. It is the only movement of the entire work to begin abruptly, with a sudden, stark pitch from the trumpet, representing the Judgment Day. The voices of the choir enter part by part, building rhythmically and chromatically to create a world of chaos. Sudden string attacks announce the *Dies irae* (Day of Wrath), first sung by the baritones and basses, then by the full chorus with the *tutti* orchestra rumbling underneath. The music tapers and the first tenors intone the chant, *requiem aeterna* (eternal rest). After a brief orchestra interlude, the inner voices of the chorus sing the principal *Libera me* melody in unison. The movement, consistent with Duruflé's intent, concludes with a quiet, serious resignation.

The ethereal *In Paradisum*, the prayer that the departed soul may be led to paradise, is a final affirmation of the composer's faith. The movement opens with the organ playing an ascending, single-note melody punctuated by single pitches from the harp. The tenors enter with a unison statement of the chant, projecting a mood of serenity and hope, answered by a seven-part choral statement of the antiphon *Chorus Angelorum* (Chorus of Angels). The Requiem ends with the voices fading and the strings gradually ascending to rest on an unresolved ninth chord. Duruflé has once again expressed his vision of eternal rest in the incompleteness of this final cadence, its lack of finality representing the composer's belief in eternity and an unresolved question of life after death.

Program notes by Thea Kano





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Thea Kano Artistic Director

Justin Fyala **Executive Director**



MAURICE DURUFLÉ REQUIEM

TTBB Adaptation by Thea Kano

Instrumentalists

Violin I

Jeff Thurston, concertmaster Devon Oviedo Mvles Mocarski Tiffany Lu

Cello

Daniel Singer Peter Franklin Kate McCarthy Kathryn Hufnagle

Violin II

Madeline Watson Ryan Gregory Kevin Sloan Sarah Park

Bass

Shawn Alger Mary Scott

Viola

Timothy MacDuff William Neri Kimia Hesabi Emma Baker

Trumpet

Luke Spence Jose Oviedo Craig Basarich

Harp

Isabelle Frouvelle

Timpani

Don Johns

Organ

Jeremy Filsell

Production Staff

Production Manager	Joe Vignali
Associate Production Managers	Chipper Dean, Betsy Libretta
Scene Shop Manager	Jarrod Bennett
Production Crew Chiefs	Tigger Schwanke, Bernard Vicary
Stage Wranglers	Chris Asaro, Jerry Blackmon,
	Michael Cunningham
Archival Video	Steve Herman
House Manager	Bob Klein

A special thank you to Charles Berardesco & Jeff Thurston for underwriting the instrumentalists.

MAURICE DURUFLÉ REQUIEM

March 3, 2018 8:00 PM The Church of the Epiphany

Gay Men's Chorus of Washington, DC Thea Kano, conductor Breanna Sinclairé, soprano Jeremy Filsell, organ

ROCK CREEK SINGERS

Quatre Motets sûr des thèmes grégorians, op. 1 Maurice Duruflé (1902 – 1986)

I. Ubi caritas et amor

Messe "Cum jubilo", op. 11 Maurice Duruflé (1902 – 1986)

Maurice Duruflé (1902 – 1986)

I. Kyrie
II. Gloria
III. Sanctus
IV. Benedictus
V. Agnus Dei

GAY MEN'S CHORUS OF WASHINGTON, DC

I. Introit
II. Kyrie

Requiem, op. 9

III. Domine Jesu Christe

IV. Sanctus
V. Pie Jesu
VI. Agnus Dei
VII. Lux aeterna
VIII. Libera me
IX. In Paradisum

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TEXT AND TRANSLATION

Quatre Motets sur des thèmes Gregoriens, op. 1

I. Ubi Caritas et amor

Ubi caritas et amor, Deus ibi est Congregavit nos in unum Christi amor. Exsultemus et in ipso jucundemur. Timeamus et amemus Deum vivum. Et ex corde diligamus nos sincero. Amen. Where charity and love are, there God is.
The love of Christ has gathered us into one flock.
Let us exult, and in Him be joyful.
Let us fear and let us love the living God.
And from a sincere heart let us love each other.
Amen.

Messe Cum Jubilo, op. 11

I. Kvrie

Kyrie eleison, Christe eleison, Kyrie eleison.

II. Gloria Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis. Laudamus te. benedicimus te. adoramus te. glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cælestis, Deus Pater omnipotens. Domine Fili Unigenite, Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris. miserere nobis. Quoniam tu solus Sanctus, tu solus Dominus. tu solus Altissimus. Jesu Christe, cum Sancto Spiritu:

Lord have mercy, Christ have mercy, Lord have mercy.

Glory be to God on high. And in earth peace towards 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. O Lord God, heavenly King God the Father almighty. O Lord, the only-begotten Son Jesus Christ. O Lord God, Lamb of God, Son of the Father. 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. Thou that sittest at the right of the Father, have mercy upon us. For Thou only art Holy, Thou only art the Lord Thou only art the Most High. O Jesus Christ, with the Holy Ghost, art Most High in the glory of God the Father. Amen.

III. Sanctus

Sanctus, Sanctus, Sanctus
Dominus Deus Sabaoth!
Pleni sunt coeli et terra gloria tua.
Osanna in excelsis.
Benedictus qui venit in
nomine Domine.
Osanna in excesis.

in gloria Dei Patris. Amen.

Holy, holy, holy
Lord God of Sabaoth!
Heaven and earth are full of Thy glory.
Hosanna in the highest.
Blessed is he who comes in
the name of the Lord.
Hosanna in the highest.

PROGRAM

IV. Benedictus

Benedictus qui venit in nomine Domini.

Blessed is he who comes in the name of the Lord.

V. Agnus Dei

Agnus Dei, qui tollis peccata mundi: dona eis requiem. Agnus Dei, qui tollis peccata mundi: dona eis requiem sempiternam. O Lamb of God, that takest away the sins of the world, grant them rest.
O Lamb of God, that takest away the sins of the world, grant them eternal rest.

Requiem, op. 9

I. Introit

Requiem æternam dona eis, Domine et lux perpetua luceat eis. Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerusalem. Exaudi orationem meam, ad te omnis caro veniet.

II. Kyrie

Kyrie eleison, Christie eleison, Kyrie eleison.

III. Domine Jesu Christe

Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de poenis inferni, et de porofundo lacu; libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum. sed signifier sanctus Michael repræsentet eas in lucem sanctam, quam olim Abrahæ promisisti et semini ejus. Hostias et preces, tibi, Domine, laudis offerimus; tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas. Domine, de morte transpire quam olim Abrahæ promisisti et semini ejus.

IV. Sanctus

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth! Pleni sunt coeli et terra gloria tua. Osanna in excelsis. Benedictus qui venit in nomine Domine. Osanna in excesis. Grant them eternal rest, O Lord, and may perpetual light shine upon them. In Zion a hymn is fitting to You, O God, a vow is paid to You in Jerusalem. O hear my prayer: all flesh shall come to Thee.

Lord have mercy, Christ have mercy, Lord have mercy.

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell and from the bottomless pit. Deliver them from the lion's mouth. Neither let them fall into darkness Nor the black abyss swallow them up. Let St. Michael, Thy standard-bearer, lead them into the holy light which once Thou didst promise to Abraham and his seed. We offer to Thee this sacrifice prayer and praise. Receive it for those souls whom, today we commemorate from death into life which once Thou didst promise to Abraham and his seed.

Holy, holy, holy, Lord God of Sabaoth! Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he who comes In the name of the Lord. Hosanna in the highest.

V. Pie Jesu

Pie Jesu Domine dona eis Requiem. Dona eis requiem sempiternam.

VI. Agnus Dei

Agnus Dei, qui tollis peccata mundi: dona eis requiem. Agnus Dei, qui tollis peccata mundi: dona eis requiem sempiternam.

VII. Lux Æterna

Lux æterna luceat eis, Domine: cum sanctis tuis in æternam, quia pius es. Requiem æternam dona eis Domine, et lux perpetua luceat eis, cum sanctis tuis in æternam quia pius es.

VIII. Libera Me

Libera me, Domine de morte æterna in die illa tremenda, quando coeli movendi sunt et terra, dum veneris judicare sæculum per ignem.
Tremens factus sum ego, et timeo, dum discussio venerit, atquae venture ira.
Dies illa, dies iræ calamitatis et miseriae dies magna at amara valde.
Requiem æternam dona eis, Domine. Et lux perpetua luceat eis.

IX. In Paradisum

In Paradisum deducant te angeli; in tuo adventu suscipiant te martyres, et perducant te in civitatem sanctam Jerusalem. Chorus angelorum te suscipiat, et cum Lazaro quondam paupere æternam habeas requiem.

Blessed Lord Jesus, grant them eternal rest. Grant them everlasting rest.

O Lamb of God, that takest away the sins of the world, grant them rest.
O Lamb of God, that takest away the sins of the world, grant them eternal rest.

May eternal light shine on them, O Lord, with Thy saints forever, because Thou art gracious. Grant the dead eternal rest, O Lord and may perpetual light shine on them, with Thy saints forever, because Thou art merciful.

Deliver me, Lord, from eternal death, on that dreadful day, when the heavens and earth shall move, when You come to judge the world through fire.

I am made to tremble and fear, at the coming destruction, and also at Your coming wrath. That day, day of wrath, Calamity and misery great and exceedingly bitter day. Rest eternal grant them, Lord. And may perpetual light shine on them.

May the angels lead you into Paradise at your coming may the martyrs receive you, and conduct you into the holy city, Jerusalem.

May the chorus of angels receive you, And with Lazarus, once a pauper, eternally may you have eternal rest.

WHO'S WHO



Thea Kano, Artistic Director

Dr. Thea Kano, a Northern California native, became active in the arts at an early age. She started playing piano at age four and began taking ballet soon after, a background that has a strong influence on her conducting. Dr. Kano's graceful yet commanding presence on stage and the robust performances she obtains from her musicians have basis in her formal training as a dancer.

Dr. Kano has conducted an extensive range of repertoire with several ensembles, including the Angeles Chorale, The Washington Chorus, and in 2014 assumed the position of artistic director of the Gay Men's Chorus of Washington, DC, for which she also directs its acclaimed ensembles Rock Creek Singers and Potomac Fever. In addition, she oversees GMCW's outreach efforts, including its GenOUT program. A

champion of music education, Dr. Kano has devoted countless hours to students of all ages and backgrounds. She believes in the power of music to nurture and believes that classical music should be accessible to all. Dr. Kano's substantial experience in this arena includes: building partnerships with organizations serving disenfranchised adults, hosting workshops with at-risk youth, leading youth arts programs of many sizes, as well as directing award-winning high school and collegiate choruses.

In addition to her work with GMCW, Dr. Kano serves as the artistic director of the New York City Master Chorale, which she founded in 2005. The 80-member group is recognized as one of the finest vocal ensembles in New York City and has performed to sold-out audiences on two continents. Dr. Kano is known for her expressiveness and dynamic conducting and the Chorale has been praised for its balance and richness in tone in performing a variety of musical styles. Under her direction, the Chorale made its debuts at Lincoln Center (2006) and Carnegie Hall (2009), as well as its international debut in Paris, France (2011).

Dr. Kano has prepared choruses for Zubin Mehta, Esa-Pekka Solonen, Emil de Cou, David Hayes, Craig Fleischer, Victor Vener, and Paul Salamunovich. Dr. Kano's various ensembles have performed at the Kennedy Center, Lincoln Center, Carnegie Hall, St. Patrick's Cathedral, Disney Hall, Église Saint-Sulpice (Paris), and on the National Mall for the 2009 inaugural ceremonies.

Dr. Kano received her doctorate in choral conducting from the University of California, Los Angeles in 2004. At UCLA, Dr. Kano studied under Donald Neuen, her professional mentor. For her dissertation on Duruflé's *Requiem*, Dr. Kano completed research with L'Association Duruflé in Paris and studied privately with Paul Salamunovich. Dr. Kano holds a Master of Music degree from UCLA and a bachelor's degree in choral music education and piano performance from Arizona State University. Dr. Kano speaks French and actively conducts ensembles in New York City, Paris, and Washington, DC.





Jeremy Filsell, organist

Jeremy Filsell is one of only a few virtuoso performers as both pianist and organist. He has appeared as a solo pianist in Russia, Scandinavia, New Zealnad, Australia, and throughout the USA and UK. His concerto repertoire encompasses Bach, Mozart and Beethoven through to Shostakovich, John Ireland, and Rachmaninov. He has recorded the solo piano music of Herbert Howells, Bernard Stevens, Eugene Goossens, and Johann Eschmann for Guild and recently released were discs of Rachmaninov's piano music for Signum and two of French Mélodies accompanying Michael Bundy (baritone) for Naxos. Recordings forthcoming include the 1st and 2nd Piano Concertos of Rachmaninov (recorded at the Wanamaker store, Philadelphia, with Peter Conte realizing the orchestral score on the organ).

Jeremy Filsell is on the international roster of Steinway Piano Artists and has recorded for BBC Radio 3, USA, and Scandinavian radio networks in solo and concerto roles. His discography comprises more than 30 solo recordings. *Gramophone* magazine commented on the series of 12 CDs comprising the premiere recordings of Marcel Dupré's complete organ works for Guild in 2000 that it was "one of the greatest achievements in organ recording." In 2005, Signum released a 3-disc set of the six organ symphonies of Louis Vierne, recorded on the 1890 Cavaillé-Coll organ in St. Ouen Rouen (BBC Radio 3's Disc of the Week in September of that year). He has taught at universities, summer schools, and conventions in both the UK and USA and has served on international competition juries in England and Switzerland. Recent solo recital engagements have taken him across the USA and UK and to Germany, France, Finland, Sweden, Norway, Australia and New Zealand. In North America, he concertizes under the auspices of Philip Truckenbrod Concert Artists.

As a student of Nicolas Kynaston in London and Daniel Roth in Paris, Jeremy Filsell studied as an Organ Scholar at Oxford University (Keble College) before completing graduate studies in piano performance with David Parkhouse and Hilary McNamara at the Royal College of Music in London. He was awarded a Musicology PhD at Birmingham Conservatoire/BCU for research involving aesthetic and interpretative issues in the music of Marcel Dupré. Before moving to the USA in 2008, he held Academic and Performance lectureships in at the Royal Academy of Music in London and the Royal Northern College of Music in Manchester, and was a lay clerk in the Queen's choir at St. George's Chapel, Windsor Castle. He currently combines an international recital and teaching career with being director of music at The Church of the Epiphany in Washington DC, artist-in-residence at Washington National Cathedral, and Professor of Organ at the Peabody Conservatory in Baltimore. www.jeremyfilsell.com





WHO'S WHO



Breanna Sinclairé, soprano

A native of Baltimore, MD, Breanna Sinclairé is a graduate of the esteemed Baltimore School for the Arts and Tanglewood Institute. She earned a Bachelor of Fine Arts in vocal performance from the Herb Alpert School of Music at California Institute of the Arts, under the tutelage of Maria Fortuna Dean and Kate Conklin. She earned a Master of Music in opera from the San Francisco Conservatory of Music, as the first transwoman of the opera program, under the pedagogy of Ms. Ruby Pleasure.

Operatic performances include *Carmen* (as Carmen), Cavalli's *La Calisto* (Furie), Menotti's *The Old Maid and The Thief* (Miss Todd), Mozart's *The Magic Flute*, Ravel's *L'enfant et les sortilèges*, Rameau's

Platée, and Leonard Bernstein and Stephen Sondheim's West Side Story, as well as contemporary performances in Meredith Monk's Songs of Ascension at the Roy and Edna Disney CalArts Theatre (REDCAT) and Zachary Sharrin's Time Bodies at the Museum of Contemporary Art in Los Angeles.

Most recently Ms. Sinclairé performed for the Americans for the Arts (AFTA) Annual Convention (alongside House Minority Leader Nancy Pelosi), Capital Pride and Toronto Pride Festivals, the San Francisco Trans March, the Fresh Meat Transgender and Queer Arts Festivals, the Harvey Milk LGBT Democratic Club's 40th Anniversary Dinner, the California Academy of Sciences annual Pride NightLife event, LinkedIn's LGBTQ Employee Resource Group speaker series panel discussion (alongside civil rights leader Cecilia Chung), Janet Mock's *Redefining Realness* book tour, the Transgender Law Center's SPARK! anniversary celebration, and the 2016 GALA Choruses Festival, alongside the San Francisco Gay Men's Chorus and the Colorado Symphony.

Ms. Sinclairé also holds the distinction of being the first transwoman to sing at a national sporting event — first with the Oakland A's, and more recently for the San Francisco Deltas. She was among Out Magazine's 2015 "OUT100" list of LGBT heroes.



FROM JUSTIN



For as long as there have been creators of art, there have been patrons of art. Particularly in music, we have people and institutions of incredible wealth to thank for many of the works we cherish today. One famous beneficiary of patronage was Mozart, who was too ill-behaved to find favor from the church, instead finding assistance from Baron Gottfried van Swieten, among others. Nadezhda von Meck financed Tchaikovsky for thirteen years to the point he could compose full-time, with one condition: that they never meet (as it would only lead to disappointment).

Though the face of arts patronage changed by the time Duruflé was writing, there is little doubt wealth and power cultivated his work, particularly his *Requiem*. Somewhat controversially in 1941, Duruflé was awarded a commission by the Vichy regime to compose a symphonic poem. The award came through a granting program originally developed to incentivize composers to write, which was a holdover from the then-displaced Third Republic. By the time Duruflé completed his *Requiem* six years later, the war had ended and the Fourth Republic had replaced the Vichy regime. He submitted a certificate to the burgeoning government indicating that he had completed his commission and was requesting payment. He was paid 30,000 francs, instead of the contracted 10,000, for writing what is often thought of as the greatest composition of his career.

Today, the Gay Men's Chorus of Washington, DC relies on a wide scope of people and institutions to fuel our programs focused on justice and equality for all. We are grateful to each one of these entities which provide the resources we need to drive our mission forward. There is one family which has led the way in bringing tonight's performance to life, giving in extraordinary measure: Charles Berardesco and Jeffrey Thurston. We are grateful to them and to all who made tonight's performance possible.

Thea and I sit together often and dream about what our next project will be. (Well, Thea dreams and I make sure GMCW can fund those dreams.) By purchasing a ticket to be here tonight, you are helping realize those dreams. But ticket revenue only covers a third of our carefully managed expenses.

If you are inspired by tonight's performance and you believe in the power of music to change the world and heal a nation, please join our monthly giving program. Your help will allow us to continue to bring you the quality artistic product you have come to expect and to take equality's voice to all corners where love does not reign.

It's easy to donate. Go to http://bit.ly/SupportGMCW and click on the superhero. You can't miss them. The superhero represents today's version of yesterday's patrons. Support our art and keep equality's voice thriving: become a GMCW superhero today.

Thank you for being a vital part of the GMCW Family,

Justin Fyala Executive Director MAKE AMERICA AGAIN

PS The first thirty people to join Federal City Stars this weekend at \$25/month or more will be sent a limited edition GMCW mug featuring our 17–18 season. (pictured above right)

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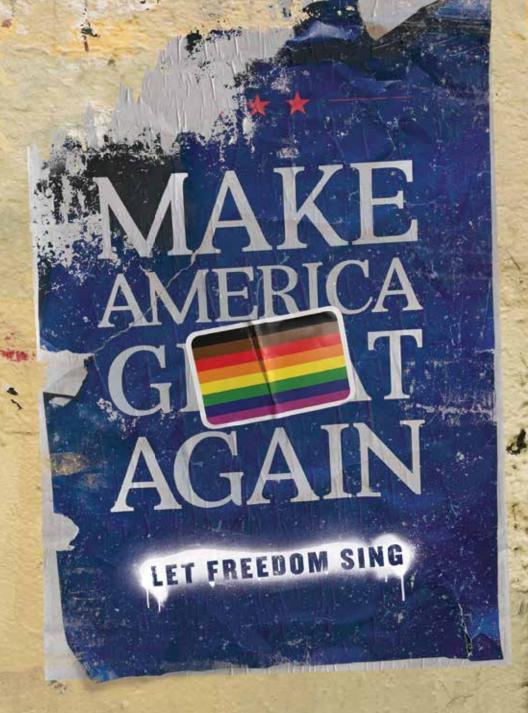
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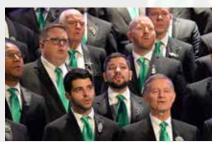
We remember our members who have been lost to us over the years. Their spirits live on with us and we honor their memory. Respectfully, we request if you know of anyone whose name has been omitted from this list, please contact us at 202-293-1548 so that we may continue to celebrate and honor the contributions of all of our members.

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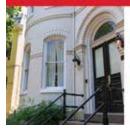
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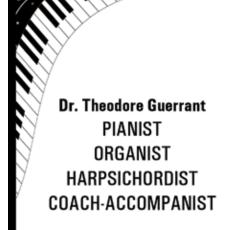






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Circle of Excellence Awards are chosen annually by members of GMCW to recognize the outstanding contributions made by members of the Chorus. These awards honor those individuals who have exemplified the spirit of camaraderie, brother- and sisterhood and community in the Chorus and whose work has had lasting impact over many years.

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Steve Herman
Jim Holloway
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Dr. Jim Richardson
Ron Sabacek
B. J. Sobus
Bruce Trinkley
Everett Waldo
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Michael Ziskind

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1993

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1994

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1995

Darrell Lewis Len Padgett Jim Peterson

1996

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^{*} posthumously awarded

OVATION SOCIETY

The Gay Men's Chorus of Washington's **Ovation Society** is an initiative that recognizes and honors those generous individuals and families who have made planned gifts to the Chorus.

If you have already included GMCW in your estate plans, please let us know so that we can include you as a member of the **Ovation Society**. If not, we hope you will consider joining this special group by including GMCW in your will, as a beneficiary of a retirement account, or by setting up a charitable trust. Planned gifts can greatly reduce the amount of tax paid by your estate at the time of your death and often do not change the amount that would go to your family and friends.

While your attorney or accountant can provide you with more information, GMCW has several corporate sponsors — both financial planners and attorneys — who specialize in LGBTQ estate issues. We are happy to share this resource list with you upon request.

As a member of the **Ovation Society**, you will be invited to attend special events and receptions especially for **Ovation Society** members.

For further information about GMCW's **Ovation Society** or if you are interested in learning more about the many ways you can include GMCW in your plans, please contact Executive Director Justin Fyala at 202-293-1548 or jfyala@gmcw.org.

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We proudly list them here as our **PARTNERS IN HARMONY**. We recommend them to any who are looking for a faith community to call home. Visit gmcw.org for links to all of these religious organizations.

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