

KAPPELLA KYRIE

Slavic Chamber Choir

Melanie Turgeon, conductor

As part of Podium 2016 Kappella Kyrie will sing
The Divine Liturgy of St. John Chrysostom
and share music spanning
from the 17th to the 21st century

Works by:

Diletsky, Gretchaninoff, Hurko, Stetsenko,
Stravinsky, Turkewich, Rachmaninoff
and others

SUNDAY, MAY 22 - 9:00 A.M.

St. Josaphat Ukrainian Catholic Cathedral
10825-97 Street, Edmonton, AB

www.kappellakyrrie.org



KAPPELLA
KYRIE
SLAVIC CHAMBER CHOIR



The Divine Liturgy of Saint John Chrysostom

The central service in the Western Church is the Mass; comparably, in the Eastern Church this central service is the Divine Liturgy. The Divine Liturgy attributed to Saint John Chrysostom, Archbishop of Constantinople in the 5th century, is definitely the most common and most frequently celebrated Liturgy. It is a Eucharistic service. Like the Mass in the Western Church, the Divine Liturgy consists of two parts: the Ordinary and the Proper. Ordinary portions of the Divine Liturgy remain exactly the same every time the Liturgy is celebrated. It is these sections that composers have made countless contributions to. They have either written entire cyclic compositions or music for a few primary sections. For today's Liturgy, *Kappella Kyrie* has opted to do what is more common in the Eastern Church; namely, to sing music by a variety of composers instead of a single composer. So that we are not abruptly jumping from one musical time period to another with each successive part of the Liturgy, we have decided to structure today's Liturgy into three main sections. After the opening hymns, we enter a section featuring music from the Romantic Period. Thereafter, we transition to a section of Early Music, and music influenced by or quoting chant. The final portion of the Liturgy consists of Modern Music; thus, music composed from approximately 1919 up to and including the twenty-first century. The composer deserving special mention in this section is Stefania Turkewich, who is considered to be Ukraine's first female composer. Stefania studied with numerous individuals, including Arnold Schoenberg in 1925. Today we will be premiering parts of a Divine Liturgy she composed in 1919. Recently, I received a copy of the manuscript of this Liturgy from Stefania's

two daughters, who both reside in Europe. I had the pleasure of meeting them in Toronto in November 2014 when the Ukrainian Art Song Project released a 6-CD set including several of their mother's art songs (www.uasp.ca).

The primary language of Slavic sacred music is Church Slavonic. In the late 1960s a gradual change from Church Slavonic to the vernacular began to occur. Many works sung in the Ukrainian Catholic and Orthodox Churches became manipulated into modern Ukrainian by individuals with varying levels of aptitude. Making such changes impacts things such as the number of syllables, word accents, etc. For today's Divine Liturgy, *Kappella Kyrie* has chosen to sing as much as possible in the original Church Slavonic, except where authoritative editions in modern Ukrainian exist. In addition, *Kappella Kyrie* will include a substantial amount of music with English texts, to depict a vibrant trend. Many Eastern Christian Churches in North America within the diaspora are realizing the need to include more and more English in their services. Particularly in recent years, a few skilled and qualified arrangers have created fine English translations of popular Slavic sacred works, or they have composed original works with English text in the appropriate liturgical style. Musica Russica has definitely led the way publishing these compositions in English.

Kappella Kyrie is honoured to share this centuries-old tradition of exclusively a cappella singing with the delegates of Podium 2016 and the broader religious community. We sincerely hope you enjoy this unique opportunity to experience a worship service in St. Josaphat Cathedral, a provincial historical site.

Dr. Melanie Turgeon

Opening Hymns

Mother of God, Here I Stand

John Tavener (1944-2013)

O Vineyard Fair and New [Shen Khar Venakhi]

Traditional Georgian Melody arr. by Z. Paliashvili (1871-1933)

Text attr. to King Demetrius I of Georgia (1093-1156)

English translation and musical adaptation by B. Sheehan (b. 1980)

LITURGY of the WORD

This upcoming section of the Divine Liturgy includes music from the Romantic Period; thus, late 18th century up to and including the early 20th century. It will prominently feature 3 composers: Mykola Leontovych, Kyrylo Stetsenko, and Alexandre Gretchaninoff.

Great Litany

Mykola Leontovych (1877-1921)

The Divine Liturgy begins with the words, "Blessed be the kingdom of the Father, and of the Son, and of the Holy Spirit" The Kingdom of God is the destination of every Divine Liturgy and the goal of our life. The Great Litany is a universal prayer for the needs of humankind. The response to each petition is "Lord, have mercy," (sung today in Ukrainian; thus Hospody pomylui) showing that the answer to our prayers depends not on our own merits or the power of our supplications, but upon God's mercy and grace. The words "Lord, have mercy" (Hospody pomylui) echo the pleas of the blind man in Jericho and the lepers whom Jesus cured because of their faith.

(sit)

**Psalm 102: *Благослови душе моя, Господа*
(Bless the Lord, O My Soul)**

Kyrylo Stetsenko (1882-1922)

The first Psalm of Typica, Psalm 102, gives homage to God. It is a hymn of praise for God's greatness and His love. Here, Stetsenko has set an abbreviated version of this Psalm.

Bless the Lord, O my soul,
Blessed are You, O Lord.
Bless the Lord, O my soul,
And let all that is within me bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits.
Bless the Lord, O my soul,
Blessed are You, O Lord.

(stand)

Glory. . . Only-Begotten Son, No. 2 from Op. 29

Alexandre Gretchaninoff (1864-1956)

English setting by Vladimir Morosan

Luba Bilash, Luba Lubinsky, Donna Noton,
Natalia Onyschuk, Sharon Tarnawsky, and
Darcia Wasarab-Rolland, soloists

This hymn summarizes all the truths concerning the nature, incarnation, death and resurrection of Jesus Christ.

Glory to [the] Father, Son and Holy Spirit,
Now and ever, and to ages of ages. Amen.
Only-begotten Son and Word of God, immortal,
Who for our salvation willed to be incarnate of the Holy Theotokos
and ever-Virgin Mary;
Who without change became man
And were crucified, O Christ God,
Trampling down death by death, as one of the Holy Trinity,
You are glorified with the Father and the Holy Spirit, save us.

Small Litany

Mykola Leontovych (1877-1921)

The Small Litany is repeated many times in various liturgical services. It begins with a call to further prayer, followed by a petition for God's protection, a commemoration of the Mother of God, and a final prayer ending in a doxology.

The Beatitudes: У царстві Твоїм (In Your Kingdom)

Kyrylo Stetsenko (1882-1922)

The Beatitudes (Matthew 5:3-11) are found within Christ's Sermon on the Mount. This didactic text provides beautiful instruction on how Jesus wants us to live and what it means to be Christian. Here, Stetsenko has set an abbreviated version of the Beatitudes.

Remember us, O Lord, in Your kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Rejoice and be glad for your reward will be great in heaven.

During this part of the Divine Liturgy the priest processes with the Gospel Book, and the Gospel is offered for veneration. This procession represents Christ coming to his people as the Word of God. The priest blesses the entrance, then raises the Gospel and intones: "Wisdom! Let us be attentive!" The choir respond by singing, "Come, let us worship"

Entrance: Прийдіть, поклонімося (Come, Let Us Worship)

Yakiv Yatsynevych (1869-1945)

Come, let us worship and fall down before Christ.

Son of God, risen from the dead, save us who sing to You: Alleluia.

Immediately following the entrance with the Holy Gospel, the proper Troparia of the day are chanted in the appropriate resurrectional tone. According to the church calendar today is the Sunday of All Saints.

This part of the Liturgical Proper is being sung by a smaller ensemble including: Andrea Leader, Luba Lubinsky, Ksenia Maryniak, Darcia Wasarab-Rolland, Halia Yarovenko, Stephen Hladky, and Gregory Romaniuk.

Troparion (Tone 8): You came down from on high, O Merciful One, and accepted three days of burial to free us from our sufferings. O Lord, our life and our resurrection, glory be to You.

Troparion (Tone 4): Clothed as in purple and fine linen with the blood of Your martyrs throughout the world, Your Church cries out to You through them, O Christ God: send down Your loving-kindness on Your people; grant peace to Your community, and to our souls great mercy.

Glory be to the Father and to the Son and to the Holy Spirit. Now and for ever and ever. Amen.

Kontakion (Tone 8): O Lord, Maker of nature, the world offers You the godly martyrs as the first-fruits of nature. By their supplications, through the Mother of God, preserve Your Church and Your people in profound peace, O most merciful One.

We transition now from what has been music primarily from the Romantic period, to a section including early music and music influenced by, or quoting chant. You will hear various forms of chant including Byzantine, znamenny, Kievan, and even Gregorian chant. Given Mykola Diletsky's pioneering contribution to Slavic sacred music it is suitable that he be the first composer featured in this section.

Trisagion: Святый Божє (Holy God)

Mykola Dyletsky (c. 1650 – c. 1723)

Trisagion means "Thrice Holy." Every time we sing this prayer we repeat the word "Holy" three times. This hymn is about the Holy Trinity, referring to the Divine Persons together, while at the same time, stressing their individual nature: Holy God, Holy and Mighty, Holy and Immortal, have mercy on us." St. John Damascene explains that we call the Father "God" because He is the origin of the Son

and the Holy Spirit. We call the Son “Mighty” as Christ delivered humankind from the bondage of the devil, and we call the Holy Spirit “Immortal” because he is our source of grace and everlasting life.

Amen.

Holy God, Holy and Mighty, Holy and Immortal, have mercy on us.

(Sung 3 times)

Glory be to the Father and to the Son and to the Holy Spirit,

Now and for ever and ever. Amen.

Holy and Immortal, have mercy on us.

Holy God, Holy and Mighty, Holy and Immortal, have mercy on us.

Prokeimenon (Tone 8)

Prokeimenon is a Greek word meaning, “that which goes before.” It is an excerpt from the Psalms, sung immediately before the Epistle reading. It is sung as a refrain with a verse accompanying it. The prokeimenon is part of the Liturgical Propers; thus, it changes according to the church calendar.

Pray and give praise to the Lord our God

Verse: In Judea God is known; His name is great in Israel.

(Sung by Jihwan Cho)

(sit)

Epistle Reading: Hebrews 11:33-12:2

(Sung by Cameron Douglas Graham)

The Epistle is a reading from the New Testament.

(stand)

Alleluia

Mykola Dyletsky (c. 1650 – c. 1723)

Alleluia is a Hebrew word meaning “Praise God!” Alleluia is sung by the choir, interspersed by verses from the Psalms. Incensing

occurs during the singing of Alleluia. The singing of Alleluia and the incensation both prepare us for the proclamation of the Holy Gospel.

Verse: The just cried out and the Lord heard them, and delivered them from all their afflictions.

Verse: The afflictions of the just are many, but out of them all will the Lord deliver them.

(Sung by Cameron Douglas Graham)

Gospel Reading: Matthew 10:32-33, 37-38; 19:27-30

The word Gospel means “good news.” This reading is taken from one of the four Evangelist Gospels. Immediately before and after the Gospel Reading the choir sings: “Glory be to You, O Lord, glory be to You.” The music for this important phrase of joy and praise quotes Byzantine Chant. Following the proclamation of the Gospel a homily or sermon is preached.

Litany of Fervent Supplication

O. Koshyts’ (1875-1944)

In the Litany of Fervent Supplication, we continue to pray for the local church and civil community. Within this Litany it is possible to add extra petitions, as well as petitions for the departed of the community. We should call to mind those who require our prayers and others who have asked us to pray for them. The triple “Lord, have mercy” gives this Litany its “fervent” title. Today this Litany will be responded to in Ukrainian; thus, you will hear the phrase “Hospody pomylui” (Lord, have mercy) sung several times.

LITURGY of the EUCHARIST

(stand)

Cherubic Hymn (Sofroniev Hermitage Melody), Op. 27, No. 5

Pavel Chesnokov (1877-1944)

English adaptation by Priest George Johnson

The Liturgy of the Word is now complete and commencing with the Cherubic Hymn, the Liturgy of the Eucharist begins. The Cherubic Hymn invites us to “lay aside all earthly care” and join with the cherubim who continually sing the “Thrice-holy hymn.” As the choir sings, the clergy recite several prayers, then they incense the altar, icons, and congregation in preparation for the procession with the Holy Gifts. Accompanied by candles and incense, the clergy process with the gifts of bread and wine from the preparation table to the holy altar. The Bishop makes several commemorations as he holds the Holy Gifts. The Gifts are then taken to the altar, and symbolically everything is placed upon the holy table – the whole Church, all our needs, prayers, and petitions; our families and friends, including the living and the departed.

Amen. Let us who mystically represent the Cherubim
And sing the Thrice-holy hymn unto the life-creating Trinity,
Now lay aside all earthly care.

Amen. That we may receive the King of all,
Who cometh invisibly upborne in triumph by the ranks of angels.
Alleluia, Alleluia, Alleluia!

Litany for the Gifts

Kievan Chant
Arranged by S. Trubachev (1919-1995)

This is a shorter Litany, praying particularly for the “precious gifts that have been presented”

“Orua i Chna” (Father, Son, and Holy Spirit) from *The Liturgy of Peace*

Bishop Ionafan (b. 1949)
Based on Gregorian Chant

David Dykstra, Luba Lubinsky, Andy Tarnawsky and
Sharon Tarnawsky, soloists

Immediately after invoking the Trinity and before reciting the Nicene Creed it is customary to exchange the Kiss of Peace. We are called to love one another and forgive all who have offended us. We greet each other with the phrase, "Christ is Among Us," and respond with "He is and will be."

The Father, the Son, and the Holy Spirit,
The Trinity one in being and undivided.

Nicene Creed

We profess our Christian faith in the Nicene Creed. The Creed can either be sung or recited, and we have chosen to recite it today so that all can participate. While the Creed is recited, the clergy gently wave the veil over the gifts as a reminder that the Holy Spirit is working in us, and as a sign of reverence for these gifts, soon to be consecrated into the Body and Blood of Christ.

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. Light from Light, true God from true God, begotten, not made, one in being with the Father. Through Him all things were made. For us and for our salvation He came down from heaven: by the power of the Holy Spirit He was born of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate; He suffered, died, and was buried. On the third day He rose again in fulfillment of the Scriptures: He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end. I believe in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father. With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets. I believe in one, holy, catholic, and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

The Anaphora

Znamenny Chant
Maxime Kovalevsky (1903-1988)

The word "Anaphora" means "the lifting up." It is the most important part of the Liturgy. We lift up our hearts and join the unceasing Liturgy that takes place in heaven. Together with the angels we praise God with the text, "Holy, holy, holy Lord of Sabaoth . . ." Immediately thereafter we hear the famous words Jesus spoke to His disciples: "Take eat, this is My body . . . Drink of it, all of you. This is my Blood . . ." Kovalevsky's composition includes the following sections of the Anaphora:

Introduction to the Anaphora (the "Lifting Up")

-The mercy of peace, the sacrifice of praise!
-And with Your spirit.
-We lift them up unto the Lord.
-It is right and just to worship the Father, and the
Son, and the Holy Spirit:
The Trinity, one in essence and undivided.

Holy, Holy, Holy

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

The Sanctifying Words of the Lord

"Take eat: This is my body . . ."
-Amen
"Drink of it, all of you. . ."
-Amen

The Holy Offering

We sing of You, we bless You,
We give thanks to You, O Lord,
And we pray to You our God.

Досмоуно є (It is Truly Right)

Ivan Nebesnyi (b. 1971)

Jihwan Cho, soloist

This is a Prayer honoring the Mother of God. It is a pivotal composition in that it brings to a close the section of the Divine Liturgy consisting of early music and music influenced by, or quoting chant. This beautiful composition unquestionably has a chant-like style. It was written either in the late 20th century or early 21st century; thus, it suitably transitions us into the final section of the Divine Liturgy consisting of Modern Music. In this section we are premiering parts of the Divine Liturgy of Ukraine's first prominent female composer, Stefania Turkewich, who composed this Liturgy in 1919.

It is truly right to bless you, O God-bearing One,
As the ever-blessed and immaculate Mother of our God.
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.

Commemorations and the End of the Anaphora

Stefania Turkewich (1898-1977)

(sit)

Litany of Supplication

Stefania Turkewich (1898-1977)

The response to the first five petitions is "Lord, have mercy" (Hospody, pomylui). Then we hear a grouping of six more petitions, to which the choir responds "Grant this, O Lord" (Podai, Hospody). These petitions pray for the spiritual well-being of the congregation, as we prepare to receive Holy Communion.

(stand)

Отче наш (The Lord's Prayer)

Igor Stravinsky (1882-1971)

Prayer of Surrender to God

Stefania Turkewich (1898-1977)

Elevation: *One is Holy*

Bishop Ionaфан (b. 1949)

One is holy, one is Lord, Jesus Christ,
To the glory of God the Father. Amen.

Communion Verse: *Praise the Lord*

Bishop Ionaфан (b. 1949)

Andrea Leader and Sharon Tarnawsky, soloists

The Communion Verse is part of the Propers and thus it changes according to the Feast Day.

Communion Verse: Praise the Lord from the heavens;
praise Him in the highest. Alleluia, alleluia, alleluia.

Immediately after the Communion Verse the congregation recites this Prayer Before Communion.

Prayer Before Communion

I believe, O Lord, and confess that You are truly Christ, the Son of the living God, Who came into the world to save sinners, of whom I am first. Accept me this day, O Son of God, as a partaker of Your mystical Supper. I will not tell the mystery to Your enemies, nor will I give you a kiss as did Judas, but like the thief, I confess to You: Remember me, O Lord, when You come into Your kingdom. Remember me, O Master, when You come into Your kingdom. Remember me, O Holy One, when You come into Your kingdom.

May the partaking of Your Holy Mysteries, O Lord, be unto me not for judgement or condemnation but for the healing of soul and body.
God, be merciful to me, a sinner.
God, cleanse me of my sins and have mercy on me.
I have sinned without number, forgive me, O Lord.

The clergy partake of Holy Communion while the congregation recites the Prayer Before Communion. Immediately after this prayer, the choir will sing the following additional communion verses (as time allows) while the clergy finish receiving Communion.

Additional Communion Verses:

Bishop Ionafan (b. 1949)

Receive the Body of Christ, Taste the Fountain of Immortality.
Alleluia, alleluia, alleluia.

He who eats my flesh, and drinks my blood, dwells in Me,
and I in him (John 6:56). Alleluia, alleluia, alleluia.

Communion of the Faithful: *Blessed is He*

Alexandre Gretchaninoff (1864-1956)

Blessed is He who comes in the name of the Lord.
God the Lord has appeared to us.



Communion Hymns

During the distribution of Holy Communion the choir will sing as many of the three hymns listed below as is required.

Хвалите Господа с небес

(Praise the Lord from the Heavens), from Op. 31

Sergei Rachmaninoff (1873-1943)

Praise the Lord from the heavens.
Praise Him in the highest.
Alleluia, Alleluia, Alleluia.

Радуйтесь, праведниї (Rejoice, O You Just)

Maksym Berezovsky (1745-1777)

Rejoice in the Lord, O you just;
Praise befits the righteous.
Alleluia, alleluia, alleluia.

“Огче наш” (The Lord’s Prayer) from Three Sacred Hymns

Alfred Schnittke (1934-1998)



Blessing with the Holy Gifts: We Have Seen the True Light

Alexandre Gretchaninoff (1864-1956)

We have seen the true light.
We have received the heavenly spirit.
We have found the true faith.
We worship the undivided Trinity for having saved us.

Thanksgiving Hymn: Нехай сповняться

(May Our Mouths Be Filled With Your Praise)

Roman Hurko (b. 1962)

May our mouths be filled with Your praise, O Lord,
That we may sing of Your glory.
For You made us worthy to partake
Of Your holy, divine, immortal and life-giving Mysteries.
Preserve us in Your holiness
That we may meditate all the day upon Your justice.
Alleluia, alleluia, alleluia.

Litany of Thanksgiving

Stefania Turkewich (1898-1977)

**Response to Ambo Prayer: *Буди ім'я Господнє*
(Blessed Be the Name of the Lord)**

Stefania Turkewich (1898-1977)

The priest comes out of the sanctuary to the Ambo, the area just below the Royal Doors. He prays on behalf of the entire Church, as we prepare to go back into the world into our daily lives.

Amen.

Blessed be the name of the Lord now and for ever.

(Sung 3 times)

Final Blessing: *Вішнєм* (Dismissal)

Stefania Turkewich (1898-1977)

Glory be to the Father and to the Son and to the Holy Spirit,

Now and for ever and ever. Amen.

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

Master give the blessing.

Closing Hymn

The closing hymn will be selected from the following repertoire

“Богородице Дево” (Hail Mary) from *Three Sacred Hymns*

Alfred Schnittke (1934-1998)

“Отче наш” (The Lord’s Prayer) from *Three Sacred Hymns*

Alfred Schnittke (1934-1998)

Chapella Kyrie
Dr. Melanie Turgeon, Conductor

Soprano I:

Connie Braun
Kimberley Denis
Louise Fairley
Luba Lubinsky
Sharon Tarnawsky

Soprano II:

Julia Dytyniak
Roxanne Isaac
Natalia Onyschuk
Darcia Wasarab-Rolland

Alto I:

Rev. Chelsy Bouwman *
Ksenia Fedyna
Tami Friesen
Elsie Hoover
Donna Noton
Maryan Threndyle

Alto II:

Luba Bilash
Andrea Leader
Johann Mann
Ksenia Maryniak
Halia Yarovenko

Tenor I:

David Dykstra
Doug Laver
Nathan Willis

Tenor II:

Greg Fedor
Cameron Douglas Graham
Andy Tarnawsky
Damein Zakordonski

Baritone:

Jihwan Cho
David Guzman
Gregory Romaniuk
James Strohschein

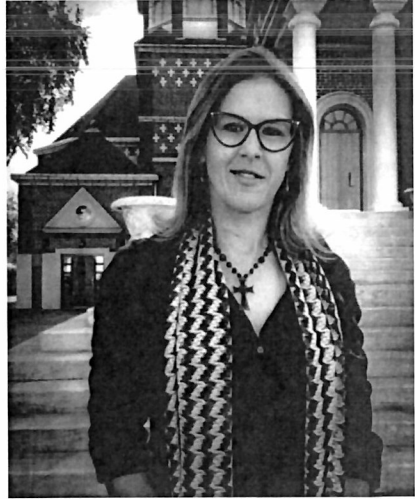
Bass:

Dushan Bednarsky
Darren Eymundson
Ivan Fedyna
Stephen Hladky

* unable to sing for this Liturgy

Biographies

Melanie Turgeon began studying conducting at the age of 16, under the tutelage of Wolodymyr Kolesnyk, former conductor of Kyiv State Opera and Ballet Theatre. She holds a Bachelor of Arts Honours Music Degree and a Master of Music Degree in Choral Conducting, both from the University of Alberta, as well as a Doctor of the Musical Arts Degree in Choral Music from the University of Illinois. Over the past twenty years, Dr. Turgeon has had the pleasure of studying with eleven different accomplished conductors, including Dr. Leonard Ratzlaff, Dr. Debra Cairns, Donald Schleicher, Helmuth Rilling, among others, and most recently with Vladimir Gorbik, one of Eastern Europe's most renowned conductors.



Dr. Turgeon is currently Associate Professor of Music and Choral Conductor at The King's University in Edmonton, Alberta. She has conducted numerous choirs and ensembles in Alberta and Illinois, and has presented research at several academic institutions and conferences both in Canada and internationally. She is also an active clinician. In addition to her role at King's, Dr. Turgeon is a member of the Eparchial Liturgical Commission, where she is responsible for the incorporation of liturgical music and texts into various publications for the Ukrainian Catholic Church. She has organized and taught workshops for educating cantors, also for the Ukrainian Catholic Church, and has created several resources and publications for this purpose. Since 2002, she has served as Music Director and Cantor at St. Josaphat Ukrainian Catholic Cathedral in Edmonton. Since 2013, she has been a member of the Patriarch Tikhon Professional Choir.

Highlights in Dr. Turgeon's research endeavors include the publication of a book entitled, *Composing the Sacred in Soviet and Post-Soviet Russia* (2008) and a hymnal with an accompanying five-CD set, *Sing to our God* (2008). She has also released three recordings with *Heruvymy* Ukrainian Female Quartet and one with King's Choirs, entitled, *The Voice of My Prayer* (2011). Melanie is also very heavily involved with the Ukrainian Art Song Project, serving as a producer or co-producer, as well as presenting at various CD launch concerts and conferences.

In May 2011, Dr. Turgeon travelled throughout Germany, conducting King's Chamber Choir in a very successful concert tour entitled "From Far and Wide," which featured predominantly Canadian composers. In 2014, she led King's Chamber Choir and *Kappella Kyrie* in a momentous tour through Poland, Slovakia, and Hungary. She is presently assembling a live recording from this European tour, which featured an outstanding program of Ukrainian repertoire, including several contemporary Ukrainian works, as well as a variety of twentieth and twenty-first century Canadian and American selections.

Dr. Turgeon founded *Kappella Kyrie* in 2010. To mark their fifth anniversary, Dr. Turgeon was both humbled and delighted to lead *Kappella Kyrie* in a prayerful presentation of Rachmaninoff's famous "All-Night Vigil" in June 2015. Conducting this cherished sacred composition within the context of an actual church service was a definite highlight in Melanie's conducting and spiritual journey. Melanie is very honored to have gained national recognition with *Kappella Kyrie* in the 2015 Choral Canada National Competition by placing 2nd in the Pan-Cultural Traditions Category.



Kappella Kyrie

In the spring of 2010, Melanie Turgeon and others decided to begin assembling *Kappella Kyrie*. The word *Kappella* is simply a common Slavic word for “ensemble” and the word *Kyrie* is the Greek word for “Lord”. The founders shared a conviction that the Edmonton community would benefit significantly from having an auditioned Chamber Choir primarily devoted to Slavic sacred music. The music of the Eastern Churches is rich, and *Kappella Kyrie* desires to share this treasured music with a broader public. However, this ensemble does not restrict itself to performing only this genre of music. They explore a variety of repertoire, with a consistent consciousness to uphold Slavic music.

Given that most members of this chorus already belong to multiple choirs, the intent of this ensemble is to not impact their involvement with other groups. Consequently, *Kappella Kyrie* rehearses merely biweekly. This less vigorous rehearsal schedule attracts singers from various traditions, including several alumni from The King’s University. To have singers from a diversity of backgrounds come together in *Kappella Kyrie* is a real gift.

In May 2014, *Kappella Kyrie* experienced a very successful concert tour through Poland, Slovakia and Hungary. They have enjoyed performing several concerts to date and have also served the local community in various ways: singing Divine Liturgy at the Marian Centre, caroling at the Stollery Children’s Hospital, and participating in the annual memorial service commemorating the famine in Ukraine (*Holodomor*), among other engagements. *Kappella Kyrie* has enjoyed collaborating with various local choirs including Chorale Saint Jean, King’s Chamber Choir, and the Richard Eaton Singers. In June 2015 *Kappella Kyrie* celebrated its fifth anniversary. They chose to mark this special occasion by singing Rachmaninoff’s famous *All-Night Vigil* as an actual church service, something that has likely never been done before in Canada and possibly even in North America!

Auditions for Kappella Kyrie

Kappella Kyrie is holding auditions for the 2016-2017 season.

Please contact Melanie Turgeon to book your audition
(780) 243-6208 or email conductor@kappellakyrrie.org

*Kappella Kyrie sincerely invites everyone
to join them in the church basement
immediately following the Liturgy
for coffee and refreshments!*

