

On August 4, 1782, Mozart was married to Constance Weber in the Church of Saint Stephan in Vienna. Even before his marriage he had promised to write a mass which he intended to present in person on his visit to Salzburg. He writes about it in a letter to his father, January 4, 1783, as follows: "In reference to the mass, the idea didn't flow from my pen without premeditation, for I really promised it in my own heart and hoped to actually keep the promise. Time and circumstances, however, interfered with our trip, as you yourself know. But as evidence of the seriousness of my promise I can offer the score of half of the mass, which lies here with the best of hopes for its completion." The score mentioned here is that of the Great Mass in C Minor composed in a happy mood in the first months of his marriage, and with the object of creating an outstanding work. However, it was written at a time in which Mozart was influenced and inspired by the greatness, the seriousness, and the sublimity of the masterpieces of Handel and Bach. He did not wholly carry out his great plan; the mass lay unfinished. He did finish the Kyrie, Gloria, Sanctus, Hosanna, and Benedictus; the Credo and Incarnatus were written for the vocal parts, together with some of the orchestral accompaniment. Mozart presented this new mass on August 25, 1783, in the St. Peter's Church at Salzburg, and with this one attempt the rendition ceased. It is not known whether the missing parts were supplied by Mozart from sections of his former masses, and if so, which compositions were used. Mozart found no further opportunity upon his return to Vienna for completing the work which he had begun with the highest ambitions and in great part completed.

So, after the one rendition in Salzburg, the Great Mass disappeared until it was again brought to light by the composer himself. Its reappearance occurred when Mozart received the commission to write an oratorio for the benefit of the Viennese Society for the Welfare of the Widows and Orphans of Musicians. Mozart was so overburdened with work that, in order to deliver an oratorio, as he had intended, he had to make use of an older work instead of creating a new one. Accordingly the Great Mass in C Minor had to serve as a restoration of an oratorio which was sent out into the world with an Italian text under the name of "The Penitent David." As such the Mass was finally buried; never again was an occasion apparent to the master for completing it, or in any way returning to it.

The C Minor Mass was brought to light not many years ago from the accumulated dust of over a century. It was Alois Schmitt (deceased in 1902), the Director of the "Mozart Verein" in Dresden, who made the musical world indebted to him when he decided to restore the great composition to musical life.

The result of this revision is that a completely unknown work of art, the creation of a great master, has been revealed to the eyes of the world and has been made practically accessible.

PROCEEDS TO BE DIVIDED BY THE SCHOLARSHIP FUND OF BENNINGTON COLLEGE AND BY THE MUSIC FUND OF THE BENNINGTON COMMUNITY CHORUS

We are indebted to the following for invaluable assistance in the preparation of this performance:

Mr. Claude Frank (Assistant Conductor and accompanist), Miss Orrea Pernel (Strings), Mr. Gunnar Schonbeck (Winds), Mrs. Eva Simmons (for rehearsing a group of members of the Desoff Choirs, New York.)

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THE
BENNINGTON
COMMUNITY CHORUS
presents

W. A. MOZART
Great Mass in C minor
K. 274

Participants:

ELLEN FAULL, Soprano — DOROTHY STAHL, Soprano
LESLIE CHABAY, Tenor — PAUL MATTHEN, Bass

THE BENNINGTON COMMUNITY CHORUS
THE BENNINGTON COLLEGE ORCHESTRA

(Both re-inforced by faculty and friends)

under the direction of

PAUL BOEPPLE

SUNDAY, MAY 20, 1951 . . . at 3 PM
ARMORY . . . BENNINGTON, VT.

W. A. MOZART

Great Mass in C minor, K. 274

I. KYRIE

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|---------------------------------------------------------|---------------------------------------------------------------------------------------|
| 1. Kyrie eleison,
Christe eleison,
Kyrie eleison. | Lord, have mercy upon us,
Christ, have mercy upon us,
Lord, have mercy upon us. |
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II. GLORIA

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| 2. Gloria in excelsis Deo,
et in terra pax hominibus
bonae voluntatis. | Glory be to God on high, and on
earth peace to men of good will. |
| 3. Laudamus te, beneficimus, te,
adoramus te, glorificamus te. | We praise Thee, we bless Thee,
we glorify Thee. |
| 4. Gratias agimus tibi propter
magnam gloriam tuam. | We thank Thee for Thy great glory. |
| 5. Domine Deus, rex coelestis Deus,
pater omnipotens, Domine, fili
unigenite, Jesu Christe. | Lord God, heavenly King, Father
Almighty, O Lord, the only begotten
Son, Jesus Christ the Highest, Lord
God, Son of the Father. |
| 6. Qui tollis peccata mundi,
miserere nobis, suscipe
deprecationem nostram,
qui sedas ad dexteram patris,
miserere nobis. | Thou that takest away the sins of the
world, have mercy upon us, receive
our prayer, Thou that sittest at the
right hand of God the Father, have
mercy upon us. |
| 7. Quoniam tu solus sanctus, tu
solus, Dominus, tu solus
altissimus. | For Thou only art holy, Thou only art
the Lord, Thou only, Christ, art
most high. |
| 8. Jesus Christe, cum sancto spiritu
in gloria Dei patris. Amen. | Jesus Christ, with the Holy Ghost
in the glory of the God the Father. Amen. |

III. CREDO

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| 9. Credo in unum Deum
Patrem omnipotentem,
Factorem coeli et terrae,
invisibilem et in unum
Dominum Jesum Christum, filium
Dei unigenitum, et ex patre
natum ante omnia saecula,
Deum de Deo, lumen de lumine
Deum verum de Deo vero,
genitum non factum consubstantialem
patri per quem omnia facta sunt,
qui propter nos homines et propter
nostram salutem descendit de coelis. | I believe in one God, the Father
Almighty and in one Lord, Jesus Christ,
the only begotten Son of God, begotten
of his Father before all worlds, God of
God, light of light, very God of very
God, begotten, not made, being of one
substance with the Father by whom all
things were made; who for us men and
for our salvation came down from
heaven. |
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| 10. Et incarnatus est de spiritu sancto,
ex Maria virgine et homo factus <i>ets.</i> | And was incarnate by the Holy Ghost
of the Virgin Mary, and was made man. |
| 11. Crucifixus etiam pronobis sub
Pontio Pilato passus et sepultus <i>ets.</i> | And was crucified also under Pontius
Pilate, suffered, and was buried. |
| 12. Et resurrexit tertia die
Secundum scripturas, et
ascendit in coelum, sedet
ad dexteram patris et iterum
venturus est cum gloria,
judicare vivos et mortuos,
cujus regni non erit finis. | And the third day He rose again
according to the Scriptures, and
ascended into heaven, and sitteth
on the right hand of the Father; and
he shall come again with glory to
judge both the quick and the dead,
whose kingdom shall have no end. |
| 13. Et in spiritum sanctum,
Dominum et vivificantem,
qui ex patre filioque procedit,
qui cum patre et filio simul
adoratur et conglorificatur,
qui locutus est per prophetas. | And in the Holy Ghost, the Lord and
Giver of life, who proceedeth from
the Father and the Son, who with the
Father and the Son together is
worshipped and glorified, who spake
by the prophets. |
| 14. Credo in unam sanctam catholicam
et apostolicam ecclesiam.
Confiteor unum baptisma in
remissionem peccatorum et
expecto resurrectionem mortuorum. | And I believe in one holy Catholic
and Apostolic Church. I acknowledge
baptism for the remission of sins,
and I look for the resurrection of
the dead |
| 15. Et vitam venturi saeculi. Amen. | And in the life of the world to come.
Amen. |

IV. SANCTUS

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| 16. Sanctus, Sanctus, Santus
Dominus Deus Sabaoth!
Pleni sunt coeli et terra
gloria tua.

Osanna in excelsis. | Holy, holy, holy, Lord God of hosts,
Heaven and earth are full of Thy
Glory.

Hosanna in the highest. |
| 17. Benedictus qui venit in
nomine Domini.
Osanna in excelsis. | Blessed is He, who cometh in the
name of the Lord.
Hosanna in the highest. |

V. AGNUS DEI

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| 18. Agnus Dei, qui tollis peccata
mundi, miserere nobis.
Dona nobis pacem. | O, Lamb of God, that takest away the
sins of the world, have mercy upon us.
Grant us peace. |
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