

Dan Forrest's

REQUIEM
FOR THE
LIVING

*St. Peter's Cathedral Choir
Palm Sunday | 10 April | 5pm*

ST. PETER'S ANGLICAN CATHEDRAL

Reaching One Another, Tallahassee, and the World with the Transforming Love of Jesus Christ



REQUIEM FOR THE LIVING

by Dan Forrest

*a Palm Sunday service featuring
the Requiem for the Living by Dan Forrest*



presented by

St. Peter's Anglican Cathedral Choir
Chris Garven, *Conductor & Organist*

10 APRIL | PALM SUNDAY | 5:00PM

CATHEDRAL CHOIR

CHRISTOPHER GARVEN, CONDUCTOR AND ORGANIST

SOPRANO

Patty Applegate
Diane Biederman
Susan Chase
Elma Haley
Gracie Jennings
Carolyn McClenny
Madeline Miller
June Stewart
Becky Thompson

ALTO

Anna Marie Friars
Allie Hughes
Diane Hughes
Diane Marshall
Barbara Mattick
Jennifer Nicholson
Sharon Tacot
Merry Beth Taintor

TENOR

Graham Brooks
Vance Garven
Justin Hughes
John Martin
Jeremy Redmond

BASS

Bob Bruner
Robby Bukovic
Jack Chandler
Jon Leighton Gardner
Alec Garven
Brian Jennings
Jonathan LaBarre
Paul Martin

INSTRUMENTALISTS

Karl Barton, Flute
Noel Prokop-Seaton, Oboe
Carrie Holden, Violin
Boyan Bonev, Cello
Connor Willits, Percussion
Deborah Garven, Horn
Catherine Miller, Piano

PLEASE JOIN US AS WE OBSERVE HOLY WEEK AND EASTER.

MAUNDY THURSDAY

Service at 7:00pm

GOOD FRIDAY

Morning Prayer at
9:00am

Service at 12:00pm

Service at 7:00pm

HOLY SATURDAY

Service at 9:00am
The Great Vigil of
Easter at 8:30pm

EASTER DAY

Services at
9:00 & 11:15am

PALM SUNDAY

REQUIEM MASS – DAN FORREST

All mobile telephones, pagers, and electronic devices should be turned off prior to the service. When you enter a St. Peter's worship service event, you will be entering an area where photography, video, and audio recording may occur.

On Palm Sunday, the day our Lord Jesus Christ entered Jerusalem and was welcomed as King with palms and shouts of praise, it is appropriate for us to sing a Requiem, or a “Mass for the Dead.” While today we greet Jesus as our King, we know his crown was a crown of thorns, and his throne a cross.

The Requiem is an ancient service which is offered on behalf of and in prayer for the repose of the souls of the dead. A Requiem, at its core, is a prayer for rest—traditionally, for the deceased. The five movements of Dan Forrest’s Requiem for the Living, (2013), however, form a narrative just as much for the living, and their own struggle with pain and sorrow, as for the dead. In this way, we foreshadow the week ahead; we imagine what it might have felt like for Jesus to walk the road of suffering in life and anticipate his death.

This bulletin not only provides the Requiem’s translation, but also gives the opportunity to pray and reflect on Christian art and Scripture as you listen to the Requiem. On this first day of Holy Week, we offer these prayers for eternal rest for our own passed loved ones and for ourselves with great hope, knowing that because of Christ’s crucifixion and resurrection, God has already fulfilled our requests.

Note: In some cases, the traditional texts have been re-arranged slightly. Some extra-liturgical texts have been interpolated, and the traditional Dies Irae has been replaced by a biting essay on the vanity and pain of existence. The two movements which then follow have been inverted from their usual order: the Agnus Dei is offered as a prayer to the Lamb of God for an answer to pain and sorrow, and the Sanctus then follows as an awe-inspired response.



Adagio from Sonata in F
Brian Jennings, Trombone

T. Albinoni

Welcome

Fr. Marcus Kaiser, Sr., Dean of St. Peter's

Offering *All proceeds from the offering go to support the Music Ministry of St. Peter's Cathedral.*

Sonata on the 94th Psalm
Chris Garven, Organ

J. Reubke

Grave

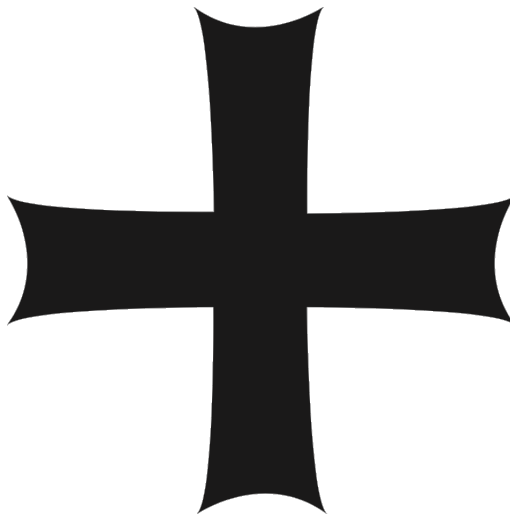
¹ O Lord God, to whom vengeance longeth, shew thyself.

² Arise, thou Judge of the world: and reward the proud after their deserving.

Allegro

²² But the Lord is my refuge: and my God is the strength of confidence.

²³ He shall recompense them their wickedness, and destroy them in their own malice.



The Requiem

Please be seated and refrain from applause between movements.

I. Introit - Kyrie

*Requiem aeternam dona eis, Domine,
et lux perpetua luceat eis.
Exaudi orationem meam,
ad te omnis caro veniet.
Kyrie eleison.
Christe eleison.
Kyrie eleison.*

*Rest eternal grant to them, O Lord,
and let perpetual light shine upon them.
Hear my prayer,
for unto thee all flesh shall come.
Lord have mercy;
Christ have mercy;
Lord have mercy.*

The opening movement sets the traditional Introit and Kyrie texts- pleas for rest and mercy- using ever-increasing elaborations on a simple three-note descending motive. The whole work is tied together motivically by the opening three notes that you hear. The first movement pours out the grief of the Requiem and Kyrie prayers, facing grief head-on and grappling with the sorrow that is common to all human existence.

As you listen, consider and reflect on this Scripture from Matthew 15: 22–28, which is the basis of the *Kyrie Eleison*, and also the *Prayer of Humble Access*, in the Anglican liturgy:

And behold, a Canaanite woman from that region came out and was crying, “Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.” But he did not answer her a word. And his disciples came and begged him, saying, “Send her away, for she is crying out after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” And he answered, “It is not right to take the children’s bread and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “O woman, great is your faith! Be it done for you as you desire.” And her daughter was healed instantly.



Christ and the Canaanite Woman

Date: late 16th–mid-17th century

Artist: Abraham Bloemaert, Netherlandish, 1566–1651

Silent Prayer:

O Lord, who on this day entered the rebellious city that later rejected you,
we confess that our wills are as rebellious as Jerusalem's,
that our faith is often more show than substance,
that our hearts are in need of cleansing.

Have mercy on us, Son of David, Savior of our lives.

Help us to lay at your feet all that we have and all that we are,
trusting you to forgive what is sinful, to heal what is broken,
to welcome our praises, and to receive us as your own. Amen.

-The Worship Sourcebook, p. 586

II. Vanitas Vanitatum

Vanitas, vanitatum, omnia vanitas!

Pie Jesu Domine, dona eis requiem.

Lacrimosa,

et locutus est, pereat dies in qua natus sum.

Vanity of vanities, all is vanity!

(from Ecclesiastes)

Merciful Lord Jesus, grant them rest.

Full of tears

(from the Dies Irae)

he said, Let the day perish wherein I was born.

(from Job 3:2-3)

The second movement, instead of the traditional Dies Irae, sets Scriptural texts that speak of the turmoil and sorrow which face humanity, while yet invoking musical and textual allusions to the Dies Irae. This movement juxtaposes aggressive rhythmic gestures with long, floating melodic lines, including quotes of the Kyrie from the first movement. It expounds on the “vanity of vanities, all is vanity” refrain from Ecclesiastes. The middle section quotes Job, who is the best biblical example we have of the problem of pain, and even he says, in his darkest moment, it would have been better if I hadn’t been born.”

As you listen, consider and reflect on the words of Jesus from Luke 6: 21 & 25:

“Blessed are you who weep now, for you shall laugh.”

“Woe to you who laugh now, for you shall mourn and weep.”

Silent Prayer:

O Jesus, who wept over the death of Lazarus, be with all who grieve.

O Jesus, who wept over the state of Jerusalem, be with our cities, our villages, and our centers of worship.

O Jesus, who wept alone in Gethsemane, be with all who feel alone, all who face difficult decisions.

O Jesus, who cried, “My God, my God, why have you forsaken me?”

Be with all who are tortured, all who are victims.

O Jesus, who offered up prayers with loud cries and tears, hear our prayers. . . .

O Jesus, who wept in sympathy and frustration,

O living God, who knows all our pain and joy,

be with us in our lives. Amen.

-The Worship Sourcebook, p. 573



Job's Despair

Date: 1805

Artist: William Blake, English, 1757–1827.

III. Agnus Dei

*Agnus Dei,
qui tollis peccata mundi,
miserere nobis, dona eis requiem*

*Agnus Dei,
qui tollis peccata mundi,
dona nobis pacem, miserere nobis,
dona eis requiem*

Dixon VanLandingham, Soloist

*Lamb of God,
who takes away the sins of the world,
have mercy on us; grant them rest.*

*Lamb of God,
who takes away the sins of the world,
grant us peace; have mercy on us;
grant them rest.*

The Agnus Dei is performed next (a departure from the usual liturgical order) as a plea for deliverance and peace. Dan Forrest intentionally chose this order; he writes, “at that point in the narrative, I need to see the Lamb of God, who died to redeem mankind from all fallenness- this vanity and pain and sorrow and destruction.”

As you listen, consider and reflect on the following Scriptures, which are the basis of the *Agnus Dei* in the Anglican liturgy:

All we like sheep have gone astray;
we have turned—every one—to his own way;
and the Lord has laid on him
the iniquity of us all.

He was oppressed, and he was afflicted,
yet he opened not his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he opened not his mouth. *Isaiah 53: 6–7*

The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world!” *John 1: 29*

And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,” *Revelation 5: 9*



Agnus Dei

Date: 1635-1640

Artist: Francisco de Zurbarán, Spanish, 1598-1664

Silent Prayer:

Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, Redeemer, Redeemer of the world,
grant us peace, grant us peace.

IV. Sanctus

*Sanctus, Sanctus, Sanctus,
Dominus Deus Sabaoth.
Pleni sunt caeli et terra gloria tua.
Hosanna in excelsis!*

*Holy, Holy, Holy,
Lord God of Hosts.
Heaven and earth are full of Thy glory.
Hosanna in the highest!*

The Sanctus offers three different glimpses of the “heavens and earth, full of Thy glory”, all of which develop the same musical motive: an ethereal opening section inspired by images of space from the Hubble Space Telescope, a stirring middle section inspired by images of our own planet as viewed from the International Space Station, and a closing section which brings the listener down to Earth, where cities teem with the energy of humanity.

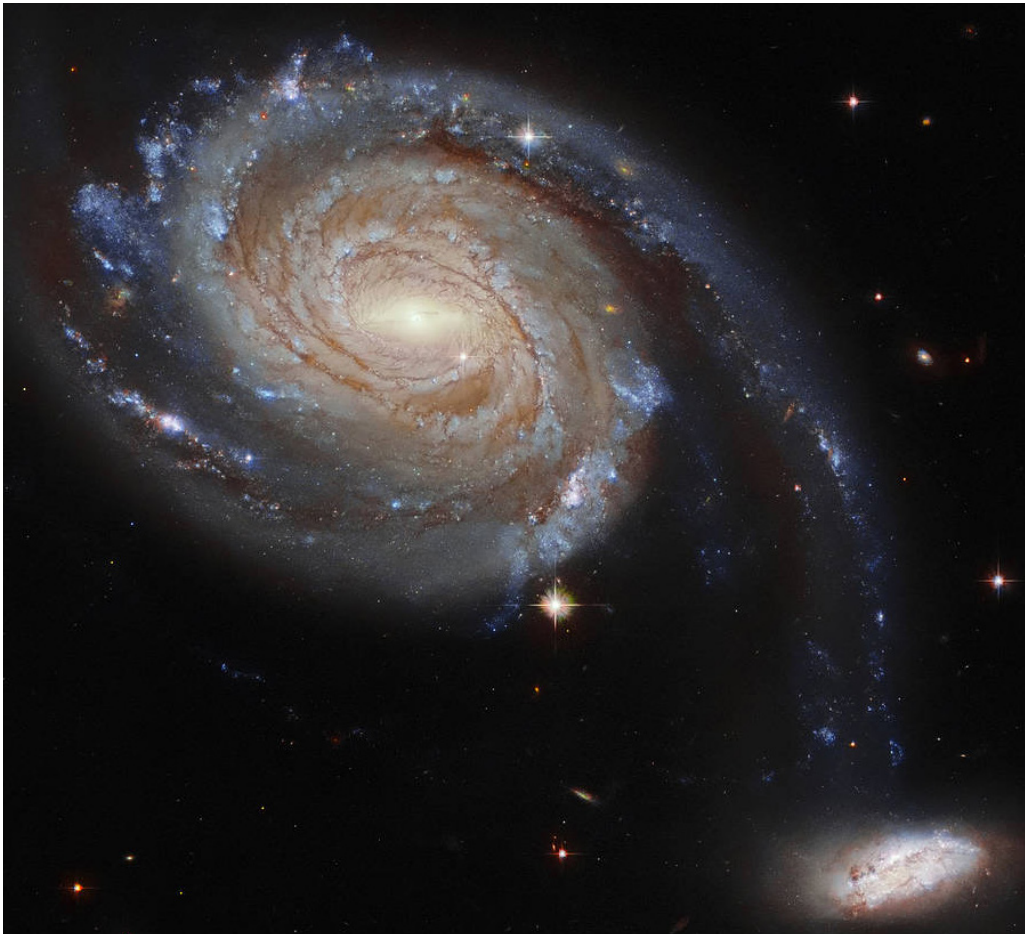
Dan Forrest states, “It’s only after recognizing the Lamb of God that we can then turn, in this narrative, to the Sanctus. It becomes a response to the Agnus Dei, instead of prelude to it as in the normal liturgical order. Interestingly, I see the phrase “heaven and earth are full of Thy glory” as not merely a worship moment, but actually a part of the Divine answer to the problem of pain. Looking to Job again, God’s answer to the problem of pain is literally, “Look at my works of creation- see my transcendent power and majesty” and of course Job is then humbled by the realization. So my vocal score includes a quote of Job at the top of this movement- where God says to Job “Where were you when I laid the foundations of the earth...when the stars sang together for joy?” As you can see, then, this movement depicts the wonder of the heavens and earth (*pleni sunt caeli et terra gloria tua*) as a Divine answer to the problem of pain.”

As you listen, consider and reflect on the following Scriptures, which are the basis of the *Sanctus* in the Anglican liturgy:

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said:

“Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory!” *Isaiah 6: 1-3*

And the crowds that went before him [Jesus] and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”
Matthew 21: 9



Hubble Watches an Intergalactic Dance

Date: 2021

Description: This observation from the NASA/ESA Hubble Space Telescope showcases Arp 86, a peculiar pair of interacting galaxies which lies roughly 220 million light-years from Earth in the constellation Pegasus.

Silent Prayer:

O heavenly Father, you have filled the world with beauty;
Open our eyes to behold your gracious hand in all your works;
that, rejoicing in your whole creation, we may learn to serve you with gladness;
for the sake of him through whom all things were made, your Son Jesus Christ our Lord. Amen.

-“For Joy In God’s Creation,” Occasional Prayer in the 2019 ACNA Book of Common Prayer, p. 652

V. Lux Aeterna

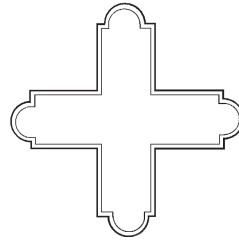
Becky Thompson, Soprano
Jeremy Redmond, Tenor

(Soprano solo, and choir)
Lux aeterna luceat eis, Domine:
Cum sanctis tuis in aeternum: quia pius es
Et lux perpetua luceat eis.

(Tenor Solo)
Come unto me,
all ye who labor and are heavy laden,
and I will give you rest.
-Matthew 11:28

(Choir, and soprano solo)
Requiem aeternam dona eis, Domine,
et lux perpetua luceat eis.
Dona nobis pacem.

May light eternal shine upon them, O Lord,
in the company of Thy saints forever:
for Thou art merciful.
Let perpetual light shine on them.



Rest eternal grant to them, O lord,
and let perpetual light shine upon them.
Grant us peace.

The Lux Aeterna which then closes the work portrays light, peace, and rest- for both the deceased and the living. Dan Forrest writes, “The final movement is simply an arrival at rest and peace, not just in the realization of the “eternal light” which God offers those who seek him, but even here and now, for us, the living, on earth- our Requiem, our Rest, is found in Christ. I purposely quoted “Come unto me all ye who labor and are heavy laden, and I will give you....REST”, because it’s the answer to the opening prayer for rest. The answer to that prayer is already given, there, in Matthew 11- Christ is our rest. I purposely, then, lined up the English word “rest” with the return of the Latin word “Requiem” in this final movement- you can see it in the score, or hear it in the performance when the tenor solo ends and the choir begins again, “Requiem aeternam”.

As you listen, consider and reflect on the words of Jesus:

“Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls.”
Matthew 11:28-29

“I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life that I may take it up again.” *John 10:14-18*



The Good Shepherd

Date: 1917

Artist: Henry Ossawa Tanner, African-American, 1859-1937

Silent Prayer:

O eternal Lord God, you hold all souls in life: Shed forth upon your whole Church in Paradise and on earth the bright beams of your light and heavenly comfort; and grant that we, following the good example of those who have loved and served you here and are now at rest, may enter with them into the fullness of your unending joy; through Jesus Christ our Lord. Amen.

-*"The Communion of Saints," Occasional Prayer in the 2019 ACNA Book of Common Prayer, p. 679*



SERVICES

9:00AM SUNDAY* | HOLY COMMUNION IN CONTEMPORARY LANGUAGE

11:15AM SUNDAY* | HOLY COMMUNION IN TRADITIONAL LANGUAGE

5:00PM SUNDAY* | EVENSONG WITH HOLY COMMUNION

12:10PM WEDNESDAY | HOLY COMMUNION & PRAYERS OF HEALING

7:30PM WEDNESDAY* (DURING CLASS SEMESTER) | CHORAL COMPLINE

9:00AM MONDAY-FRIDAY | MORNING PRAYER

4:30PM MONDAY-THURSDAY | EVENING PRAYER

**Service is live-streamed on our YouTube channel | www.youtube.com/stpetersfl*

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