



*You are invited to join in a reception in the Luther Memorial Parlor
immediately following this evening's gathering.
To access the Parlor,
exit through the door nearest the pulpit
and proceed up the ramp.*

LEADING THIS EVENING

Presiding Minister _____ The Rev. Jay C. Mitchell
Director _____ Dr. Christopher Petit
Organ _____ Cantor Bryan Timm, F.A.I.O.
Violin _____ Ms. Maureen Ferrara

Fauré's Requiem
in context!

2 November
4:00pm

Featuring The **Merchurst** University Chamber and Concert Choirs
Dr. Christopher **Petit**,
Director

The poster features a black background with a large white cross at the top. Below the cross is a stylized illustration of a candle with a flame, set against a teal background. The text "Fauré's Requiem" is in teal, and "in context!" is in white script. The date and time "2 November 4:00pm" are in white. The bottom section lists the performers: "Featuring The Merchurst University Chamber and Concert Choirs" and "Dr. Christopher Petit, Director".



NOTES ON TODAY'S GATHERING

This evening's gathering is a collaboration of several entities: Luther Memorial Church; The Luther Memorial Concert and Cultural Series under the directorship of Cantor Bryan Timm, F.A.I.O.; and The Mercyhurst Concert and Chamber Choirs under the direction of Dr. Christopher Petit. We have called this evening's gathering "Fauré's Requiem: In Context!" precisely because we seek to bring together both the glorious music of Fauré in his Opus 48 and the context in which a Requiem Mass is placed. This evening is a performance and more than a performance. This evening is worship and more than worship.

*As such, all are invited to participate where indicated either with **bold typeface** and/or where there is music denoted for singing by the assembly. There are also more physical positions than a usual performance in that there is standing, sitting, and even optional kneeling throughout the gathering, again putting this Requiem Mass in context.*

Additionally, please know that Luther Memorial Church practices Eucharistic Hospitality and all those present who recognize Jesus present in the Bread and Wine are invited to receive him present in Sacrament. Come forward in two lines by the central aisle to receive the Bread in your open palm and then either sip from the metal chalice or dip your bread into the glass cup of wine. For this evening's gathering there is only wheaten bread and alcoholized wine offered.

ABOUT THE REQUIEM MASS

Gabriel Fauré (1845-1924) is not the genesis of the Requiem Mass. His Opus 48 is, indeed, a Requiem, and the music is his own composition, but the words and source are ancient. Fauré adds his composition to such composers as Verdi, Brahms, Mozart, and myriad others who have each composed at least one Requiem Mass. So what is this collection of texts that so many composers have sought to set to music?

First, we must explore the Mass itself, that is, the daily and weekly worship liturgy of the Western Christian Church. The Mass contains two sets of texts: The Propers and The Ordinary. The Ordinary of the Mass are those texts which are the same from week to week and day to day. These texts include: The Kyrie, the Gloria, the Credo, the Sursum Corda, the Sanctus and Benedictus, the Agnus Dei. While these texts may be the same from week to week, the musical setting of these texts are literally countless. The Propers of the Mass are those texts which change from service to service (sometimes multiple Propers in one day!) based on the person or event that is being commemorated in the Mass itself. These texts include: The Introit, the Collect, the Readings, the Psalm, the Sequence, the Verse, the Gradual.

In its own way, the Requiem Mass is a combination of Propers and Ordinary and is an entirely separate composition. The Requiem Mass contains the entirety of both the Propers and the Ordinary and all focused on one theme: the redemption and rest of the soul(s) of the departed. Requiems may be said for individuals or for collective groups (as we are doing this evening). The texts never change. The music does. Given the focus on a very specific purpose, there are several pieces of the Mass missing.

You may have noticed there is no Sermon or Homily at this liturgy. That is not simply because this is a performance and worship service. Rather, as the focus is on the soul(s) of the departed, there is no need to preach. Rather, a lengthy prayer for the repose of the soul(s) is said. When an All Souls' Day Requiem is said in a parish, the Parish Necrology (list of all who have died from the parish) is read as part of this prayer. This is our practice this evening.

Additionally, the movement and choreography of the Requiem Mass is integral to its purpose. Notice that except for the Proclamation of the Word, all action is taken facing ad orientem (toward the East). While our sanctuary faces geographic South, all altars when used in worship, face liturgical East. In this way, the entire assembly of the people faces in one direction and not toward one another. Notice that the Presiding Minister stands, then, between the Altar and the people. The Presiding Minister, then, acts as the mediator of the people with the Holy.

The Requiem Mass as a whole—and even knowing all its history—seems a rather distant memory for many and an eccentricity for others. Taking time aside for such prayer and remembrance does not fit into many theologies of many denominations these days. Certainly for those of us who are Lutheran this idea of praying for the deceased is completely foreign. Nevertheless, the beauty of this liturgy, its prayers, and especially this evening the music, does lift the heart in remembrance, in thanksgiving, and in praise. May we all take comfort from the prayers and the words this evening.

Rest eternal grant unto them, O Lord.
And let light perpetual shine upon them.
May they rest in peace.
And rise in glory. Amen.

IN PARADISUM

<i>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 aeternam habeas requiem.</i>	May the Angels lead you into Paradise: may the martyrs receive you at your arrival, and lead you into the holy city of Jerusalem. May the choir of Angels receive you, and may you have eternal rest with Lazarus, once a poor man.
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The procession proceeds to the columbarium. Here, too, prayers are said and the resting places of our beloved dead are sprinkled and censed. After, the procession retires.

VOLUNTARY AT THE RETIRING PROCESSION
Lux Aeterna

Edward Elgar’s *Nimrod*
transcribed by J. Cameron

<i>Lux æterna luceat eis, Domine, cum sanctis tuis in æternum, quia pius es. Requiem æternam dona eis Domine: et lux perpetua luceat eis.</i>	May eternal light shine upon them, O Lord, with your saints forever, for you are merciful. Grant them eternal rest, O Lord, and may perpetual light shine upon them.
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After the voluntary, all may depart in peace.

THE REMEMBRANCE OF ALL THE FAITHFUL DEPARTED
REQUIEM MASS FOR ALL SOULS’ DAY
OPUS 48 FAURÉ

GATHERING

The assembly rises in body or spirit as the ministers enters.

VOLUNTARY AT THE PROCESSION
Cantique de Jean Racine

Gabriel Fauré, Op 11

*Verbe égal au Très-Haut, notre unique espérance,
Jour éternel de la terre et des cieux,
De la paisible nuit nous rompons le silence:
Divin Sauveur, jette sur nous les yeux.*

Word of the Highest, our only hope,
Eternal day of earth and the heavens,
We break the silence of the peaceful night;
Savior Divine, cast your eyes upon us!

*Répands sur nous le feu de Ta grâce puissante;
Que tout l'enfer fuie au son de Ta voix;
Dissipe le sommeil d'une âme languissante
Qui la conduit à l'oubli de Tes lois!*

Pour on us the fire of your powerful grace,
That all hell may flee at the sound of your voice;
Banish the slumber of a weary soul,
That brings forgetfulness of your laws!

*Ô Christ! sois favorable à ce peuple fidèle,
Pour Te bénir maintenant rassemblé;
Reçois les chants qu'il offre à Ta gloire immortelle,
Et de Tes dons qu'il retourne comblé.*

O Christ, look with favor
upon your faithful people
Now gathered here to praise you;
Receive their hymns
offered to your immortal glory;
May they go forth filled with your gifts.

INTROITUS

<i>Requiem æternam dona eis Domine: et lux perpetua luceat eis. Ps. Te decet hymnus Deus in Sion, et tibi reddetur votum in Jerusalem: exaudi orationem meam ad te omnis caro veniet. Requiem æternam dona eis Domine: et lux perpetua luceat eis.</i>	Eternal rest grant them, O Lord: and let perpetual light shine upon them. <i>Ps.</i> A hymn becometh thee, O God, in Sion, and unto thee shall the vow be paid: hear my prayer, unto thee shall all flesh come. Eternal rest grant them, O Lord: and let perpetual light shine upon them.
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KYRIE

Kyrie eleison. Christe eleison. Kyrie eleison.

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

THE SALVATION AND COLLECT

The Lord be with you. **And with thy spirit.**
Let us pray. O God, the Creator and Redeemer of all the faithful: grant unto the souls of thy servants and handmaids the remission of all their sins; that through devout supplications they may obtain the pardon they have always desired. Who with God the Father, in the unity of the Holy Spirit, livest and reignest God, world without end. **Amen.**

The assembly may be seated.

WORD

THE EPISTLE I Corinthians 15: 51-57
Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: “Death is swallowed up in victory.” “O death, where is thy victory? O death, where is thy sting?” The sting of death is sin, and the power of sin is the law. But thanks be unto God, who gives us the victory through our Lord Jesus Christ. Thanks be to God.

The assembly rises in body or spirit to greet the Gospel.

THE GOSPEL ACCORDING TO JOHN John 5:25-29
Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself, and has given him authority to execute judgment, because he is the Son of man. Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment. Praise be to thee, O Christ.

The assembly kneels or sits as is comfortable for the recitation of the parish necrology.

THE ABSOLUTION
LIBERA ME

Zachary Yeager, baritone

Libera me, Domine, de morte æterna, in die illa tremenda: Quando cæli movendi sunt et terra: Dum veneris judicare sæculum per ignem. Tremens factus sum ego, et timeo, dum discussio venerit atque ventura ira. Quando cæli movendi sunt et terra. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde. Dum veneris judicare sæculum per ignem. Requiem æternam dona eis, Domine: et lux perpetua luceat eis. Libera me, Domine, de morte æterna, in die illa tremenda: Quando cæli movendi sunt et terra: Dum veneris judicare sæculum per ignem.
Deliver me, O Lord, from eternal death, on that dreadful day: When the heavens and the earth shall be shaken: When thou comest to judge the world by fire. I am made afraid, and I fear, when the confusion shall come, and the wrath to come. When the heavens and the earth shall be shaken. That day, a day of wrath, of calamity, and of misery, a great and bitter day. When thou comest to judge the world by fire. Eternal rest grant them, O Lord: and let perpetual light shine upon them. Deliver me, O Lord, from eternal death, on that dreadful day: When the heavens and the earth shall be shaken: When thou comest to judge the world by fire.

THE CIRCUMAMBULATION

The pastor circumambulates the catafalque, representative of all our beloved dead, first with holy water and then with incense. As he walks, he prays, including the Lord’s Prayer. As he concludes, he and the assembly join together in prayer:

...and lead us not into temptation, **but deliver us from evil.**
From the gates of hell, **deliver their souls, O Lord.**
May they rest in peace. **Amen.**
O Lord, hear my prayer; **and let my cry come unto thee.**
The Lord be with you. **And with thy spirit.**

Let us pray. Absolve, O Lord we pray thee, the souls of thy servants from every bond of sin, that though they be dead unto the world, yet they may live unto thee: and that whatsoever sins they may have committed through the frailty of the flesh in their earthly conversation may be done away by the pardon of thy most merciful lovingkindness. Through Christ our Lord. **Amen.**

SENDING

The assembly rises in body or spirit.

DISMISSAL

May they rest in peace.
Amen.

THE LAST GOSPEL

The Lord be with you.
And with thy spirit.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Praise be to thee, O Christ.

THE NECROLOGY

MEAL

THE OFFERTORY

Shane Dexter, tenor

<i>Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de poenis inferni et de profundo lacu: libera eas, libera de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum. Sed signifer sanctus Michael, rapræsentet eas in lucem sanctam: quam olim Abrahæ promisisti et semini ejus. V. Hostias, et preces tibi, Domine laudis offerimus, tu suscipe pro animabus illis, quarum hodie memoriam facimus; fac eas, Domine, de morte transire ad vitam. Quam olim Abrahæe promisisti et semini ejus.</i>	Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the punishments of hell and from the deep pit: deliver them, deliver them from the lion's mouth, lest Tartarus swallow them up, lest they fall into darkness. But may the holy standard-bearer Michael present them to the holy light: which you once promised to Abraham and to his seed. V. We offer you, O Lord, sacrifices and prayers of praise; receive them for those souls, of whom we commemorate this day; make them, O Lord, pass from death to life. As you once promised to Abraham and to his seed.
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The assembly rises in body or spirit.

THE GREAT THANKSGIVING
SURSUM CORDA

The Lord be with you. And al - so with you.

Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

THE PROPER PREFACE

It is indeed right, our duty, and our joy that we should at all times and in all places offer thanks and praise to you, Holy Father, through Christ our Lord. For even though by our own fault we perish, yet by your compassion and your grace, when seized by death according to our sins, we are redeemed through Christ's great victory, and with him called back into life. And so, with all the choirs of angels, with the church on earth and the host of heaven, we praise you name and join their unending hymn:

SANCTUS

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth: pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Holy, Holy, Holy, Lord God of hosts: heaven and earth are full of your glory. Hosanna in the highest.

PIE JESU

Emma Chaffee, soprano

Pie Jesu Domine, dona eis requiem, sempiternam requiem. Pious Lord Jesus, grant them rest, eternal rest.

EUCCHARISTIC PRAYER

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

*For in the night in which he was betrayed,
he took bread; and when he had given thanks,
he brake it, and gave it to his disciples, saying,
"Take, eat, this is my Body, which is given for you.
Do this in remembrance of me."*

*Likewise, after supper, he took the cup;
and when he had given thanks,
he gave it to them, saying,*

Death Be Never Last

1 We walk in light of count - less fac - es
2 When sor - row's heav - y hand has weight - ed
3 When joy re - turns with laugh - ter sing - ing

bright as beams of ris - ing sun, cer - tain as the
loss a - gainst the great - er gain, pin - ning down that
thanks to God for life's sweet song, let us fol - low

morn - ing chas - es night in end - less a - ges' run.
grief sore fat - ed lad - en on the bed of pain.
af - ter bring - ing thanks to God for those now gone.

Refrain

Turn - ing eyes now to their shin - ing mem - 'ry, to their faith - ful past,
saints be now the truth di - vin - ing: death be now but nev - er last.

Text: Ray Makeever, b. 1943
Music: DEATH BE NEVER LAST, Ray Makeever
Text and music © 1993 Ray Makeever, admin. Augsburg Fortress

After all who so wish have communed and the Table has been cleared, the Pastor continues:

PRAYER

The Lord be with you. **And with thy spirit.**
We beseech thee, O Lord: that the prayer of thy suppliant people may benefit the souls of thy departed servants and handmaidens: that thou wouldst both deliver them from all their sins, and make them partakers of thy redemption. Who with God the Father in the unity of the Holy Ghost, livest and reignest God, world without end.
Amen.

In Our Day of Thanksgiving

1 In our day of thanks-giv - ing one psalm let us of - fer
2 In the morn - ing of life, and at noon, and at eve - ning,
3 These stones that have ech - oed their prais - es are ho - ly,
4 Sing praise, then, and thanks that God's love here has found them

for the saints who be - fore us re - ceived the re - ward;
they were gath - ered to heav'n from our wor - ship be - low;
and dear is the ground where their feet have once trod;
whose jour - ney is end - ed, whose per - ils are past;

when the shad - ow of death fell up - on them, we sor - rowed,
but not till God's love, at the font and the al - tar,
yet here they con - fessed they were strang - ers and pil - grims,
they be - lieved in the light; and its glo - ry is round them,

but now we re - joice that they rest in the Lord.
had clothed them with grace for the way they should go.
and still they were seek - ing the cit - y of God.
where the clouds of earth's sor - row are lift - ed at last.

*"Drink ye all of this;
for this is my Blood of the New Testament,
which is shed for you, and for many, for the remission of sins.
Do this, as oft as ye shall drink it,
in remembrance of me."*

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.
Amen.

PATER NOSTER

INVITATION

Behold the Lamb of God, behold him that taketh away the sins of the world.
**Lord, I am not worthy
that thou shouldst come under my roof;
but speak thou the word only
and my soul shall be healed.**

THE COMMUNION

This is Christ's Table and the Risen Christ is, himself, present whenever we feast together. You are welcome to the feast! Please come forward beginning on the pulpit side. You may receive the bread in your open palm and proceed to the chalice bearer to intinct (dip) the bread into the chalice. Please return to your seat by the side aisle. When the ministers rearrange themselves, the same pattern will be followed on the organ side.

AGNUS DEI

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

Lamb of God, who takes away the sins of the world, grant them rest. Lamb of God, who takes away the sins of the world, grant them rest. Lamb of God, who takes away the sins of the world, grant them eternal rest.

O SACRUM CONVIVIVM

O. Messiaen

O sacrum convivium! in quo Christus sumitur: recolitur memoria passionis eius: mens impletur gratia: et futurae gloriae nobis pignus datur. Alleluia.

How holy this feast in which Christ is our food; his passion is recalled; grace fills our hearts; and we receive a pledge of the glory to come. Alleluia.

