



After the bells ring, the people stand while the ministers enter, then all kneel for silent prayer.

Collect of the Day

Blessed be our God.

For ever and ever. Amen.

Let us pray. Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

Introit et Kyrie

**Requiem æternam dona eis, Domine,
et lux perpetua luceat eis.**

**Te decet hymnus, Deus, in Sion,
et tibi reddetur votum
in Ierusalem.**

**Exaudi orationem meam,
ad te omnis caro veniet.**

Kyrie eleison.

Christe eleison.

Kyrie eleison.

REQUIEM, OP. 48, GABRIEL FAURÉ

*Rest eternal grant them, Lord,
and may light perpetual shine on them,
A hymn becomes You, God, in Zion,
and to you may be paid a vow
in Jerusalem.*

*Hear my prayer,
to You all flesh shall come.*

*Lord have mercy.
Christ have mercy.
Lord have mercy.*

The Lesson | Isaiah 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made

us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord.

Thanks be to God.

Offertoire SOLOIST: ANDREW RYKER

**O Domine Iesu Christe, Rex gloriæ,
libera animas defunctorum
de pœnis inferni
et de profundo lacu,
de ore leonis,
ne absorbeat tartarus
ne cadant in obscurum.**

**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 Abrahæ promisisti
et semini eius. Amen.**

REQUIEM, OP. 48, GABRIEL FAURÉ

*O Lord Jesus Christ, King of glory,
deliver the souls of the departed
from the punishment of hell
and from the deep pit,
from the mouth of the lion,
nor may they be absorbed by hell,
nor may they fall into darkness.*

*Sacrifice and prayer to You, Lord,
in praise we offer:
receive for those souls
whom today we commemorate.
Allow them, Lord,
to pass from death to life,
which once to Abraham You promised
and to his seed. Amen.*

Psalm 22:1–21 *said in unison*

**My God, my God, why have you forsaken me?
and are so far from my cry
and from the words of my distress?
O my God, I cry in the daytime, but you do not answer;
by night as well, but I find no rest.
Yet you are the Holy One,
enthroned upon the praises of Israel.
Our forefathers put their trust in you;
they trusted, and you delivered them.
They cried out to you and were delivered;
they trusted in you and were not put to shame.
But as for me, I am a worm and no man,
scorned by all and despised by the people.
All who see me laugh me to scorn;
they curl their lips and wag their heads, saying,
"He trusted in the Lord; let him deliver him;
let him rescue him, if he delights in him."
Yet you are he who took me out of the womb,
and kept me safe upon my mother's breast.
I have been entrusted to you ever since I was born;
you were my God when I was still in my mother's womb.
Be not far from me, for trouble is near,
and there is none to help.
Many young bulls encircle me;
strong bulls of Bashan surround me.
They open wide their jaws at me,
like a ravening and a roaring lion.
I am poured out like water;
all my bones are out of joint;
my heart within my breast is melting wax.
My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my mouth;
and you have laid me in the dust of the grave.
Packs of dogs close me in,
and gangs of evildoers circle around me;
they pierce my hands and my feet;
I can count all my bones.
They stare and gloat over me;
they divide my garments among them;
they cast lots for my clothing.**

**Be not far away, O Lord;
you are my strength; hasten to help me.
Save me from the sword,
my life from the power of the dog.
Save me from the lion's mouth,
my wretched body from the horns of wild bulls.
I will declare your Name to my brethren;
in the midst of the congregation I will praise you.**

Second Lesson | Hebrews 4:14-16; 5:7-9

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

The Word of the Lord.

Thanks be to God.

Sanctus

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

REQUIEM, OP. 48, GABRIEL FAURÉ

*Holy, holy, holy,
Lord God of hosts.
Full are the heavens and the earth
of your glory.
Hosanna in the highest*

The Passion Gospel | John 18:1—19:42

The people remain seated for the first part of the Passion.

Narrator: The Passion of our Lord Jesus Christ according to John.
Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the

chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,

Jesus: Whom are you looking for?

Narrator: They answered,

People: **Jesus of Nazareth.**

Narrator: Jesus replied,

Jesus: I am he.

Narrator: Judas, who betrayed him, was standing with them. When Jesus said to them,

Jesus: I am he.

Narrator: they stepped back and fell to the ground. Again he asked them,

Jesus: Whom are you looking for?

Narrator: And they said,

People: **Jesus of Nazareth.**

Narrator: Jesus answered,

Jesus: I told you that I am he. So if you are looking for me, let these men go.

Narrator: This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

Jesus: Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?

Narrator: So the soldiers, their officer, and the temple police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."

Narrator: Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves.

Peter also was standing with them and warming himself. Then the high priest questioned Jesus: about his disciples and about his teaching. Jesus answered,

Jesus: I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jewish people come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.

Narrator: When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered,

Jesus: If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?

Narrator: Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing and warming himself. They asked him,

People: **You are not also one of his disciples, are you?**

Narrator: He denied it and said, "I am not."

Narrator: One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?"

Narrator: Again Peter denied it, and at that moment the cock crowed.

Narrator: Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said,

Pilate: What accusation do you bring against this man?

Narrator: They answered,

People: **If this man were not a criminal, we would not have handed him over to you.**

Narrator: Pilate said to them,

Pilate: Take him yourselves and judge him according to your law.

Narrator: The temple authorities replied,

People: **We are not permitted to put anyone to death.**

Narrator: (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him,

Pilate: Are you the King of the Jews?

Narrator: Jesus answered,

Jesus: Do you ask this on your own, or did others tell you about me?

Narrator: Pilate replied,

Pilate: I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?

Narrator: Jesus answered,

Jesus: My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the temple authorities. But as it is, my kingdom is not from here.

Narrator: Pilate asked him,

Pilate: So you are a king?

Narrator: Jesus answered,

Jesus: You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.

Narrator: Pilate asked him,

Pilate: What is truth?

Narrator: After he had said this, he went out to the crowd again and told them,

Pilate: I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?

Narrator: They shouted in reply,

People: **Not this man, but Barabbas!**

Narrator: Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying,

People: **Hail, King of the Jews!**

Narrator: and striking him on the face. Pilate went out again and said to them,

Pilate: Look, I am bringing him out to you to let you know that I find no case against him.

Narrator: So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them,

Pilate: Here is the man!

Narrator: When the chief priests and the temple police saw him, they shouted,
People: **Crucify him! Crucify him!**
Narrator: Pilate said to them,
Pilate: Take him yourselves and crucify him; I find no case against him.
Narrator: The crowd answered him,
People: **We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**
Narrator: Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus,
Pilate: Where are you from?
Narrator: But Jesus gave him no answer. Pilate therefore said to him,
Pilate: Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?
Narrator: Jesus answered him,
Jesus: You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.
Narrator: From then on Pilate tried to release him, but the crowd cried out,
People: **If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.**
Narrator: When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the crowd,
Pilate: Here is your King!
Narrator: They cried out,
People: **Away with him! Away with him! Crucify him!**
Narrator: Pilate asked them,
Pilate: Shall I crucify your King?
Narrator: The chief priests answered,
People: **We have no king but the emperor.**
Narrator: Then he handed him over to them to be crucified.

All stand

Narrator: So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Judean read this inscription, because the place where Jesus was crucified was near the city and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the temple said to Pilate,

People: **Do not write, 'The King of the Jews,' but 'This man said, I am the King of the Jews.'**

Narrator: Pilate answered,

Pilate: What I have written I have written.

Narrator: When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another,

People: **Let us not tear it, but cast lots for it to see who will get it.**

Narrator: This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,

Jesus: Woman, here is your son.

Narrator: Then he said to the disciple,

Jesus: Here is your mother.

Narrator: And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture),

Jesus: I am thirsty.

Narrator: A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,

Jesus: It is finished.

Narrator: Then he bowed his head and gave up his spirit.

Silence is kept. The people kneel or are seated.

Pie Iesu

SOLOIST: ALEXIS LUNDY

REQUIEM, OP. 48, GABRIEL FAURÉ

**Pie Iesu Domine,
dona eis requiem;
dona eis sempiternam requiem**

*Blessed Lord Jesus,
grant them rest;
grant them everlasting rest.*

Narrator: Since it was the day of Preparation, the temple authorities did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the temple authorities, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Silence is kept.

The Sermon | The Rev. Ruth Pattison ASSOCIATE RECTOR

Agnus Dei

REQUIEM, OP. 48, GABRIEL FAURÉ

**Agnus Dei,
qui tollis peccata mundi,
dona eis requiem sempiterna requiem,
Lux æterna luceat eis, Domine,
um sanctis tuis in æternam,
quia pius es.
Requiem æternam dona eis, Domine,
et lux perpetua luceat eis.**

*Lamb of God,
who takes away the sins of the world
grant them everlasting rest.
Light eternal – may it shine on them, Lord,
with your saints in eternity,
You who are merciful.
Rest eternal grant them, Lord,
and light perpetual-may it shine on them.*

The people stand as able.

The Solemn Collects

Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

The people kneel.

Let us pray for the holy Catholic Church of Christ throughout the world;

For its unity in witness and service

For all bishops and other ministers

and the people whom they serve

For Michael and Rob, our Bishops, and all the people of this diocese

For all Christians in this community

For Henry James Bates, River Joseph Justman, Bennett Paulraj Swartz,
and Theodore Sumithran Swartz, to be baptized tomorrow evening.

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

Silence

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. **Amen.**

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For the President of the United States

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

Silence.

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind;
For the hungry and the homeless, the destitute and the oppressed
For the sick, the wounded, and the crippled
For those in loneliness, fear, and anguish
For those who face temptation, doubt, and despair
For the sorrowful and bereaved
For prisoners and captives, and those in mortal danger

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Silence.

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Let us pray for all who have not received the Gospel of Christ;
For those who have never heard the word of salvation
For those who have lost their faith
For those hardened by sin or indifference
For the contemptuous and the scornful
For those who are enemies of the cross of Christ and persecutors of his disciples
For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

Silence

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their

perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

The Lord's Prayer

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Libera Me SOLOIST: ANDREW RYKER

**Libera me, Domine, de morte æterna
in die illa tremenda
quando cœli movendi sunt
et terra,
dum veneris iudicare
sæculum per ignem.**

**Tremens factus sum ego et timeo,
dum discussio venerit,
atque ventura ira.**

**Dies illa, dies iræ,
calamitatis et miseriæ,
dies illa, dies magna
et amara valde.**

**Requiem æternam dona eis, Domine,
et lux perpetua luceat eis.**

REQUIEM, OP. 48, GABRIEL FAURÉ

*Deliver me, Lord, from death eternal
in that terrible day,
when the heavens shall be moved
and the earth,
when You shall come to judge
the world by fire.*

*With trembling I am seized and with fear,
until the trial to come,
also the coming wrath.*

*That day, day of wrath,
calamity and misery,
that day, great day
and exceedingly bitter.*

*Rest eternal grant them, Lord,
and light perpetual—may it shine on them.*

In Paradisum

**In paradisum deducant angeli;
in tuo adventu
suscipant te martyres
et perducant te in civitatem sanctam
Ierusalem.**

**Chorus angelorum te suscipiat,
et cum Lazaro, quondam paupere,
æternam habeas requiem.**

REQUIEM, OP. 48, GABRIEL FAURÉ

*To paradise may the angels lead you;
at your coming
may the martyrs receive you
and bring you to the holy city,
Jerusalem.*

*May the angel chorus receive you
and with Lazarus, once a pauper,
eternally may you have rest.*

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit you live and reign, one God, now and for ever. **Amen.**

All leave the Nave in silence.

Good Friday is a day of great solemnity. Many churches will incorporate a setting of a Requiem as a way to recall the death and burial of Jesus Christ. Today, the Choir of Holy Innocents is singing from "Requiem in D Minor, Op. 48" a musical composition by Gabriel Fauré.

Begun in 1877 and largely composed in the late 1880s, the work was not completed until 1900. Unusually gentle for a requiem mass, the work is often reminiscent of the composer's best-known work, the restful and graceful Pavane of 1887. Fauré himself described his Requiem as "a lullaby of death," in part inspired by the death of his parents in the 1880s.

Resident in Paris from the age of nine, and occasional organist at some of the city's most prestigious churches, including St. Sulpice and the Madeleine, Fauré composed a large number of sacred works for chorus and orchestra. Grandest of these is his Requiem. Postdating his countryman Berlioz's by more than sixty years, it is, nonetheless, a more conservative work with none of the high drama that Berlioz had provided. Even Mozart's Requiem in D Minor from 1791 has a larger quantity of fire and brimstone than Fauré's, as the latter's is almost entirely gentle in spirit. To achieve that mood, the Frenchman altered the text as he saw fit, omitting most of the usual Dies irae and including In Paradisum as a closing movement. The first performance of the piece, with five movements completed, was held at a funeral at the Madeleine in 1888. Its seven-movement version debuted in 1893, and Fauré revised the orchestration and prepared it for publication between 1898 and 1900. The various manuscripts are housed at the Bibliothèque National in Paris.

Scored for pairs of woodwinds and brass, timpani, organ, strings, and harp, Fauré's Requiem also has soprano and baritone soloists with a full chorus. Its opening Introit et Kyrie is at first mysterious of mood,

though with occasional startling changes of dynamics. No startling moments are to be found in the subsequent Offertoire, a movement of rapturous beauty. Opening pages of the movement have the chorus in thoroughly peaceful mood, and even when the baritone solo joins for the Hostia portion, gentle reverence continues to be the focus.

The third movement Sanctus continues in this calm demeanor until the chorus reaches the phrase Hosanna in excelsis, for which, suitably, Fauré has chosen to use rich brass textures. The fourth movement Pie Jesu, dealing with a prayer to Christ for rest, is a suitably restful as one might wish, with solo soprano in mid-range accompanied mostly by organ. Strings and woodwinds have their place in transitions between verses, but stay quite out of the way of the singer.

Next comes the Agnus Dei (Lamb of God), treating the chorus in sweet fashion with occasional richer passages, but none in assertive vein. In the following Libera me, it is the baritone soloist who pleads for deliverance and the chorus quaking in fear; here one finds the boldest music in the entire work, in the Libera me, with strong brass statements and anxious vocal phrases. The movement closes with a restatement of the opening plea.

For the finale of his Requiem, Fauré opted for a most peaceable vision of paradise, with sopranos of the chorus—and, in place, the soprano soloist alone—set at first against a high, repeating, three-note pattern from the organ. Only later, on the word "Jerusalem," do the male singers join in, and the closing lines of the movement bring Fauré's Requiem to the most serene of conclusions. The composer himself once observed in a letter to a friend that he viewed death "as a happy deliverance, an aspiration to happiness above rather than as a painful experience." The music he created is the very embodiment of that philosophy.

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Violin

Jessica Stinson

Viola

Josiah Coe

Yinzi Kong, Principal 1

Shadwa Moussad

Lana Teko-Ahatefou

Joli Wu, Principal 2

Cello

Alana Bennett-Garcia

Barney Culver, Principal 2

Sarah Kapps

Charae Krueger, Principal 1

Bass

Adam Bernstein

Emory Clements, Principal

Harp

Julie Koenig

Timpani

Lisa Morris

Organ

Nicole Marane

Connect

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JENNY PITTMAN CANTRELL Junior Warden
CAMMIE IVIES Secretary
DOUG PETERSON Treasurer
WES FRANCE Assistant Treasurer
MARC HOWARD Chancellor

Members

JOHN RASH	JOHN CUMMINGS
KARLA SMITH	ANNA MARIE FULBRIGHT
MARY KATHERINE WILLIS	GREG EUSTON
RICK OTNESS	MICHELLE VENTULETT
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