



Foreword to An African American Requiem

This revolutionary piece is truly an intersection of art and current culture.

Damien Geter has masterfully curated this renaissance on a canvas of our consciousness and our necessary call to duty. This Requiem is as it should be: sombering and bold. A Thank You is in order, from me and from you, for his courage and vision, and for the hope it instills in our community. The work is a most salient reminder of our struggle, of where it began, how far we have come and the promise that rests in where we are headed.

Hostility and strife prevail, a seeming disregard for life and a conjuring of the pain of past atrocities. Devaluation of Black lives. This continued denigration of our culture, of Black men and women, and sometimes of Black children, must stop. The communal impact of generational and systemic discrimination over time is loss of confidence and a diminished willpower. That is the unfortunate truth. This Requiem defies that truth. It beckons from our souls a sense of fresh optimism, so listen for it between the notes. Let that resonance overcome. Damien Geter presents a powerful and eclectic arrangement that reassures us of the courage of the likes of Ida B. Wells. He shines a light on the truth that is the revolution of each movement. History bears witness to Beethoven's monumental influence on symphony; the impact of emotions on classical music, and this Requiem illuminates the fire on that torch; it heightens all of ours.

Where others had stood up and spoken out, today this composer with unmatched creative genius has made his mark by gifting the world with a remarkable musical transcription. A war song. An anthem. Through moments of deep reflection you'll come to appreciate that this Requiem is no dirge. It is a sacred call. Every chord striking a memory of all of the souls of our dearly departed from whom life was unjustly taken. A reckoning of love and hope. This work will revolutionize our path to activism. It is pacesetting classical music. Other greats have left their mark, and I am certain so will this maestro.

James Baldwin said it best, "you write to change the world..." Damien Geter was born to write this masterpiece, and it will change how we show up in the world.

— A. Mimi Sei



An African American Requiem

Libretto

SUNG TEXT:

Introit

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

Kyrie

Lord have mercy, Christ have mercy.

Recitative

We are living in communities
that are like war zones.¹

Dies Irae

Dies iræ, dies illa,
Solvat sæclum in favilla:
Teste David cum Sibylla.

Quantus tremor est futurus,
Quando iudex est venturus,
Cuncta stricte discussurus!

I Can't Breathe

I can't breathe.²

Tuba Mirum

Tuba, mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

Mors stupebit

Mors stupebit, et natura,
Cum resurget creatura,
Judicanti responsura.

TRANSLATION:

*Eternal rest give unto them, O Lord,
and let perpetual light shine upon them.
A hymn, O God, becometh Thee in Zion;
and a vow shall be paid to Thee in Jerusalem:
hear my prayer;
all flesh shall come to Thee.
Eternal rest give unto them, O Lord,
and let perpetual light shine upon them.*

*The day of wrath, that day
will dissolve the world in ashes,
David being witness along with the Sibyl.*

*How great will be the quaking,
When the Judge will come,
Investigating everything strictly.*

*The trumpet, scattering a wondrous sound through
the sepulchers of the regions,
will summon all before the throne.*

*Death and nature will marvel,
when the creature will rise again,
to respond to the Judge.*

1. By Jamilia Land. 2. By Eric Garner.

AN AFRICAN AMERICAN REQUIEM

Foreword and Libretto Presented in partnership with Resonance Ensemble.



OREGON
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DAVID DANZMAYR, MUSIC DIRECTOR

SUNG TEXT:

There's A Man Goin' Round/Liber Scriptus

There's a man goin' round takin' names.
There's a man goin' round takin' name.
He has taken my father's name,
And he left my heart in vain.
There's a man goin' round takin' names.

There's a man goin' round takin' names.
There's a man goin' round takin' names.
He has taken my mother's name,
And he left my heart in vain.
There's a man goin' round takin' names.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus iudicetur.

Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil inultum remanebit.

There's a man goin' round takin' names.
There's a man goin' round takin' names.
He has taken my brother's name,
And he left my heart in vain.
There's a man goin' round takin' names.

There's a man goin' round takin' names.
There's a man goin' round takin' names.
He has taken my sister's name,
And he left my heart in vain.
There's a man goin' round takin' names.

Quid sum miser

Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix iustus sit securus?

Rex tremendae

Rex tremendae majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

TRANSLATION:

*The written book will be brought forth,
in which all is contained,
from which the world shall be judged.*

*When therefore the Judge will sit,
whatever lies hidden will appear:
nothing will remain unpunished.*

*What then will I, poor wretch [that I am], say?
Which patron will I entreat,
when [even] the just may [only] hardly be sure?*

*King of fearsome majesty,
Who freely savest those that are to be saved,
save me, O font of mercy.*

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SUNG TEXT:

Recordare

Recordare, Jesu pie,
Quod sum causa tuae viae:
Ne me perdas illa die.

I am confused and afraid.³

Quaerens me, sedisti lassus:
Redemisti Crucem passus:
Tantus labor non sit cassus.

I am confused and afraid.³

Iuste Judex ultionis,
Donum fac remissionis
Ante diem rationis.

I am confused and afraid.³

Ingemisco

Do not fret because of evildoers
Or be jealous of those who do injustice.
For they will quickly wither like the grass,
And fade like the green herbs.

He will set the sheep at His right hand,
But the goats at the left.
Then the King will say to those at his right hand,
come you blessed of my Father.
Inherit the kingdom prepared for you
Since the foundation of this world.

For I know the plans that I have for you,
says the Lord. Plans for peace and not for evil.
To give you a future and a hope.

Confutatis

Confutatis maledictis,
Flammis acribus addictis:
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis:
Gere curam mei finis.

3. By Antwon Rose.

TRANSLATION:

*Remember, merciful Jesus,
that I am the cause of Thy way:
lest Thou lose me in that day.*

*Seeking me, though faint and weary,
Thou redeemst me, having suffered the Cross:
let not so much hardship be in vain.*

*Just Judge of vengeance,
make a gift of remission
before the day of reckoning.*

*Once the cursed have been silenced,
sentenced to acrid flames:
Call Thou me with the blessed.*

*Kneeling and bowed I pray,
my heart crushed as ashes:
take care of my end.*

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SUNG TEXT:

Lacrimosa

Lacrimosa dies illa,
Qua resurget ex favilla
Judicandus homo reus:
Huic ergo parce, Deus.

Pie Jesu Domine,
Dona eis requiem. Amen.

Offertory

*Domine Jesu Christe, Rex gloriae,
libera animas omnium fidelium defunctorum
de pœnis inferni et de profundo lacu:
libera eas de ore leonis,
ne absorbeat eas tartarus,
ne cadant in obscurum:
sed signifer sanctus Michael
repræsentet eas in lucem sanctam:
Quam olim Abrahamæ promisisti,
et semini eius.*

*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 Abrahamæ promisisti,
et semini eius.*

Sanctus (Kum Ba Yah)

Kum ba ya my Lord, kum ba ya.
Somebody's prayin' Lord, kum ba yah.
Somebody's singin' Lord, kum ba yah.
For the sun that rises in the sky,
For the rhythm of the falling rain,
For all life great or small,
For all that's true, For all you do.
Hear me singin' Lord, kum ba yah.
Kum ba ya my Lord, kum ba ya.
Somebody needs you Lord, kum ba ya,
Oh Lord, kum ba ya.

TRANSLATION:

*Tearful will be that day,
on which from the flowing embers will arise
the guilty man who is to be judged.
Then spare him, O God.*

*Merciful Lord Jesus,
Grant them rest. Amen.*

*O Lord Jesus Christ, King of glory,
deliver the souls of all the faithful departed
from the pains of hell and from the bottomless pit:
deliver them from the lion's mouth,
that hell swallow them not up,
that they fall not into darkness,
but let the standard-bearer holy Michael
lead them into that holy light:
Which Thou didst promise of old to Abraham
and to his seed.*

*We offer to Thee, O Lord,
sacrifices and prayers:
do Thou receive them in behalf of those souls
of whom we make memorial this day.
Grant them, O Lord, to pass from death to that
life, Which Thou didst promise of old to
Abraham and to his seed.*

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SUNG TEXT:

Agnus Dei

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

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

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

Lux aeterna

Lux aeterna luceat eis, Domine:

Cum Sanctis tuis in aeternum:

quia pius es.

Requiem aeternam dona eis, Domine:

et lux perpetua luceat eis.

Cum Sanctis tuis in aeternum:

quia pius es.

Libera Me

Libera me, Domine, de morte aeterna, in die
illa tremenda:

Quando caeli movendi sunt et terra:

Dum veneris iudicare saeculum per ignem.

Tremens factus sum ego, et timeo,

dum discussio venerit, at que ventura ira.

Quando caeli movendi sunt et terra.

Dies illa, dies irae, calamitatis et miseriae,

dies magna et amara valde.

Dum veneris iudicare saeculum per ignem.

Requiem aeternam dona eis,

Domine: et lux perpetua

luceat eis.

(Libera Me) Lynching is Color-Line Murder⁴

The lynching record for a quarter of a century merits the thoughtful study of the American people. It presents three salient facts:

First, lynching is color-line murder.

Second, crimes against women is the excuse, not the cause. Third, it is a national crime and requires a national remedy.

4. By Ida B. Wells (Edited).

TRANSLATION:

Lamb of God, Who takest away the sins of the world, grant them rest.

Lamb of God, Who takest away the sins of the world, grant them rest.

Lamb of God, Who takest away the sins of the world, grant them eternal rest.

May light eternal shine upon them, O Lord, with Thy Saints for evermore: for Thou art gracious.

Eternal rest give to them, O Lord, and let perpetual light shine upon them: With Thy Saints for evermore, for Thou art gracious.

Deliver me, O Lord, from death eternal in that awful day.

When the heavens and the earth shall be moved: When Thou shalt come to judge the world by fire. Dread and trembling have laid hold on me, and I fear exceedingly because of the judgment and of the wrath to come.

When the heavens and the earth shall be moved. O that day, that day of wrath, of sore distress and of all wretchedness, that great day and exceeding bitter. When Thou shalt come to judge the world by fire. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

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SUNG TEXT:

(Liberia Me) (cont'd)

The lynching record for a quarter of a century merits the thoughtful study of the American people. It presents three salient facts:

First, lynching is color-line murder.

Second, crimes against women is the excuse, not the cause. Third, it is a national crime and requires a national remedy.

Proof that lynching follows the color line is to be found in the statistics which have been kept for the past 25 years.

This was wholly political, its purpose being to suppress the colored vote by intimidation and murder... the purpose was accomplished, and the Black vote was suppressed. But mob murder continued.

From 1882, in which year 52 were lynched, down to the present, lynching has been along the color line. Mob murder increased yearly until in 1892; more than 200 victims were lynched and statistics show that 3,284 men, women and children have been put to death in this quarter of a century. Twenty-eight human beings burned at the stake, one of them a woman and two of them children, the awful indictment against American civilization – the gruesome tribute which the nation pays to the color line.

Why is mob murder permitted by a Christian nation? What is the cause of this awful slaughter? This question is answered almost daily – always the same shameless falsehood that “Negroes are lynched to protect womanhood”.

This is the never-varying answer of lynchers and their apologists. All know that it is untrue. The cowardly lyncher revels in murder, then seeks to shield himself from public execration by claiming devotion to woman. But truth is mighty and the lynching record discloses the hypocrisy of the lyncher as well as his crime.

The Springfield, Illinois, mob rioted for two days, the militia of the entire state was called out, two men were lynched, hundreds of people driven from their homes, all because a white woman said a Negro assaulted her. A mad mob went to the jail, tried to lynch the victim of her charge and, not being able to find him, proceeded to pillage and burn the town and to lynch two innocent men. Later, after the police had found that the woman’s charge was false, she published a retraction, the indictment was dismissed and the intended victim discharged. But the lynched victims were dead.

As a final and complete refutation of the charge that lynching is occasioned by crimes against women, a partial record of lynchings is cited; 285 persons were lynched for causes as follows:

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SUNG TEXT:

(Libera Me) (cont'd)

Unknown cause, 92; no cause, 10; race prejudice, 49; miscegenation, 7; informing, 12; making threats, 11; keeping saloon, 3; practicing fraud, 5; practicing voodooism, 1; refusing evidence, 2; political causes, 5; disputing, 1; disobeying quarantine regulations, 2; slapping a child, 1; turning state's evidence, 3; protecting a Negro, 1; to prevent giving evidence, 1; knowledge of larceny, 1; writing letter to white woman, 1; asking white woman to marry, 1; jilting girl, 1; having smallpox, 1; concealing criminal, 2; threatening political exposure, 1; self-defense, 6; cruelty, 1; insulting language to woman, 5; quarreling with white man, 2; colonizing Negroes, 1; throwing stones, 1; quarreling, 1; gambling, 1.

Is there a remedy, or will the nation confess that it cannot protect its protectors at home as well as abroad? Various remedies have been suggested to abolish the lynching infamy, but year after year, the butchery of men, women and children continues in spite of plea and protest.

The only certain remedy is an appeal to law. Lawbreakers must be made to know that human life is sacred and that every citizen of this country is first a citizen of the United States and secondly a citizen of the state in which he belongs.

In a multitude of counsel there is wisdom. Upon the grave question presented by the slaughter of innocent men, women and children there should be...law-abiding citizens anxious to punish crime promptly, impartially and by due process of law...

Time was when lynching appeared to be sectional, but now it is national – a blight upon our nation... Let us undertake the work of making the “law of the land” effective and supreme upon every foot of American soil – a shield to the innocent; and to the guilty, punishment swift and sure.

SUNG TEXT:

In Paradisum / Walk Together Children

In paradisum deducant te Angeli:
in tuo adventu suscipiant te Martyres,
et perducant te in civitatem sanctam Ierusalem.
Chorus Angelorum te suscipiat,
et cum Lazaro quondam paupere æternam
habeas requiem.

Walk together children,
Don't you get weary,
There's a great camp meeting in the
Promise Land.

TRANSLATION:

*May the Angels lead thee into paradise:
may the Martyrs receive thee at thy coming,
and lead thee into the holy city of Jerusalem.
May the choir of Angels receive thee,
and mayest thou have eternal rest with Lazarus,
who once was poor.*