

11-20-2015

## Anna Raquet, Senior Piano Recital

Anna Raquet

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### Recommended Citation

Raquet, Anna, "Anna Raquet, Senior Piano Recital" (2015). *Junior and Senior Recitals*. 170.  
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THE CEDARVILLE UNIVERSITY  
DEPARTMENT OF  
MUSIC AND WORSHIP

PRESENTS THE

SENIOR PIANO RECITAL  
OF  
ANNA RAQUET

FRIDAY, NOVEMBER 20, 2015  
7 P.M.

RECITAL HALL  
BOLTHOUSE CENTER FOR MUSIC  
DIXON MINISTRY CENTER

## PROGRAM

- Fugue in g minor*, BWV 578 ..... J. S. Bach  
(1685–1750)  
transcribed by Olga Samaroff  
(1880–1948)
- Makrokosmos I* ..... George Crumb  
6. Night-Spell I (b. 1929)  
11. Dream Images (Love-Death Music)
- Rhapsody in E-flat Major*, Op. 119, No. 4 ..... Johannes Brahms  
(1833–1897)
- Rain Dance* ..... Randall and Nancy Faber  
(b. 1954) (b. 1955)  
Gauge Stebner, student
- Secret Spy Mission* ..... Kevin Olson  
(b. 1971)  
Elizabeth Przybyla, student
- Visions de l'Amen* ..... Olivier Messiaen  
I. Amen de la Création (1908–1992)  
III. Amen de l'agonie de Jésus  
VII. Amen de la Consommation  
Assisted by Anne Morris, piano

Anna is a student of Charles Clevenger.

This recital is presented in partial fulfillment  
of the Bachelor of Music in keyboard pedagogy degree.

*No flash photography, please.  
Please turn off all cell phones.*

## PROGRAM NOTES

### *Fugue in g minor*

In this piece we hear Bach's worldview portrayed through music—the opening notes ring out as God's first words speaking the universe into existence. Though minor, this is joyful music. Every note has a place, every line has a purpose, and every phrase resolves, as befitting the Baroque ideal. What is Bach's view of the world? God is behind it all, ordering and orchestrating. It ends well.

### Night-Spell I

*"And in the nights the heavy earth is falling from all the stars down into loneliness. We are all falling. And yet there is One who holds this falling endlessly gently in his hands."*  
- Rainer Maria Rilke

*"The eternal silence of infinite space terrifies me."* - Blaise Pascal

George Crumb wrote in his own program notes that *Makrokosmos* was inspired by thoughts of "the 'magical properties' of music, the problem of the origin of evil, the 'timelessness' of time, and a sense of the profound ironies of life" and included these writings of Pascal and Rilke. As a modern composer, Crumb uses both piano and pianist in some unusual ways in Night-Spell, and includes a hymn tune and a distant dulcimer melody. His music seems to wonder about the universe. What is out there? What is the place of humanity in infinite space? Do our lives have any direction or goal? According to Crumb's music, they do not.

### *Dream Images (Love-Death Music)*

"Love-Death" is a literary idea of the consummation of lovers' affection in or after their death. For example, Wagner's opera *Tristan und Isolde* tells the story of illicit lovers who are united in death. But what comes to your mind as you listen? A husband grieving after his wife's death? There are joyful memories, but in the end he is left with grief and depression. Is there purpose in our pain? Crumb asks many questions but does not have the answers.

### *Rhapsody in E-flat Major*

This romantic-era music sounds better. Brahms seems to have a more positive outlook on life, even confidence. But it's all a facade. Soon the uncertainty and superstition starts to leak out; the abuse, loneliness, poverty, and heartache of his life keep reappearing every time he tries to push it aside with frivolity. He manages many notes of joy in this piece, but in the end he leaves us with despair. Why can't we be at peace and continually happy? What went wrong? Why is the world always this way?

To find an answer, let's look at the music of Olivier Messiaen, who offers a different perspective than many of his modern fellow composers. It may stretch your ears but give it a try. Messiaen was a devout Christian who experienced real suffering in his life (he even wrote music from within the Nazi German prison camp Stalag VIII A) and has something important to say in answer to the questions we all ask.

### *Amen de la Création*

Let's go back to the beginning. Hear the emptiness of space, the blackness. But rising up from the deep comes a theme, the amen. Amen means "so be it," or "I approve." As God speaks the world into existence He says over and over, "this is good." And creation rises up in joy and wonder to respond. The high set of three chords represents the Trinity eternally existing in heaven, surrounded by the continual praise of the angels who have never ceased to say "holy, holy, holy" before the throne of God. Admittedly, it clashes in our ears. But why would we claim to understand the music of the angels?

### *Amen de l'agonie de Jésus*

Here is the crux of the matter. No matter how great or beautiful things in our lives can be, something always goes wrong. After Adam and Eve turned away from God, the beauty and purity of joy that was at the beginning is forever gone. That relationship with God is lost – enter loneliness, shame, and despair. This time, however, the pain and despair is in Jesus' heart. He is bearing all the shame and sorrow, pain and loneliness of the human race. God the Father is pouring out His righteous wrath on the only One able to live perfectly before God while still subject to the weakness of our human flesh. This is it, right here. All God's anger against sin, against the wrongs we think and do, against the things that make this world a hard place to live– it is all poured out on the head of Jesus Christ. And the heavens are silent. Then–the amen theme? How can this be good? Wonder of wonders, God looks down upon the loving sacrifice of Christ and says, "So be it. It is finished." Out of the most evil thing comes the beginning of the answer for which we have waited. There is hope. There is a Peacemaker between us and God.

### *Amen de la Consommation*

Joy. Peals of joy, soaring heights of joy. There is still clashing and dissonance, but the grief and hurt and tears are passing away. The song of the angels begins to sound more like the song rising up from the earth. Or is it the other way around? Onward, forward, always moving toward the climax. There is a conclusion, a purpose, a glorious end toward which all the problems in this world have always pointed. Heaven and earth are finally one. Man is reconciled to God, and in the light of His face, all that darkened our earthly lives is completely swept away. In the end there is no dissonance.