



THE THIRD SUNDAY OF EASTER 10:00 AM, APRIL 23, 2023

Today is the Third Sunday of Eastertide. The Church celebrates the resurrection with a feast of fifty days. On Fridays in Eastertide special acts of discipline and self-denial commemorating the crucifixion of the Lord are not practiced. “Alleluia” is said or sung repeatedly during our liturgy. The Paschal Candle burns throughout Eastertide. The central Christian belief is that Jesus was crucified and rose from the dead. In our worship this is not a past or an abstract reality. The death and resurrection of Jesus Christ is remembered and made present in our worship and in our common life. “Jesus Christ, yesterday and today, the Beginning and End, Alpha and Omega. His are all times and ages. To him be glory and dominion through all eternity.” “Easter” is the English language name for the Sunday of the Resurrection. In most languages, the given name is some form of the word “Passover.” Easter celebrates the “Passover” of Jesus from death to life.

WELCOME TO CHRIST CHURCH

The Parish of Christ the Redeemer (known as Christ Church) is the Episcopal Church in Pelham, New York. The Episcopal Church is part of the Anglican Communion which is made up of 85 million people in over 165 countries and is the third largest Christian denomination in the world.

Christ Church was founded in 1843 and is the first house of worship in Pelham. This building was consecrated on September 15, 1843, the original church building was expanded in 1910, and the sanctuary was reconstructed in 1968 to allow for the current, more intimate worship space. Our congregation draws primarily from Pelham, New Rochelle, Mount Vernon, and the Bronx, and includes people from diverse denominational and cultural backgrounds. Whether you are new to Christ Church or a long-time member, you are invited to pray in our sacred spaces, join in our services of worship, and take an active role in the life and leadership of the parish. We give thanks and praise to God for your presence with us this morning!

Children of all ages are always welcome in church. A great place for children to see, hear and participate is in the front pews of the church. Also, childcare is available in the Nursery every Sunday during the 10:00 AM Holy Eucharist. Sunday School is offered during the academic year from September until June. Sunday School begins at 10:00 AM each Sunday. After the children’s service and Sunday School activities, the children join the rest of the congregation for the Holy Communion.

If you believe God may be calling you to a new relationship with him through Jesus Christ we want to be of help. Whether you want to receive the Sacrament of Holy Baptism, receive the laying on of hands by the bishop in the sacramental rite of Confirmation, or transfer your membership from another church or denomination, joining Christ Church is easy, just speak to Father Matthew Mead, Deacon Chisara Alimole, or our Administrator, Ms. Marie Main.

The flowers on the Altar are given in loving memory of Joseph Frank DeLillo



ORGAN PRELUDE

Chorale-Preludes on “Erstanden ist der Heil’ge Christ” (“Arisen is the Holy Christ”), BWV 628 and “Erschienen ist der herrliche Tag” (“On earth has dawned this day of days”), BWV 625 *by Johann Sebastian Bach (1685-1750)*

ENTRANCE HYMN (#199)

All stand and sing the hymn as the ministers enter.

1 Come, ye faith - ful, raise the strain of tri - um - phant glad - ness!
2 'Tis the spring of souls to - day: Christ hath burst his pri - son,
3 Now the queen of sea - sons, bright with the day of splen - dor,
4 Nei - ther might the gates of death, nor the tomb's dark por - tal,

God hath brought his Is - ra - el in - to joy from sad - ness:
and from three days' sleep in death as a sun hath ris - en;
with the roy - al feast of feasts, comes its joy to ren - der;
nor the watch - ers, nor the seal hold thee as a mor - tal:

loosed from Pha - raoh's bit - ter yoke Ja - cob's sons and daugh-ters,
all the win - ter of our sins, long and dark, is fly - ing
comes to glad Je - ru - sa - lem, who with true af - fec - tion
but to - day a - midst thine own thou didst stand, be - stow - ing

led them with un - mois - tened foot through the Red Sea wa - ters.
from his light, to whom we give laud and praise un - dy - ing.
wel - comes in un - wear - ied strains Je - sus' re - sur - rec - tion.
that thy peace which ev - er - more pass - eth hu - man know - ing.

Words: John of Damascus (8th cent.); tr. John Mason Neale (1818-1866), alt.

Music: *St. Kevin*, Arthur Seymour Sullivan (1842-1900)

EASTER ACCLAMATION & COLLECT FOR PURITY

All remain standing. (All respond loudly!!!)

Celebrant ✠ Alleluia! Christ is risen!

People The Lord is risen indeed! Alleluia!

Celebrant Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

All Amen.

SONG OF PRAISE (#S-278)

All remain standing and sing the Song of Praise.

1. Glo-ry to God in the high-est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa-ther, we wor-ship you, we give you thanks, we
praise you for your glo - ry. 3. Lord Je - sus Christ,
on - ly Son of the Fa-ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy on us;
5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For
you a - lone are the Ho - ly One, you a - lone are the Lord,
7. you a - lone are the Most High, Je - sus Christ, with the



Music:
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William Mathias (1934-1992)
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COLLECT OF THE DAY

All remain standing.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

O God, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

All **Amen.**

THE FIRST LESSON: ACTS 2:14A,36-41

All are seated. The First Lesson is now read.

Reader A reading from the Acts of the Apostles.

Peter, standing with the eleven, raised his voice and addressed the crowd, “Let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.” Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, “Brothers, what should we do?” Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.” And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” So those who welcomed his

message were baptized, and that day about three thousand persons were added.

The Word of the Lord.

People

Thanks be to God.

PSALM 116: 1-3, 10-17

All remain seated. The Choir sings the Psalm to an Anglican Chant setting by Percy Buck (1871-1947).

- 1 I love the Lord, because he has heard the voice of my supplication, *
because he has inclined his ear to me whenever I called upon him.
- 2 The cords of death entangled me;
the grip of the grave took hold of me; *
I came to grief and sorrow.
- 3 Then I called upon the Name of the Lord: *
“O Lord, I pray you, save my life.”
- 10 How shall I repay the Lord *
for all the good things he has done for me?
- 11 I will lift up the cup of salvation *
and call upon the Name of the Lord.
- 12 I will fulfill my vows to the Lord *
in the presence of all his people.
- 13 Precious in the sight of the Lord *
is the death of his servants.
- 14 O Lord, I am your servant; *
I am your servant and the child of your handmaid;
you have freed me from my bonds.
- 15 I will offer you the sacrifice of thanksgiving *
and call upon the Name of the Lord.
- 16 I will fulfill my vows to the Lord *
in the presence of all his people,
- 17 In the courts of the Lord’s house, *
in the midst of you, O Jerusalem.
Hallelujah!

THE SECOND LESSON: 1 PETER 1:17-23

All are seated. The Epistle is now read.

Reader

A Reading from the First Letter of Peter.

If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God. Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

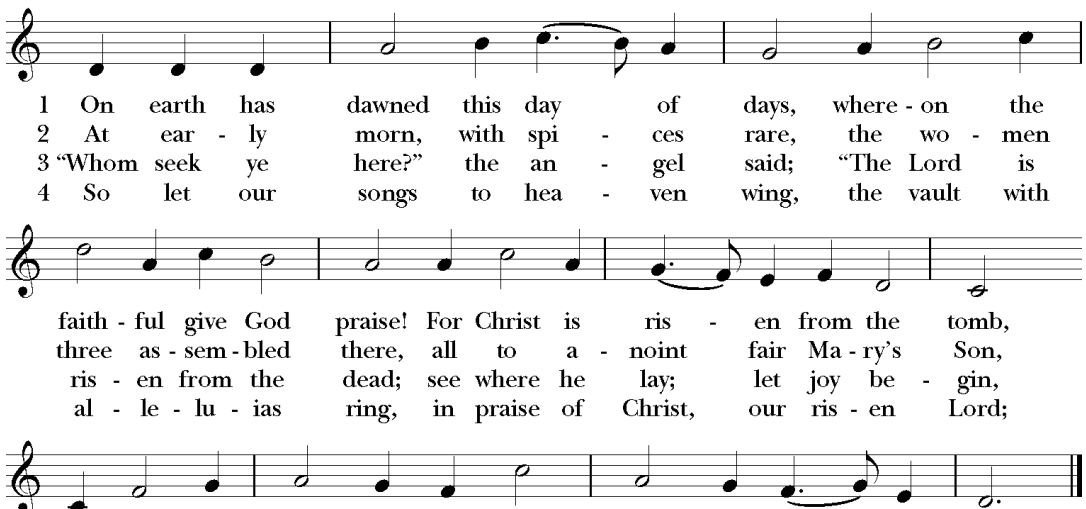
The Word of the Lord.

People

Thanks be to God.

SEQUENCE HYMN (# 201)

All stand and sing the hymn.



1 On earth has dawned this day of days, where on the
2 At ear - ly morn, with spi - ces rare, the wo - men
3 "Whom seek ye here?" the an - gel said; "The Lord is
4 So let our songs to hea - ven wing, the vault with

faith - ful give God praise! For Christ is ris - en from the tomb,
three as - sem - bled there, all to a - noint fair Ma - ry's Son,
ris - en from the dead; see where he lay; let joy be - gin,
al - le - lu - ias ring, in praise of Christ, our ris - en Lord;

and light and joy have con - quered doom. Al - le - lu - ia!
who o - ver death had vic - tory won. Al - le - lu - ia!
the tomb is emp - ty: en - ter in!" Al - le - lu - ia!
new life to all he doth af - ford. Al - le - lu - ia!

Words: Nikolaus Hermann (1480?-1561); tr. Charles Sanford Terry (1864-1936), alt.

Music: *Erschienen ist der herrlich Tag*, melody Nikolaus Hermann (1480?-1561); harm. *Hymnal 1982*

THE HOLY GOSPEL: LUKE 24:13-35

All remain standing for the Gospel.

Deacon ✠ The Holy Gospel of our Lord Jesus Christ according to Luke.

People **Glory to you, Lord Christ.**

Deacon Now on that same day two of Jesus' disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a

prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.” Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

The Gospel of the Lord.

People

Praise to you, Lord Christ.

THE SERMON

All are seated for the sermon by the Rector, Father Matthew Hoxsie Mead

NICENE CREED

All stand and join in saying the Nicene Creed.

Celebrant

We believe in one God,

All

the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.

Through him all things were made.

For us and for our salvation

he came down from heaven:

by the power of the Holy Spirit

he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;
he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE (FORM VI)

All remain standing as the Deacon bids the prayers.

Deacon For all people in their daily life and work;

***People* For our families, friends, and neighbors, and for those who are alone.**

Deacon For this community, the nation, and the world;

***People* For all who work for justice, freedom, and peace.**

Deacon For the just and proper use of your creation;

***People* For the victims of hunger, fear, injustice, and oppression.**

Deacon For all who are in danger, sorrow, or any kind of trouble;

***People* For those who minister to the sick, the friendless, and the needy.**

Deacon For the peace and unity of the Church of God;

***People* For all who proclaim the Gospel, and all who seek the Truth.**

Deacon For Michael our Presiding Bishop, for Andrew, Allen, and Mary our Bishops, Matthew our Bishop Elect, For Matthew our Rector and Chisara our Deacon, and for all bishops and other ministers;

***People* For all who serve God in his Church.**

Deacon For the special needs and concerns of this congregation, especially
(*prayer list*)

Silence is observed and the People may add their own petitions.

Deacon Hear us, Lord;

***People* For your mercy is great.**

Deacon We thank you, Lord, for all the blessings of this life, especially
(*birthday/ anniversaries/ armed services*)

Silence is observed and the People may add their own thanksgivings

Deacon We will exalt you, O God our King;
People **And praise your Name for ever and ever.**

Deacon We pray for all who have died, that they may have a place in your eternal kingdom, especially *(departed)*

Silence is observed and the People may add their own petitions for departed loved ones.

Deacon Lord, let your loving-kindness be upon them;
People **Who put their trust in you.**
The Celebrant adds a concluding prayer after which the people say **Amen.**

THE PEACE

All remain standing.

Celebrant The Peace of the Lord be always with you.

People **And also with you.**

Then the ministers and people greet one another in the name of the Lord.

WELCOME & OFFERTORY SENTENCE



All are seated for a brief welcome and announcements from Father Matthew Mead. The announcements conclude with the following or some other offertory sentence. I appeal to you, brethren, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

OFFERTORY ANTHEM

All are seated as the choir sings Christ the Lord is risen again *by John Rutter (b. 1945).*

During the anthem the gifts of bread and wine are prepared at the altar and an offering is taken.

Christ the Lord is risen again!
Christ hath broken ev'ry chain!
Hark, the angels shout for joy,
Singing evermore on high, *Alleluia!*

He who gave for us his life,
Who for us endured the strife,
Is our Paschal lamb today!
We too sing for joy and say *Alleluia!*

He who bore all pain and loss
Comfortless upon the cross,
Lives in glory now on high,
Pleads for us, and hears our cry. *Alleluia!*
Now he bids us tell abroad
How the lost may be restored,
How the penitent forgiven.
How we too may enter heav'n. *Alleluia!*

Thou, our Paschal Lamb indeed,
Christ, today thy people feed;
Take our sins and guilt away,
That we all may sing for ay, *Alleluia!*

— Michael Weisse (c. 1480-1534),
translated by Catherine Winkworth (1827-1878)

OFFERTORY HYMN (# 417)

All stand and sing the hymn as the offering is brought to the altar.

Antiphon



This is the feast of vic - to - ry for our God.



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!



1	Wor - thy	is	Christ, the	Lamb	who	was	slain,_____	whose
2	Pow - er,		rich - es,	wis - dom,	and		strength,_____	and
3	Sing_____	with	all the	peo - ple	of		God,_____	and
4	Bless - ing,		hon - or,	glo - ry,	and		might be to	
5	For_____	the	Lamb_____		who	was	slain has be -	



1	blood	set us	free_____	to be	peo - ple	of	God.	[Ant.]
2	hon -	or,_____	bless -	ing, and	glo - ry	are	his.	[Ant.]
3	join	in the	hymn of	all cre -	a -		tion.	[Ant.]
4	God	and the	Lamb for	ev - er.	A -		men.	[Ant.]
5	gun	his_____	reign._____	Al - le - lu	-		ia!	[Ant.]

Final Antiphon



This is the feast of vic - to - ry for our God.



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

THE GREAT THANKSGIVING

All remain standing.

The musical notation is arranged in six staves, alternating between a Celebrant and the People. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The Celebrant's parts are on staves 1, 3, and 5, while the People's parts are on staves 2, 4, and 6. The lyrics are: Celebrant: "The Lord be with you." People: "And al - so with you." Celebrant: "Lift up your hearts." People: "We lift them to the Lord." Celebrant: "Let us give thanks to the Lord our God." People: "It is right to give him thanks and praise."

Celebrant The Lord be with you.

People And al - so with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Celebrant It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing

All remain standing and sing "Holy, holy, holy".

Ho - ly, ho - ly,
ho - ly Lord, God of power and might,
heaven and earth are full of your glo - ry. Ho-san-na in the
high - est. Bless - ed is he who
comes in the name of the Lord. Ho-san-na in the high-est.

The musical score is written on five staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is composed of eighth and quarter notes, with some measures containing rests. The lyrics are written below the staves, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

Music:
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William Mathias (1934-1992)
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The people kneel or stand.

Celebrant

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you. This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup,

Celebrant

we praise you and we bless you.

People

We praise you, we bless you,

we give thanks to you,

and we pray to you, Lord our God.

Celebrant

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing

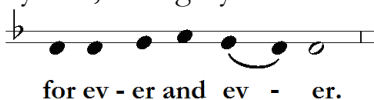
them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

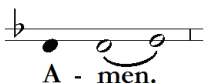
Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. Remember Michael our presiding bishop, Andrew and Allen our bishops and all who minister in your Church. Remember all your people, and those who seek your truth. Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light. And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, martyrs, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit,

Celebrant



People



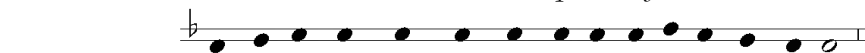
Celebrant
All

And now, as our Savior Christ hath taught us, we are bold to say,
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.

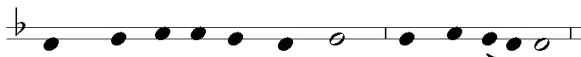
THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated bread. A period of silence is observed.



Celebrant

Al - le - lu - ia. Christ our Pass-ov-er is sac-ri-ficed for us;



People

There-fore let us keep the feast. Al - le - lu - ia.

All sing "O Lamb of God"



Je - sus, Lamb of God: Have mer - cy



on us. Je - sus, bear - er of our sins: Have mer - cy



on us. Je-sus, re-deem-er of the world: Give us your peace.

Music:

William Mathias (1934-1992)

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INVITATION TO HOLY COMMUNION

The Celebrant invites the people to receive the Holy Communion.

Celebrant

The Gifts of God for the people of God. Take them in remembrance
that Christ died for you, and feed on him in your hearts by faith with
thanksgiving.

All baptized persons, including children, are full members of the Body of Christ and are invited to participate in every aspect of the service and receive the Holy Communion. Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ. Persons who do

not wish to receive Holy Communion are also invited to come forward with everyone else to receive a blessing (cross your arms over your chest to indicate that you want a blessing and not Holy Communion).

COMMUNION MOTET

During the ministration of Holy Communion, the choir sings Alleluia. Cognoverit discipuli by William Byrd (c. 1540-1623).

Alleluia. Cognoverunt discipuli Dominum Jesum in fractione panis.
Alleluia. Caro mea vere est cibus, et sanguis meus vere est potus:
qui manducat carnem, et bibit meum sanguinem, in me manet, et ego in eo.
Alleluia.

— Alleluia for the Third Sunday of Easter, *Gradual Romanum*,
Luke 24:35 and John 6:55-56

Alleluia. The disciples knew the Lord Jesus in the breaking of the bread.

Alleluia. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. Alleluia.

— *The English Missal*, Luke 24:35 and John 6:55-56 (RSV)

POSTCOMMUNION PRAYER

The people kneel (as you are able)..

Celebrant Let us pray.

All **Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

EASTERTIDE BLESSING

The people remain kneeling.

Celebrant

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

People

Amen.

PROCESSIONAL HYMN (# 180)

All stand and sing the hymn as the ministers process to the back of the church.

1 He is ris - en, he is ris - en! Tell it out with
2 Come, ye sad and fear - ful - heart - ed, with glad smile and
*3 Come, with high and ho - ly hymn-ing, hail our Lord's tri -
4 He is ris - en, he is ris - en! He hath o - pened

joy - ful voice: he has burst his three days' pris - on;
ra - diant brow! Death's long sha - dows have de - part - ed;
um - phant day; not one dark - some cloud is dim - ming
hea - ven's gate: we are free from sin's dark pris - on,

let the whole wide earth re-joice: death is con- quered,
 Je - sus' woes are o - ver now, and the pas - sion
 yon - der glo - rious morn - ing ray, break - ing o'er the
 ris - en to a ho - lier state; and a bright - er

we are free, Christ has won the vic - to - ry.
 that he bore— sin and pain can vex no more.
 pur - ple east, sym - bol of our Eas - ter feast.
 Eas - ter beam on our long - ing eyes shall stream.

Words: Cecil Frances Alexander (1818-1895), alt.

Music: *Unser Herrscher*, Joachim Neander (1650-1680)

DISMISSAL

Deacon *People*

Let us go forth in the name of Christ. Thanks be to God.

ORGAN VOLUNTARY

If you are staying in your pew for the Organ Voluntary, please be courteous to those who are listening to the music by remaining quiet.

The Rejoicing by Charles Callahan (b. 1951)

ABOUT THE MUSIC

John Rutter (b. 1945) studied music at Clare College, Cambridge, and then served as that college's choral conductor for four years in the late 1970s, securing an international reputation both for the choir and for himself. Rutter's sparkling setting of Catherine Winkworth's translation of Michael Weiße's Easter hymn "Christ the Lord is risen again" is very much in the spirit of his popular Christmas carols, employing alternating unisons between treble voices and lower voices, with an a cappella section and contrasting dynamics to keep its many repetitions fresh. Jaunty rhythms in compound, ever-changing meters, lend a festive medieval air; though one also hears echoes of the 1970s discotheque in the organ accompaniment.

Michael Weiße (c. 1488-1534) began his religious and theological life as a Franciscan monk, but joined the Bohemian Brethren in 1518 after being influenced by the writings of Martin Luther. A theological moderate between the extremes of Zwingli's Protestantism and the counter-reformation of the Roman Catholic Church, Weiße wrote many hymn texts (and melodies) which were sung both in Lutheran churches and by the Bohemian Brethren in their churches, and published in his groundbreaking 1531 *Ein' Neue Gesang-Büchlein* (A new little hymn book). The English educator Catherine Winkworth (1827-1878) published her *Lyra Germanica*, a collection of her translated German hymns in 1855, which included "Christ the Lord is Risen again." Winkworth's translations brought a number of venerable Lutheran (and other) hymn texts into common and now familiar use in England and throughout the English-speaking Church.

The great Tudor composer William Byrd (c. 1540-1623), protégé, friend, and business partner of Thomas Tallis (c. 1505-1585) and known as inventor and perfecter of the English anthem for the new Anglican liturgy, was himself a recusant Roman Catholic, often prosecuted and fined for his allegiance to the Roman Catholic Church during the reigns of Elizabeth I and James I. Yet, because he was a Gentleman of the Chapel Royal (a professional chorister in the monarch's private chapel) and recognized by the Royalty and his colleagues as a composer of enormous gifts, he managed to survive and thrive as a musician and holder, with Tallis, of the royal patent (monopoly) to publish music in England. This was no small feat considering how closely he was associated with some of those recusant Catholics who were implicated in the Gunpowder Plot of 1605.

Byrd composed in every popular genre of the time, including madrigals (secular part songs), music for the virginal (a small keyboard instrument) and consort music (for ensembles of recorders or viols). He left an enduring body of English anthems that remain unparalleled in their genius, but his intended magnum opus of choral music was his two-volume *Gradualia*, published in 1605 and in 1607, respectively. This massive cycle of 109 motets sets all of the propers (introit, gradual, tract or alleluia, offertory, and communion) for each of the major feasts of the Church year in one collection.

"Alleluia. Cognovit discipuli" is taken from the *Gradualia* of 1607, and it was composed as the Alleluia verse for the Feast of Corpus Christi, which is similar to that for the Third Sunday of Easter. Its text comes from the sixth chapter of the Gospel according to St. John ("my flesh is food indeed") and also a brief summary of the Gospel text proper to this day ("the disciples knew the Lord Jesus...") and

affirms the doctrine of the Real Presence of Christ in the Eucharist and the revelation of the risen Christ to his disciples on the way to Emmaus. Byrd's setting is a masterful example of his florid Catholic polyphonic style: soaring melismas are interwoven with two chordal, homophonic passages that anchor and emphasize crucial portions of the text: the first at the words "cognoverunt discipuli" ("the disciples knew or recognized") and the second "qui manducat meam carnem" ("whoever eats my flesh...").

PRAYERS FOR HEALING AT THE BOLTON ALTAR

Following the Eucharist every Sunday prayers for healing with the anointing of Holy Oil are offered by Deacon Chisara or Father Matt. Come to the altar and tell the priest or deacon what you want to pray for.



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