



THE FIFTH SUNDAY OF EASTER 10:00 AM, MAY 7, 2023

Today is the Fifth 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.

Today we celebrate the Baptism of Luke Robert Carberry.

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 celebration of the Baptism of
Luke Robert Carberry.*



ORGAN PRELUDE

1. Chant de May (Song of May) *from Deux Pièces, Op. 53 by Joseph Jongen (1884-1969)*

ENTRANCE HYMN (#47)

All stand and sing the hymn as the choir and ministers enter.



1 On this day, the first of days, God the Fa - ther's Name we praise,
2 On this day the e - ter - nal Son o - ver death his tri - umph won;
3 Ma - ker, who didst fa - shion me im - age of thy - self to be,
4 Ho - ly Je - sus, may I be dead and bur - ied here with thee;
5 Thou, who dost all gifts im - part, shine, blest Spi - rit, in my heart;

1 who, cre - a - tion's Lord and spring, did the world from dark - ness bring.
2 on this day the Spi - rit came with his gifts of liv - ing flame.
3 fill me with thy love di - vine, let my ev - ery thought be thine.
4 and, by love in - flamed, a - rise un - to thee a sac - ri - fice.
5 best of gifts, thy - self be - stow; make me burn thy love to know.

6 God, the blessed Three in One,
dwell within my heart alone;
thou dost give thyself to me:
help me give myself to thee.

Words: Latin; tr. Henry Williams Baker (1821-1877), alt.

Music: *Gott sei Dank*, melody from *Geistreiches Gesangbuch*, 1704; adapted and harmonized by William Henry Havergal (1793-1870), alt.;
descant by Jeffrey Hoffman (b. 1970)

OPENING ACCLAMATION & COLLECT OF THE DAY

All remain standing.

Celebrant ✠ Alleluia. Christ is risen!

***People* The Lord is risen indeed. Alleluia!**

Celebrant There is one Body and one Spirit;

***People* There is one hope in God's call to us;**

Celebrant One Lord, one Faith, one Baptism;

***People* One God and Father of all.**

Celebrant The Lord be with you.

***People* And also with you.**

Celebrant Let us pray.

Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

***All* Amen.**

ACTS 7:55-60

All are seated. The First Lesson is now read.

Reader A reading from the Acts of the Apostles.

Filled with the Holy Spirit, Stephen gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. "Look," he said, "I see the heavens opened and the Son of Man standing at the right hand of God!" But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.

The Word of the Lord.

***People* Thanks be to God.**

PSALM 31:1-5, 15-16 *In te, Domine, speravi*

All remain seated. The Choir chants the Psalm to an Anglican Chant setting by Joseph Barnby (1838-1896).

- 1 In you, O LORD, have I taken refuge;
let me never be put to shame; *
deliver me in your righteousness.
- 2 Incline your ear to me; *
make haste to deliver me.
- 3 Be my strong rock, a castle to keep me safe,
for you are my crag and my stronghold; *
for the sake of your Name, lead me and guide me.
- 4 Take me out of the net that they have secretly set for me, *
for you are my tower of strength.
- 5 Into your hands I commend my spirit, *
for you have redeemed me,
O LORD, O God of truth.
- 15 My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.
- 16 Make your face to shine upon your servant, *
and in your loving-kindness save me.

THE SECOND LESSON: 1 PETER 2:2-10

All are seated. The Epistle is now read.

Reader

A Reading from the First Letter of Peter.

Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation— if indeed you have tasted that the Lord is good. Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture: “See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame.” To you then who believe, he is precious; but for those who do not believe, “The stone that the builders rejected has become the very head of the corner”, and “A stone that makes them stumble, and a rock that makes them fall.” They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

The Word of the Lord.

People

Thanks be to God.

SEQUENCE HYMN (# 243)

All stand and sing the hymn.



1 When Ste-phen, full of power and grace, went forth through-out the
 2 When Ste-phen preached a - gainst the laws and by those laws was
 3 When Ste-phen, young and doomed to die, fell crushed be - neath the
 4 Let me, O Lord, thy cause de - fend, a knight with - out a



land, he bore no shield be - fore his face, no
 tried, he had no friend to plead his cause, no
 stones, he had no curse nor venge - ful cry for
 sword; no shield I ask, no faith - ful friend, no



wea - pon in his hand; but on - ly in his
 spokes - man at his side; but on - ly in his
 those who broke his bones; but on - ly in his
 venge - ance, no re - ward; but on - ly in my



heart a flame and on his lips a sword where -
 heart a flame and on his eyes a light where -
 heart a flame and on his lips a prayer that
 heart a flame and in my soul a dream, so



with he smote and o - ver - came the foe-men of the Lord.
 with God's day - break to pro - claim and rend the veils of night.
 God, in sweet for - give-ness' name, should un - der-stand and spare.
 that the stones of earth - ly shame a jew - eled crown may seem.

Words: Jan Struther (1901-1953), alt.

Music: *Salvation*, melody from *Kentucky Harmony*, 1816; harm. *Songs for Liturgy and More Hymns and Spiritual Songs*, 1971;
 alternate fauxbourdon harmonization adapted from *The New Harp of Columbia*, 1916, by Jeffrey Hoffman (b. 1970)

THE HOLY GOSPEL: JOHN 14:1-14

All remain standing for the Gospel.

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

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

Deacon Jesus said, "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him." Philip said to him, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it."

The Gospel of the Lord.

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

THE SERMON

All are seated for the sermon by the Deacon, Chisara Alimole

THE EXAMINATION OF THE CANDIDATE

All stand. The Celebrant introduces the Renewal of Baptismal vows.

Celebrant Through the Paschal mystery, dear friends, we are buried with Christ by Baptism into his death, and raised with him to newness of life. Today we celebrate the rites of Christian Initiation, and I also call upon all of you, to renew the solemn promises and vows of Holy Baptism, by which we once renounced Satan and all his works, and promised to serve God faithfully in his holy Catholic Church.

All remain standing. The Candidate, Parents and Godparents now come forward to the altar.

Celebrant The Candidate for Holy Baptism will now be presented.

Parents & Godparents I present Luke Robert Carberry to receive the Sacrament of Baptism.

Then the Celebrant asks Parents and Godparents to speak on behalf of the child.

Celebrant Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?

Parents & Godparents I will, with God's help.

Celebrant Will you by your prayers and witness help this child to grow into the full stature of Christ?

Parents & Godparents I will, with God's help.

Celebrant Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?

Parents & Godparents I renounce them.

Celebrant Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?

Parents & Godparents I renounce them.

Celebrant Do you renounce all sinful desires that draw you from the love of God?

Parents & Godparents I renounce them.

Celebrant Do you turn to Jesus Christ and accept him as your Savior?

Parents & Godparents I do.

Celebrant Do you put your whole trust in his grace and love?
Parents & Godparents I do.

Celebrant Do you promise to follow and obey him as your Lord?
Parents & Godparents I do.

The Celebrant addresses the entire congregation, saying

Will you who witness these vows do all in your power to support these persons in their life in Christ?

All **We will.**

THE BAPTISMAL COVENANT

All remain standing.

Celebrant Let us join with these persons who are committing themselves to Christ and renew our own baptismal covenant.

Celebrant Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

All **I do.**

Celebrant Do you believe in God the Father?

All **I believe in God, the Father almighty, creator of heaven and earth.**

Celebrant Do you believe in Jesus Christ, the Son of God?

All **I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended to the dead.

On the third day he rose again.

**He ascended into heaven,
and is seated at the right hand of the Father.**

He will come again to judge the living and the dead.

Celebrant
All

Do you believe in God the Holy Spirit?
**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.**

Celebrant
All

Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?
I will, with God's help.

Celebrant
All

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?
I will, with God's help.

Celebrant
All

Will you proclaim by word and example the Good News of God in Christ?
I will, with God's help.

Celebrant
All

Will you seek and serve Christ in all persons, loving your neighbor as yourself?
I will, with God's help.

Celebrant
All

Will you strive for justice and peace among all people, and respect the dignity of every human being?
I will, with God's help.

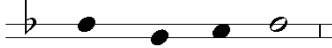
Celebrant

Let us now pray for these persons who are to receive the Sacrament of new birth.

PROCESSION TO THE FONT

The following prayers are sung as the ministers, candidate, and sponsors proceed to the font. All are invited to come forward to the font to watch the Baptism.

Cantor Deliver him from the way of sin and death,



People **Lord, hear our prayer.**

Cantor Open his heart to your grace and truth.

People **Lord, hear our prayer.**

Cantor Fill him with your holy and life-giving Spirit.

People **Lord, hear our prayer.**

Cantor Keep him in the faith and communion of your holy Church.

People **Lord, hear our prayer.**

Cantor Teach him to love others in the power of the Spirit.

People **Lord, hear our prayer.**

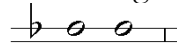
Cantor Send him into the world in witness to your love.

People **Lord, hear our prayer.**

Cantor Bring him to the fullness of your peace and glory.

People **Lord, hear our prayer.**

Celebrant Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever.



People **A-men.**

THANKSGIVING OVER THE WATER

All remain standing. The Celebrant blesses the water, first singing

Celebrant



The Lord be with you.

People



And al - so with you.

Celebrant



Let us give thanks to the Lord our God.

People



It is right to give him thanks and praise.

Celebrant

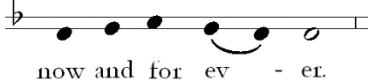
We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John and was anointed by the Holy Spirit as the Messiah, the Christ, to lead us, through his death and resurrection, from the bondage of sin into everlasting life.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.

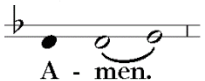
To him, to you, and to the Holy Spirit, be all honor and glory,

Celebrant



now and for ev - er.

People



A - men.

THE BAPTISM

The Celebrant then pours water upon the candidate, saying

Luke Robert Carberry, I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit.

All **Amen.**

LAYING ON OF HANDS AND ANOINTING WITH CHRISM

The Celebrant lays his hand on the person's head, marking on the forehead the sign of the cross.

Luke, you are sealed ✠ by the Holy Spirit in Baptism and marked as Christ's own for ever.

All **Amen.**

PRESENTATION OF A LIGHTED CANDLE

A Minister lights the baptismal candle from the Paschal Candle and presents it to the newly baptized.

Celebrant Luke, you have been enlightened by Christ. Walk always as a child of the light and keep the flame of faith alive in your heart. When the Lord comes, may you go out to meet him with all the saints in the heavenly kingdom.

All **Amen.**

PRAYER OVER THE NEWLY BAPTIZED

Celebrant Let us pray.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon your servant the forgiveness of sin and have raised him to the new life of grace. Sustain him, O Lord, in your Holy Spirit. Give him an inquiring and discerning heart, the courage and will to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works.

All **Amen.**

WELCOME OF THE NEWLY BAPTIZED

Celebrant Let us welcome the newly baptized.

All **We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.**

SPRINKLING WITH HOLY WATER (#448)

The ministers, candidate, sponsors, and all who have moved to the font return in procession to their places. During the procession, all are sprinkled with holy water as a reminder of Baptism and the congregation sings the hymns.



1 O love, how deep, how broad, how high, how pass - ing
 2 For us bap - tized, for us he bore his ho - ly
 3 For us he prayed; for us he taught; for us his
 4 For us to wick - ed hands be - trayed, scourged, mocked, in
 5 For us he rose from death a - gain; for us he
 6 All glo - ry to our Lord and God for love so



1 thought and fan - ta - sy, that God, the Son of
 2 fast and hun - gered sore; for us temp - ta - tions
 3 dai - ly works he wrought; by words and signs and
 4 pur - ple robe ar - rayed, he bore the shame - ful
 5 went on high to reign; for us he sent his
 6 deep, so high, so broad; the Trin - i - ty whom



1 God, should take our mor - tal form for mor - tals' sake.
 2 sharp he knew; for us the tempt - er ov - er - threw.
 3 ac - tions, thus still seek - ing not him - self, but us.
 4 cross and death; for us gave up his dy - ing breath.
 5 Spi - rit here to guide, to strength - en, and to cheer.
 6 we a - dore for ev - er and for ev - er - more.

Words: Latin, 15th century; translated by Benjamin Webb (1819-1885), alt.

Music: *Deus tuorum militum*, from *Antiphoner*, 1753; adapted *The English Hymnal*, 1906, alt.; harmonized after Basil Harwood (1859-1949)

PRAYERS FOR ALL THE BAPTIZED

All remain standing.

Celebrant May Almighty God, the Father of our Lord Jesus Christ, who has given us a new birth by water and the Holy Spirit, and bestowed upon us the forgiveness of sins, keep us in eternal life by his grace, in Christ Jesus our Lord.

All **Amen.**

Celebrant All praise and thanks to you, most merciful Father, for adopting us as your own children, for incorporating us into your holy Church, and for making us worthy to share in the inheritance of the saints in light; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

Celebrant Almighty God, the Father of our Lord Jesus Christ, from whom every family in heaven and earth is named, grant you to be strengthened with might by his Holy Spirit, that, Christ dwelling in your hearts by faith, you may be filled with all the fullness of God.

All **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 In thee, O Lord by Samuel Coleridge Taylor (1875-1912).
During the anthem the gifts of bread and wine are prepared at the altar and an offering is taken.*

In thee, O Lord, have I put my trust: let me never be put to confusion;
deliver me in thy righteousness.

Bow down thine ear to me: make haste to deliver me.

Into thy hands I commend my spirit: for thou hast redeemed me, O Lord,
thou God of truth.

– Psalm 31: 1-2, 6, BCP (1662)

OFFERTORY HYMN (# 457)

*All stand and sing as the children of the Church School process into the church, and an offering is brought
to the altar and blessed.*

1 Thou art the Way, to thee a - lone from sin and death we flee;
2 Thou art the Truth, thy word a - lone true wis - dom can im - part;
3 Thou art the Life, the rend - ing tomb pro - claims thy con - quering arm;
4 Thou art the Way, the Truth, the Life: grant us that way to know,

and all who would the Fa - ther seek, must seek him, Lord, by thee.
thou on - ly canst in - form the mind and pu - ri - fy the heart.
and those who put their trust in thee nor death nor hell shall harm.
that truth to keep, that life to win, whose joys e - ter - nal flow.

The musical score is written for four voices (Soprano, Alto, Tenor, Bass) and piano accompaniment. It features a key signature of one sharp (F#) and a common time signature (C). The melody is primarily in the Soprano and Alto parts, with the piano providing harmonic support. The lyrics are printed below the vocal staves.

Words: George Washington Doane (1799-1859), alt.

Music: *St. James*, Raphael Courteville (d. 1735), last verse harmonized by T. Tertius Noble (1867-1953)

THE GREAT THANKSGIVING

All remain standing.

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,



Music:
Copyright:

William Mathias (1934-1992)
© 1976, Oxford University Press, Inc.

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.

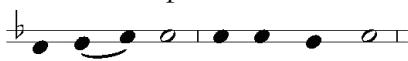
And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

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.”

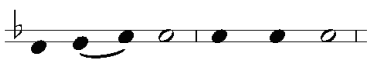
Father, we now celebrate this memorial of our redemption. Recalling Christ’s death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup,

Celebrant

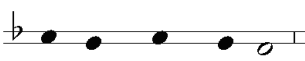


we praise you and we bless you.

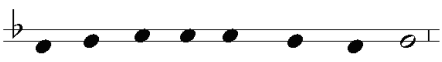
People



We praise you, we bless you,



we give thanks to you,



and we pray to you, Lord our God.

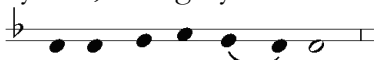
Celebrant

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.

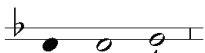
Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. Remember Michael our presiding bishop, Andrew and Allen our bishops and all who minister in your Church. Remember all your people, and those 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

for ev - er and ev - er.



People

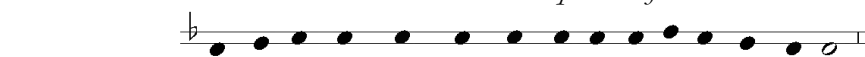
A - men.

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.

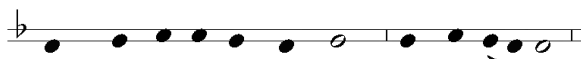
THE BREAKING OF THE BREAD

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:
Copyright:

William Mathias (1934-1992)
© 1976, Oxford University Press, Inc.

INVITATION TO HOLY COMMUNION

The Celebrant invites the people to receive Holy Communion saying the following or something else.

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).

SOLO DURING COMMUNION

During the ministration of Holy Communion, the soloist sings IV. The Call from Five Mystical Songs by Ralph Vaughan Williams (1872-1958). Simon Cram is the baritone soloist.

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death.

Come, My Light, my Feast, my Strength:
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart, as joys in love.
— George Herbert (1593-1633)

COMMUNION ANTHEM

During the ministration of Holy Communion, the choir sings the anthem O taste and see by Ralph Vaughan Williams.

O taste, and see, how gracious the Lord is:
blessed is the man that trusteth in him.
— Psalm 34: 8, BCP (1662)

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 (#455)

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



1 O Love of God, how strong and true, e - ter - nal
2 O wide - em - brac - ing, won - drous Love, we read thee
3 We read thee best in him who came to bear for
4 We read thy power to bless and save e'en in the

and yet ev - er new; un - com - pre - hend - ed and un -
in the sky a - bove; we read thee in the earth be -
us the cross of shame, sent by the Fa - ther from on
dark - ness of the grave; still more in re - sur - rec - tion

bought, be - yond all know - ledge and all thought.
low, in seas that swell and streams that flow.
high, our life to live, our death to die.
light we read the full - ness of thy might.

Words: Horatio Bonar (1808-1889)

Music: *Dunedin*, Vernon Griffiths (1894-1985)

DISMISSAL

All remain standing.

Deacon Let us go forth in the name of Christ. Alleluia, alleluia!

People Thanks be to God. Alleluia, alleluia!

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.

Grand Chœur en form de Marche en sol mineur (Grand Chorus in the form of a march in g minor), Op. 84 *by Felix-Alexandre Guilmant (1837-1911)*

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.

ABOUT THE MUSIC

Choral Selections

Samuel Coleridge-Taylor (1875-1911) was born in Holborn, London to Alice Hare Martin, an Englishwoman, and Dr. Daniel Peter Hughes Taylor a Krio man from Sierra Leone who had been in London studying medicine. Dr. Taylor had returned to Sierra Leone sometime before Ms. Martin had discovered her pregnancy, and so is unlikely to have known of the birth of his son. Alice Martin named her son for the poet Samuel Taylor Coleridge, and her family called him Coleridge throughout his childhood. She later married George Evans, a railroad man, and they moved to Croydon in the South of London.

Coleridge-Taylor first studied violin with Benjamin Holman, who was a farrier and amateur violinist, and apparently also his grandfather. Holman soon arranged for Samuel to have lessons with another teacher, Colonel Herbert Walters, who was choirmaster at St. George's Church, Croydon, and with Joseph Beckwith, a local orchestral violinist.

Coleridge-Taylor secured a place in the Royal College of Music at the age of 15. Although first enrolled as a violin student, he soon began studying composition with the great Charles Villiers Stanford and won the college's Lesley Alexander prize in composition

twice, in 1895 and again in 1896. At the Royal College, he also encountered the great composers Gustav Holst and Ralph Vaughan Williams, who both played in the orchestra for one of his compositions, and became acquainted with the music publisher Vincent Novello, who became his lifelong publisher. Throughout his life, Coleridge struggled against racism, but he had a powerful ally in his teacher: Stanford once overheard another student insult Samuel for his racial background and he quickly replied to that student that Coleridge-Taylor “has more music in his little finger than you have in your whole body.”

Coleridge-Taylor graduated from the Royal College and almost immediately won a commission for his *Ballade in A minor* from the Three Choirs Festival upon the recommendation of Edward Elgar, who was unable to accept a commission that year. His *Hiawatha's Wedding Feast*, based on the famous poem by Henry Wadsworth Longfellow, an oratorio for choir and orchestra, catapulted him into national popularity. His prodigious output was cut short by his untimely death, of pneumonia, at the age of 37.

Coleridge-Taylor's choral output includes several Psalm settings, including today's setting of a selection from Psalm 31, *In thee, O Lord*, conceived as a verse-anthem, in which soloists alternate singing sections of the text with the full choir. This beautiful prayer for guidance and protection, echoed in the *Te Deum* canticle, is particularly fitting for a baptism.

Ralph Vaughan Williams (1872-1958), was among the foremost English composers and musicologists of his generation. Born in Down Ampney, Gloucestershire, he was the younger son of the Reverend Arthur Vaughan Williams, priest and vicar for the local parish. Vaughan Williams showed musical promise at an early age and entered the Royal College of Music in 1890. Family pressure to pursue a more traditional path for their family (in the church or in law) meant he left the RCM for Trinity College, Cambridge to study for three years, but he returned to the RCM in 1895 to complete his studies there. Vaughan Williams's music is rich in its allusions to the great composers of the Tudor period and also in its evocation of folk melodies, which he spent much of his lifetime collecting.

Although at the point he composed the *Five Mystical Songs* he was identifying as an atheist, Vaughan Williams selected their texts from the poetry of George Herbert, and these masterful settings of Hebert's texts, conceived as a song cycle for solo baritone or for solo baritone with chorus and orchestra (the form in which they were premiered) seem almost a powerful statement of an otherwise unspoken faith. Indeed, later in his life, Vaughan Williams revised his religious identity to agnostic, perhaps tacitly expressing an ineffable connection to the mystery of the divine. *IV. "The Call"* is the penultimate movement of this important song cycle which is scored for baritone alone with the orchestra (organ, in

this performance). It is such a marvelous and sweet pairing of the poet's text with a memorable melody that a simplified version was included in *The Hymnal 1982*, and has become a beloved hymn of the Episcopal Church.

"*O taste and see*" is Vaughan Williams's simple, elegant a cappella setting of a psalm verse often associated with the Eucharist.

Organ Selections

Joseph Marie Alphonse Nicolas Jongen (1873-1953) was born in Liège, Belgium. Enrolled in that city's conservatory at the extraordinarily young age of seven and distinguishing himself with top prizes in fugue composition, piano, and organ over the next sixteen years, he won the Belgian Prix de Rome in 1897, which gave him the opportunity for further study in Berlin, Munich, Paris, and Rome. In 1902, he returned to Belgium and taught in the Liège Conservatoire until the outbreak of World War I, when he moved with his family to London, and founded a piano quartet. He returned to Belgium after the war as a professor at the Brussels Conservatory, where he went on to serve as the school's director from 1925-1939. Jongen's skill as an organist were recognized by no less a person than Charles-Marie Widor, who said "My music has never been interpreted with such depth of insight into my ideas" after a 90th birthday concert Jongen organized to honor him in 1935.

Jongen began composing at thirteen years of age and published the work he called his Opus 1 (not his first composition) in 1892. His *2 Pièces pour Orgue* were published in 1917, while he was living in London, and were intended for performance on a small organ at London's Steinway Hall. The first of these two pieces, the *Chant de May (Song of May)* is a charming, wistful melody played on the organ's quieter stops, though requiring considerable skill in simultaneously playing multiple articulations in the fingers of one hand within its middle section. The title refers to a poem which mentions "a lark's song on the clear air," and while I've always thought of this piece as a piece to play to celebrate the arrival of the month of May, of course the proper spelling for the month in French is Mai. (The first published edition from which I learned the piece, published in London, gives the title as *Chant de Mai*, but the French edition gives the title as *Chant de May*). It turns out that May is thought likely to have been a soubriquet for someone Jongen knew and was fond of, perhaps the young daughter of the London organist and physician George McCleary, whom Jongen befriended in his London years.

Félix-Alexandre Guilmant (1837-1911) was born in Boulogne-sur-Mer in the North of France. His early musical studies began with his father, and then with Jacques-Nicolas

Lemmens, the great Belgian organist and composer. His early career was spent in Boulogne, but in 1871 he was appointed organiste titulaire (principal organist) for l'Église de la Sainte-Trinité (the Church of the Holy Trinity) in Paris, a position he held for the next 30 years. A prolific composer, he was a skilled improvisateur and virtuoso concert organist. In 1894, he co-founded the Schola Cantorum de Paris with fellow composers Charles Bordes and Vincent d'Indy.

In 1896, he was appointed successor to Charles-Marie Widor as organ professor for the Conservatoire de Paris. In 1904, he traveled to St. Louis, Missouri, where he gave an astonishing 40 recitals on the Los Angeles Art Organ company's St. Louis Exposition organ, later purchased by department store magnate John Wanamaker and famously installed in his flagship store (now Macy's) in Philadelphia; an instrument that formed the core of what remains the world's largest working pipe organ. Guilmant's most noteworthy pupil was Marcel Dupré.

Guilmant devoted his compositional energies more specifically to composing works for the organ than nearly any other of the organist-composers of his era. All in all, he published eight organ sonatas, which are similar in scale and scope to the organ symphonies of Charles-Marie Widor, and several large collections of liturgical and recital pieces: *Pièces dans différents styles*, *L'organiste pratique*, *18 Pièces Nouvelles*, and *L'Organiste liturgique*. The *Grand Choeur en forme de Marche*, Op. 84 was published in 1898. It is typical of the march form that was popular on both sides of the Atlantic in the late 19th century (similar in form to the popular military marches of John Philip Sousa), alternating an heroic theme with a quieter trio section, short fugato, and ultimately a triumphant return to the opening theme.



Scan this QR Code to join our Email List and catch up on everything that's happening at Christ Church



Scan this QR Code to donate online.

CHRIST CHURCH

Episcopal/Anglican

Clergy & Staff

The Reverend Matthew Hoxsie Mead, *Rector*
The Reverend Deacon Chisara Alimole
Mr. Jeffrey Hoffman, *Organist and Choirmaster*
Ms. Marie Main, *Parish Administrator*
Mr. Walter Roberts, *Verger and Sexton*
Mr. Ed Blue, *Sexton*

Wardens & Vestry

The Reverend Matthew Hoxsie Mead, *Rector*
Mr. Jeff Bodenmann, *Senior Warden*
Ms. Etta Gumbs, *Junior Warden*
Ms. Allison Bodenmann, *Treasurer*
Mr. John Fox, *Assistant Treasurer*
Ms. Jean Gruener, *Clerk*

Ms. Jennifer Hawks Bland	Mr. John Fox
Mr. J.D. Calder	Mr. Jack Kraft
Mr. Andy Des Rault	Mr. Robert Landis
Mr. Stephen Dolan	Ms. Courtney McGrory
Ms. Barbara Zambelli	

The Holy Eucharist is celebrated on Sundays at 8 and 10 a.m.
Morning Prayer is read on, Tuesdays at 10:30 a.m. on Zoom

† A Parish of the Diocese of New York †

Christ Church

The Parish of Christ the Redeemer
1415 Pelhamdale Avenue, Pelham, New York 10803
914.738.5515
914.712.0526, *fax*
www.christchurchpelham.org

Christ Church Pelham is a Christian community in the Episcopal tradition.
As members of the Body of Christ, we are dedicated to spiritual growth
and committed to serving God through worship and
service to our community and the world.