



THE SIXTH SUNDAY OF EASTER 10:00 AM, MAY 14, 2023

Today is the Sixth 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 in Thanksgiving for all Mothers.



ORGAN PRELUDE

Partita on “Kingsfold” by *Charles Callahan* (b. 1951)

- I. Prelude
- II. Chorale
- III. Improvisation
- IV. Trio
- V. Meditation

ENTRANCE HYMN (#292)

All stand and sing the hymn as the ministers enter.



1 O Je - sus, crowned with all re - nown, since thou the earth hast
2 Lord, in their change, let frost and heat, and winds and dews be
3 that we may feed the poor a - right, and, gath - ering round thy



trod, thou reign - est and by thee come down hence -
given; all fos - tering power, all in - fluence sweet, breathe
throne, here, in the ho - ly an - gels' sight, re -



forth the gifts of God. Thine is the health and
from the bount - eous heaven. At - tem - per fair with
pay thee of thine own: That we may praise thee



thine the wealth that in our halls a - bound, and
gen - tle air the sun - shine and the rain, that
all our days, and with the Fa - ther's Name, and



thine the beau - ty and the joy with which the years are crowned.
 kind - ly earth with time - ly birth may yield her fruits a - gain:
 with the Ho - ly Spi-rit's gifts, the Sa - vior's love pro - claim.

Words: Edward White Benson (1829-1896), alt.

Music: *Kingsfold*, English melody, adapted and harmonized by Ralph Vaughan Williams (1872-1958)

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
Ho - ly Spi - rit, in the glo - ry of
God the Fa - ther. A - men.

Music:
Copyright:

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, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

All **Amen.**

THE FIRST LESSON: ACTS 17:22-31

All are seated. The First Lesson is now read.

Reader A reading from the Acts of the Apostles.

Paul stood in front of the Areopagus and said, “Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, ‘To an unknown god.’ What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. For ‘In him we live and move and have our being’; as even some of your own poets have said, ‘For we too are his offspring.’ Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in

righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.”

The Word of the Lord.

People

Thanks be to God.

PSALM 66:7-18 *Benedicite, gentes, Deum nostrum*

All remain seated. The Choir chants the Psalm to an Anglican Chant setting by Charles Villiers Stanford (1852-1924).

- 7 Bless our God, you peoples; *
make the voice of his praise to be heard;
- 8 Who holds our souls in life, *
and will not allow our feet to slip.
- 9 For you, O God, have proved us; *
you have tried us just as silver is tried.
- 10 You brought us into the snare; *
you laid heavy burdens upon our backs.
- 11 You let enemies ride over our heads;
we went through fire and water; *
but you brought us out into a place of refreshment.
- 12 I will enter your house with burnt-offerings
and will pay you my vows, *
which I promised with my lips
and spoke with my mouth when I was in trouble.
- 13 I will offer you sacrifices of fat beasts
with the smoke of rams; *
I will give you oxen and goats.
- 14 Come and listen, all you who fear God, *
and I will tell you what he has done for me.
- 15 I called out to him with my mouth, *
and his praise was on my tongue.
- 16 If I had found evil in my heart, *
the Lord would not have heard me;
- 17 But in truth God has heard me; *
he has attended to the voice of my prayer.
- 18 Blessed be God, who has not rejected my prayer, *
nor withheld his love from me.

THE SECOND LESSON: 1 PETER 3:13-22

All are seated. The Epistle is now read.

Reader

A Reading from the First Letter of Peter.

Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you-- not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

The Word of the Lord.

People

Thanks be to God.

SEQUENCE HYMN (# 204)

All stand and sing the hymn.



1	Now	the	green	blade	ris - eth	from	the	bur - ied	grain,	
2	In	the	grave	they	laid him,	Love	whom	hate	had	slain,
3	Forth	he	came	at	Eas - ter,	like	the	ris - en	grain,	
4	When	our	hearts	are	win - try,	griev - ing,	or	in	pain,	

wheat that in dark earth man - y days has lain;
 think - ing that nev - er he would wake a - gain,
 he that for three days in the grave had lain,
 thy touch can call us back to life a - gain,

love lives a - gain, that with the dead has been:
 laid in the earth like grain that sleeps un - seen:
 quick from the dead my ris - en Lord is seen:
 fields of our hearts that dead and bare have been:

Refrain
 Love is come a - gain like wheat that spring - eth green.

Words: John Macleod Campbell Crum (1872-1958), alt.

Music: *Noël nouvelet*, medieval French carol; harmonized by Marcel Dupré (1886-1970); adapted by Roy F. Kehl (1935-2011);
 second verse harmonization and last verse descant by Jeffrey Hoffman (b. 1970)

THE HOLY GOSPEL: JOHN 14:15-21

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, "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you. "I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them."

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.

In peace, we pray to you, Lord God.

Silence

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 As truly as God is our Father *by William Mathias (1934-1992). During the anthem the gifts of bread and wine are prepared at the altar and an offering is taken.*

As truly as God is our Father, so just as truly is He our Mother. In our Father, God Almighty, we have our being; in our merciful Mother we are remade and restored. Our fragmented lives are knit together. And by giving and yielding ourselves, through grace, to the Holy Spirit we are made whole.

It is I, the strength and the goodness of Fatherhood. It is I, the wisdom of Motherhood. It is I, the light and grace of holy love. It is I, the Trinity, it is I the Unity. I am the sovereign goodness in all things. It is I who teach you to love. It is I who teach you to desire. It is I who am the reward of all true desiring.


All shall be well, and all shall be well, and all manner of thing shall be well.
Amen.

— Julian of Norwich (1342 - c.1416)

OFFERTORY HYMN (# 395)

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.

Introduction/Interlude



1 Cre - at - ing God, your fin - gers trace the bold de - signs of
2 Sus - tain - ing God, your hands up - hold earth's mys - teries known or
3 Re - deem - ing God, your arms em - brace all now de - spised for
4 In - dwell - ing God, your gos - pel claims one fam - ily with a



farth - est space; let sun and moon and stars and light and
yet un - told; let wa - ter's fra - gile blend with air, en -
creed or race; let peace, de - scend-ing like a dove, make
bil - lion names; let ev - ery life be touched by grace un -



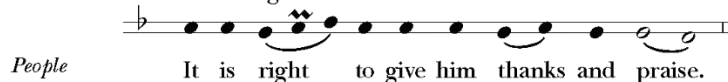
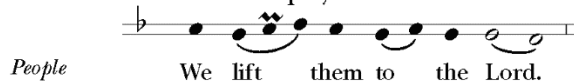
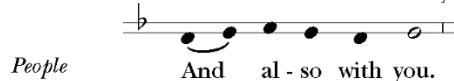
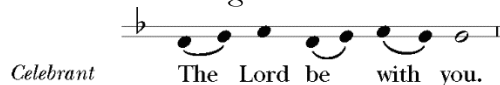
what lies hid - den praise your might.
a - bling life, pro - claim your care.
known on earth your heal - ing love.
til we praise you face to face.

Words: Jeffery Rowthorn (b. 1934)

Music: King, David Hurd (b. 1950)

THE GREAT THANKSGIVING

All remain standing.



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.

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,

we praise you and we bless you.

We praise you, we bless you,

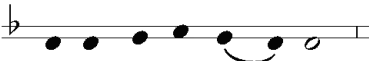
we give thanks to you,
and we pray to you, Lord our God.

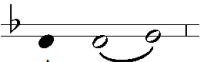
Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

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,

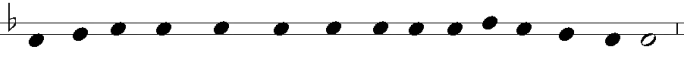
Celebrant 
for ev - er and ev - er.

People 
A - men.

Celebrant And now, as our Savior Christ hath taught us, we are bold to say,
All **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



Music:
Copyright:

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 Benedicite, gentes by Orlando di Lasso (c.1532-1594).

Benedicite, gentes, Deum nostrum, et auditam facite vocem laudis ejus:
qui posuit animam meam ad vitam, et non dedit in commotionem pedes meos.
Benedictus Deus, qui non amovit orationem meam, et misericordiam suam a me.

— Psalm 65: 8-9, 20 (*Vulgate*)

*O praise our God, ye people: and make the voice of his praise to be heard;
Who holdeth our soul in life: and suffereth not our feet to slip.
Praised be God, who hath not cast out my prayer: nor turned his mercy from me.*
— Psalm 66: 7-8, 18 (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

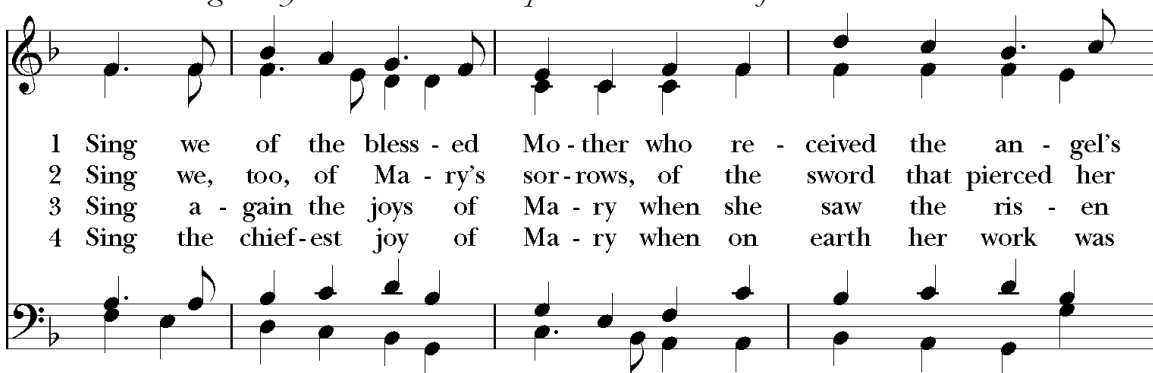
The people remain kneeling.

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.

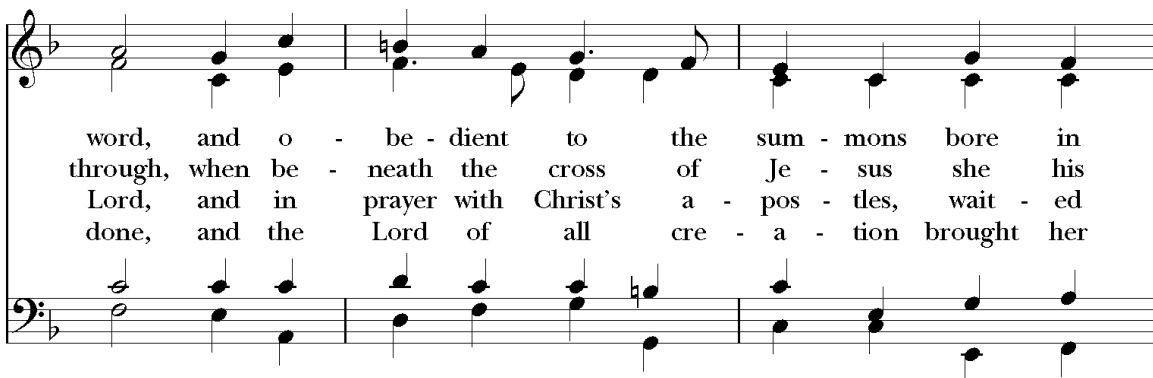
People **Amen.**

PROCESSIONAL HYMN (#278)

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



1 Sing we of the bless - ed Mo - ther who re - ceived the an - gel's
2 Sing we, too, of Ma - ry's sor - rows, of the sword that pierced her
3 Sing a - gain the joys of Ma - ry when she saw the ris - en
4 Sing the chief - est joy of Ma - ry when on earth her work was



word, and o - be - dient to the sum - mons bore in
through, when be - neath the cross of Je - sus she his
Lord, and in prayer with Christ's a - pos - tles, wait - ed
done, and the Lord of all cre - a - tion brought her



love the in - fant Lord; sing we of the joys of
weight of suf - fering knew, looked up - on her Son and
on his prom - ised word; from on high the blaz - ing
to his heaven - ly home; where, raised high with saints and

Ma - ry at whose breast the child was fed who is
 Sa - vior reign - ing from the aw - ful tree, saw the
 glo - ry of the Spi - rit's pres - ence came, heaven - ly
 an - gels, in Je - ru - sa - lem a - bove, she be -

Son of God e - ter - nal and the ev - er - last - ing Bread.
 price of our re - demp-tion paid to set the sin - ner free.
 breath of God's own be - ing, man - i - fest in wind and flame.
 holds her son and Sa - vior reign-ing as the Lord of love.

Words: George B. Timms (1910-1997), alt.

Music: *Rustington*, Charles Hubert Hastings Parry (1848-1918); descant by Jeffrey Hoffman (b. 1970)

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.

I. Prélude from *Trois Improvisations pour Orgue* by Nadia Boulanger (1887-1979)

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

William James Mathias (1934-1992) was born in Whitland, Carmarthenshire in the south-west of Wales. He showed early aptitude for music when he began piano lessons at the age of three and began composing short pieces at the age of five. He studied French, English, and Philosophy at the University College of Wales in Aberystwyth and continued composing music in this period, which led him to study composition at the Royal Academy of Music in London with Lennox Berkeley following his graduation. By the late 1950s, he had gained recognition for his compositions, especially his *Divertimento for Strings* (1958). In 1959, he returned to Wales as a lecturer in music at the University College of North Wales in Bangor. His compositional success continued through this period, such that in 1968 he was appointed a Senior Lecturer in music for the University of Edinburgh. He did not stay in the position long before returning to Wales when his father died in 1970. In that year, he was appointed the Professor and Head of the Department of Music again at University College of North Wales, where he continued until an early retirement in 1988 in order to concentrate full time on composition. Mathias died after a brief undisclosed illness at the age of 57 in 1992 at his home on the island of Anglesey in the Irish Sea.

Although he composed in all idioms, Mathias's choral works, particularly those for liturgy, have cemented his compositional legacy. We sing his settings of the ordinary for the mass throughout Eastertide, a long-standing parish tradition. His 1981 anthem based on Psalm 67, *Let the people praise thee, O God*, was commissioned for and premiered in the televised Royal Wedding of Princess Diana and then Prince Charles, now King of the United Kingdom.

The Episcopal Church observes the Feast Day of the anchoress Julian of Norwich on May 8. Mathias's setting of a passage from Chapter 59 of Julian of Norwich's *Showings*, "*As truly as God is our Father*," was composed in 1987 on commission from the Friends of St. Paul's Cathedral in London and was premiered in the presence of Her Majesty, Queen Elizabeth in June of that year. Reflecting a growing interest of the period of centering women and motherhood in the lectionary and liturgy, which has profoundly re-shaped our own liturgical moment in the 21st century, this anthem shows Mathias's penchant for using modal interplay – contrasting major and minor tonalities without modulation – to color the texts he set. Beginning quietly and tenderly, the piece begins with Julian's daring 14th century assertion of the Motherhood of God, then shifts to the choir singing as though with the voice of God using the powerful "It is I" statements that come more emphatically and in crescendo to the piece's dramatic climax "It is I who am the reward of all true desiring." The denouement in the organ's restatement of its opening introduction culminates in a quiet unison chant of perhaps Mother Julian's best known and most reassuring words from the *Showings*: "All shall be well, and all shall be well, and all manner of thing shall be well."

Orlando de Lassus (c. 1530/2-1594), also known as Orlando di Lasso, was a Flemish composer of the late Renaissance. Born in Mons, during the reign of the Spanish Habsburgs, Lasso appears to have distinguished himself at an early age as a boy chorister in the church of St. Nicholas. Biographers suggest that he was thrice kidnapped because of the particular beauty of his singing voice and taken into service elsewhere. By the age of twelve he had traveled to Mantua and later to Milan in the retinue of Ferante Gonzaga, General of Charles V's Imperial Army. By 1553, he had been appointed the Choirmaster of the Basilica of St. John Lateran, the seat of the papacy, a position he held for only one year (Palestrina succeeded him there in 1554). In 1556, he joined the Munich court of Albrecht V, Duke of Bavaria as a singer and composer-in-residence. His compositions made him famous around Europe, and both Andrea and Giovanni Gabrieli are believed to have traveled to Munich to study with him. In 1570, Lasso was granted a then-rare distinction for a composer by the Emperor Maximilian II, who elevated him to the nobility.

Lasso's setting of the offertory text proper to the Sixth Sunday of Easter in the *Gregorian Missal* begins with a rising scale, almost a cliché in Eastertide choral motets of the Renaissance. Musical features of the motet also include a quick melodic turn at cadences, repeated notes in melodic passages, and, at the close of the piece, an inversion of the initial rising scale. While text-painting remains a priority, Lasso is employing a sort of motivic construction in the architecture of the piece that unifies these ideas into a whole.

Choral Selections

Juliette Nadia Boulanger (1887-1979) might easily be called the mother of modern American music. Her most famous pupils include Aaron Copland, Virgil Thomson, Quincy Jones, Leonard Bernstein, Philip Glass, and Astor Piazzolla, among many others. During her lifetime, she became the most sought-after teacher of music in the world and many Fulbright Scholarships were awarded to her aspiring students.

Boulanger was born in Paris to the composer-pianist Ernest Boulanger and his wife Riassa Myshetskay, a Russian princess descended from the Ukrainian Saint Mikhaïl Tchernigovsky, and a singer, who had studied with the much older Ernest at the Paris Conservatoire. Because of her father's connections to the school, Nadia began studies at the Conservatoire at the age of nine, where she studied composition with Gabriel Fauré and eventually took private organ lessons with Louis Vierne and Alexandre Guilmant. Upon her father's death in 1900, and to support her royal mother's lavish lifestyle, Nadia, the elder of two virtuoso sisters, began teaching music lessons while continuing her own studies, both in the Conservatoire and in her own home where she began offering "at home" salons where her students could mingle with her friends who were professional musicians like Igor Stravinsky, Gabriel Fauré, and others. As her late father had won the Prix de Rome in composition, she herself strove as a young composer to also achieve that distinct honor, but was rejected in both 1906 and 1907. Encouraged by achieving the Second Grand Prix in 1908 for her cantata *La Sirène*, she entered one last time in 1909, but did not advance to the final round. Her younger sister, Lili, went on to win the Prix de Rome in 1913, the first woman to ever achieve that honor.

Lili died tragically in 1918, and Nadia abandoned composition, believing her talent to be inferior to that of her beloved younger sister's. From that point on, she devoted her life to teaching, performing on the piano and organ, and conducting. More than half of my professors in my conservatory years, including my beloved composition teacher, Giampaolo Bracali, were protégés of Nadia Boulanger's, so, though I never had the good fortune to have met her, I have always considered her a sort of musical grandmother, as well. Her *Trois Improvisations* are among her few published works for organ. — Jeffrey Hoffman



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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

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