



THE SEVENTH SUNDAY OF EASTER

10:00 AM, MAY 21, 2023

Today is the Seventh 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! All hymns and service music reprinted in this leaflet are either in the public domain or reprinted with permission under OneLicense.net license A-713125.

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 to the Glory of God



ORGAN PRELUDE

Chorale Prelude on "St. Magnus" by Alec Rowley (1892-1958)

ENTRANCE HYMN (#218)

All stand and sing the hymn as the ministers enter. (The fanfare will precede each verse and also conclude the hymn).



1 A hymn of glo - ry let us sing, new
2 You are a pre - sent joy, O Lord; you
3 O ris - en Christ, a - scend - ed Lord, all



hymns through-out the world shall ring; by a new way none
will be ev - er our re - ward; and great the light in
praise to you let earth ac - cord, who are, while end - less



ev - er trod Christ takes his place— the throne of God!
you we see to guide us to e - ter - ni - ty. Al -
a - ges run, with Fa - ther and with Spi - rit, One.



- le - lu - ia, al - le - lu - ia, al - le -

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

Words: The Venerable Bede (673-735); sts. 1-2, tr. Elizabeth Rundle Charles (1828-1896), alt.; st. 3, tr. Benjamin Webb (1819-1885), alt.
 Music: *Deo gracias*, English ballad melody, Trinity College, MS., 15th cent.; harm. Richard Proulx (b. 1937), based on E. Power Biggs (1906-1977), verse 2 harmonization from *Hymns Ancient and Modern, Revised*, 1950; last verse harmonization by John C. Walker (b. 1941, descant by Jeffrey Hoffman (b. 1970)

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: 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, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting.

All

Amen.

THE FIRST LESSON: ACTS 1:6-14

All are seated. The First Lesson is now read.

Reader

A reading from the Acts of the Apostles.

When the apostles had come together, they asked Jesus, “Lord, is this the time when you will restore the kingdom to Israel?” He replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.” Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

The Word of the Lord.

People

Thanks be to God.

PSALM 68:1-10, 33-36 *Exsurgat Deus*

All remain seated. The Choir chants the Psalm to an Anglican Chant setting by Kellow J. Pye (1812-1901).

- 1 Let God arise, and let his enemies be scattered; *
let those who hate him flee before him.
- 2 Let them vanish like smoke when the wind drives it away; *
as the wax melts at the fire, so let the wicked perish at the presence of God.
- 3 But let the righteous be glad and rejoice before God; *
let them also be merry and joyful.
- 4 Sing to God, sing praises to his Name;
exalt him who rides upon the heavens; *
YAHWEH is his Name, rejoice before him!
- 5 Father of orphans, defender of widows, *
God in his holy habitation!
- 6 God gives the solitary a home and brings forth prisoners into freedom; *
but the rebels shall live in dry places.
- 7 O God, when you went forth before your people, *
when you marched through the wilderness,
- 8 The earth shook, and the skies poured down rain,
at the presence of God, the God of Sinai, *
at the presence of God, the God of Israel.
- 9 You sent a gracious rain, O God, upon your inheritance; *
you refreshed the land when it was weary.
- 10 Your people found their home in it; *
in your goodness, O God, you have made provision for the poor.
- 33 Sing to God, O kingdoms of the earth; *
sing praises to the Lord.
- 34 He rides in the heavens, the ancient heavens; *
he sends forth his voice, his mighty voice.
- 35 Ascribe power to God; *
his majesty is over Israel;
his strength is in the skies.
- 36 How wonderful is God in his holy places! *
the God of Israel giving strength and power to his people!
Blessed be God!

THE SECOND LESSON: 1 PETER 4:12-14; 5:6-11

All are seated. The Epistle is now read.

Reader

A Reading from the First Letter of Peter.

Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you. Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering. And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power forever and ever. Amen.

The Gospel

The Word of the Lord.

People

Thanks be to God.

SEQUENCE HYMN (# 603)

All stand and sing the hymn.

1 When Christ was lift - ed from the earth, his
2 Still east and west his love ex - tends and
3 Where gen - er - a - tion, class, or race di -
4 Thus free - ly loved, though ful - ly known, may

arms stretched out a - bove through ev - ery cul - ture,
al - ways, near or far, he calls and claims us
vide us to our shame, he sees not la - bels
I in Christ be free to wel - come and ac -

ev - ery birth, to draw an an - swering love.
as his friends and loves us as we are.
but a face, a per - son, and a name.
cept his own as Christ ac - cept - ed me.

Words: Brian Wren (b. 1936)
Music: *St. Botolph*, Gordon Slater (1896-1979)

THE HOLY GOSPEL: JOHN 17:1-11

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 looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed. “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they

have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.”

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.



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OFFERTORY ANTHEM

All are seated as the choir sings I. Easter from Five Mystical Songs by Ralph Vaughan Williams (1872-1958). During the anthem the gifts of bread and wine are prepared at the altar and an offering is taken. Simon Cram is the bass-baritone soloist.

Rise heart; thy Lord is risen.
Sing his praise without delayes,
Who takes thee by the hand,
that thou likewise with him may'st rise;
That, as his death calcined thee to dust,
His life may make thee gold, and much more, just.

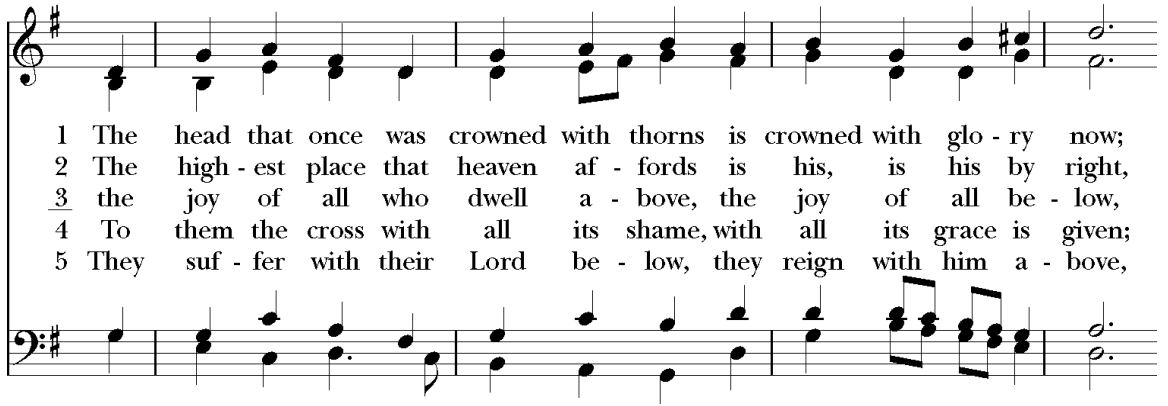
Awake, my lute, and struggle for thy part with all thy art.
The crosse taught all wood to resound his name, who bore the same.
His stretched sinews taught all strings, what key
Is the best to celebrate this most high day.

Consort both heart and lute, and twist a song pleasant and long;
Or since all musick is but three parts vied and multiplied.
O let thy blessed Spirit bear a part,
And make up our defects with his sweet art.

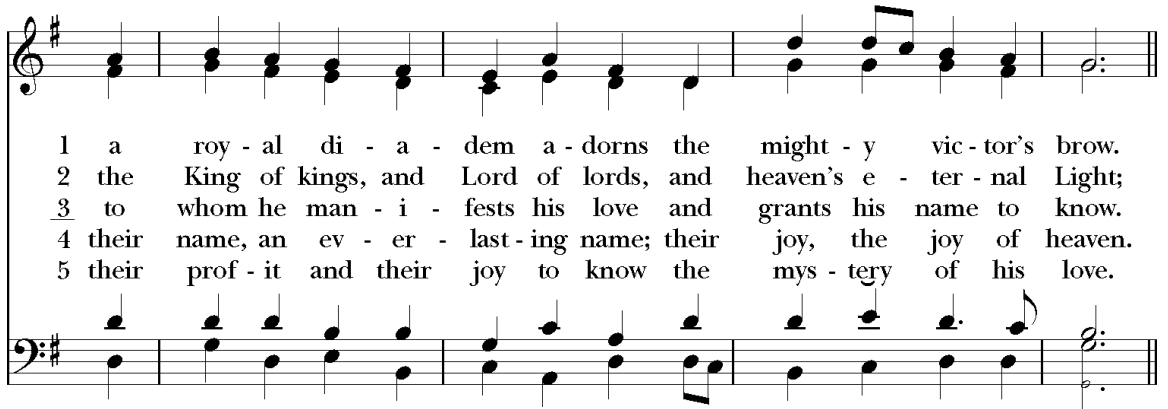
– George Herbert (1593–1633)

OFFERTORY HYMN (# 483)

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 The head that once was crowned with thorns is crowned with glo - ry now;
2 The high - est place that heaven af - fords is his, is his by right,
3 the joy of all who dwell a - bove, the joy of all be - low,
4 To them the cross with all its shame, with all its grace is given;
5 They suf - fer with their Lord be - low, they reign with him a - bove,



1 a roy - al di - a - dem a - dorns the might - y vic - tor's brow.
2 the King of kings, and Lord of lords, and heaven's e - ter - nal Light;
3 to whom he man - i - fests his love and grants his name to know.
4 their name, an ev - er - last - ing name; their joy, the joy of heaven.
5 their prof - it and their joy to know the mys - tery of his love.

6 The cross he bore is life and health,
though shame and death to him:
his people's hope, his people's wealth,
their everlasting theme.

Words: Thomas Kelly (1769-1855)

Music: *St. Magnus*, Irish ballad melody, adapted *The Church Hymnary*, 1927; descant by Jeffrey Hoffman (b. 1970)

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,

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: 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.

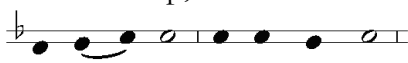
And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

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.”

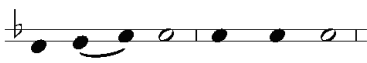
Father, we now celebrate this memorial of our redemption. Recalling Christ’s death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup,

Celebrant

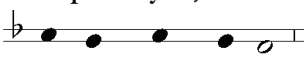


we praise you and we bless you.

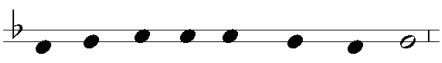
People



We praise you, we bless you,



we give thanks to you,



and we pray to you, Lord our God.

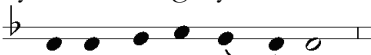
Celebrant

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.

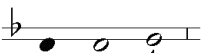
Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. Remember Michael our presiding bishop, Andrew and Allen our bishops and all who minister in your Church. Remember all your people, and those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

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: 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 ANTHEM

During the ministration of Holy Communion, the choir sings I will not leave you comfortless by William Byrd (c.1540-1623).

I will not leave you comfortless, Alleluia. I go and come again to you, Alleluia.
And your heart shall rejoice, Alleluia.

– John 14:18 (Proper for the Sunday after Ascension))

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

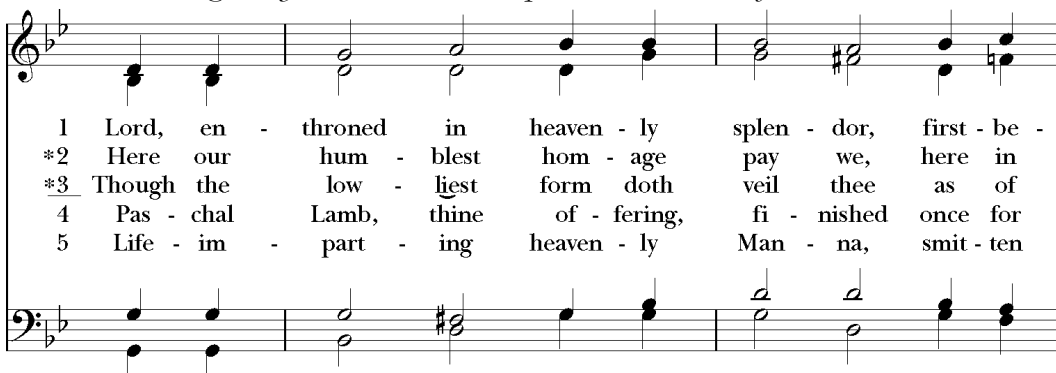
The people remain kneeling.

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.

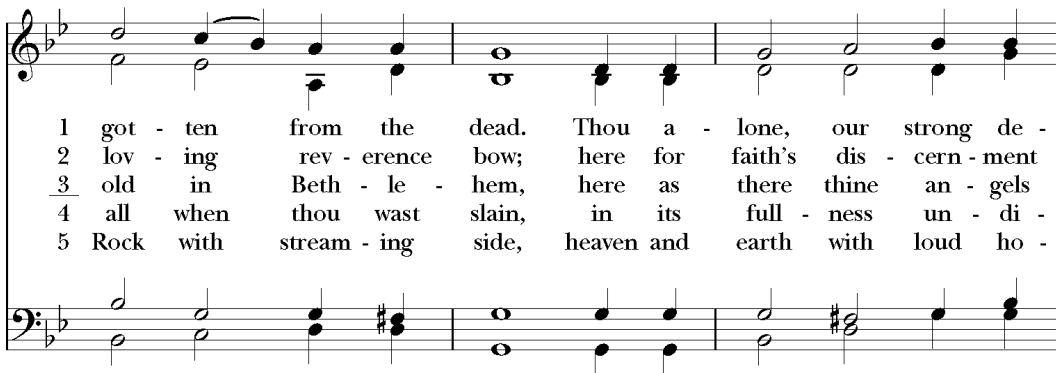
People **Amen.**

PROCESSIONAL HYMN (#307)

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



1 Lord, en - throned in heaven - ly splen - dor, first - be -
*2 Here our hum - blest hom - age pay we, here in
*3 Though the low - liest form doth veil thee as of
4 Pas - chal Lamb, thine of - fering, fi - nished once for
5 Life - im - part - ing heaven - ly Man - na, smit - ten



1 got - ten from the dead. Thou a - lone, our strong de -
2 lov - ing rev - erence bow; here for faith's dis - cern - ment
3 old in Beth - le - hem, here as there thine an - gels
4 all when thou wast slain, in its full - ness un - di -
5 Rock with stream - ing side, heaven and earth with loud ho -



Al - le -
1 fend - er, lift - est up thy peo - ple's head.
2 pray we, lest we fail to know thee now.
3 hail thee, branch and flower of Jes - se's stem.
4 min - ished shall for ev - er - more re - main.
5 san - na wor - ship thee, the Lamb who died.

lu - ia! Al - le - lu - ia! Al - le -

Al - le - lu - ia! Al - le - lu - ia!

lu - ia!

Al - le - lu - ia!

1 Je - sus, true and liv - ing
 2 Thou art here, we ask not
 3 We in wor - ship join with
 4 Cleans - ing us from ev - ery
 5 Risen, a - scend - ed, glo - ri -

1 bread! Je - sus, true and liv - ing bread!
 2 how. Thou art here, we ask not how.
 3 them. We in wor - ship join with them.
 4 stain. Cleans - ing us from ev - ery stain.
 5 fied! Risen, a - scend - ed, glo - ri - fied!

Words: George Hugh Bourne (1840-1925), alt.

Musical: *Bryn Calvaria*, melody by William Owen (1813-1983); harmonized in *Christian Hymns*, 1977

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.

Prelude on “Bryn Calfaria” from Three Preludes on Welsh Hymn Tunes by Ralph Vaughan Williams (1872-1958)

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

A word about this morning’s opening hymn:

The Agincourt hymn *Deo Gracías* has been attributed to the 15th century English composer John Dunstable (c. 1390-1453) and was originally composed for a text celebrating the victory of the English in the 1415 Battle of Agincourt. It is one of the oldest surviving hymn melodies from England. For this morning’s Ascensiontide hymn, it is paired with a translation of the Latin hymn *Hymnum canamus gloriæ* by the Venerable Bede (673-735), whose *Ecclesiastical History of the English People* is one of the first noteworthy achievements of English literature and which earned him recognition as “The Father of English History.” Born in Monkwearmouth-Jarrow in the Kingdom of Northumbria, Bede was a monk and theologian who spent most of his lifetime in the monastery at Jarrow, but who was also widely influential across the medieval church through his writings, including his Biblical commentaries and hymns. Bede died on Ascension Day in 735. Venerated throughout all Christendom, he was canonized as a Doctor of the Church in 1899 by Pope Leo XII, the only British saint to receive this designation in the Roman Catholic Church.

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 the 16th century Anglican priest and poet 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.

William Byrd (c. 1543-1623), with his teacher Thomas Tallis, is considered the Father of English Church Music. During the reigns of both Mary Tudor and Elizabeth I, he successfully navigated the fraught religious politics of Tudor England in a career closely associated with the Crown, probably as a boy chorister under Thomas Tallis and then as a Gentleman of the Chapel Royal as a recusant Catholic under Elizabeth's reign. As a sign of her esteem, Elizabeth granted Byrd and Tallis the first monopoly for the publication of music in 1575. Their Chapel Royal style balanced the Puritan demand for unembellished singing of sacred texts with the more sophisticated contrapuntal techniques of continental Europe a generation earlier. Byrd's unique accomplishment, whether setting English or Latin texts, was the prioritization of the words through careful text-painting and lucid counterpoint.

Byrd's 1607 setting of an antiphon for the First Vespers of Pentecost, *Non vos relinquam orphanos*, is composed for five voices. Sung in translation this morning as "I will not leave you comfortless," this little gem from the second volume of his *Gradulia*, a collection of motets setting the propers of major feasts of the Roman Catholic liturgical year, stands as a hallmark of his compositional oeuvre. In a technique that prefigures the fugue, Byrd's canonic motet sets the text of the Gospel to a striking melodic statement on a falling fourth which ascends by that same fourth and continues to ascend. This melody is immediately set against the counterpoint of a cascading Alleluia. "I go and come again to you" is treated to a turning motive that literally goes and then turns back, and "And your heart shall rejoice" gets a catchy syncopated rhythm. All of these elements combine in a short attractive motet that highlights Byrd's mature style.

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Episcopal/Anglican

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