



WHITSUNDAY – THE DAY OF PENTECOST

10:00 AM, MAY 28, 2023

Today is the Day of Pentecost, the fiftieth day of Eastertide. The Church recalls its roots in the house of Israel as it celebrates the conclusion of a “week of weeks,” that is, the Easter Season of seven weeks. Pentecost is a traditional day for baptisms, and in the Prayer Book tradition of the Episcopal Church, Pentecost is also known as “Whitsunday” because the baptized are clothed in white garments. The liturgical color for the day, however, is red, symbolizing the fire of the Holy Spirit. Ordinary time, the “Season after Pentecost,” begins tomorrow. Next Sunday, the first Sunday after Pentecost is Trinity Sunday.

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. 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

*The flowers on the Altar are given in loving memory of Ching Chieh Meng father of
Katherine Kenworthy*



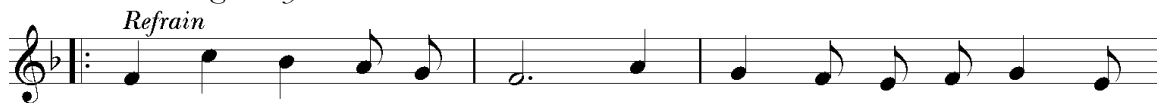
ORGAN PRELUDE

No. 2. Improvisation “Feria Pentecostes” (“The Feast of Pentecost”) *from* Sept Improvisations pour orgue, Op. 150 by Camille Saint-Saëns (1835-1921)

PROCESSIONAL HYMN (#225)

All stand and sing the hymn as the ministers enter.

Refrain



Hail thee, fes - ti - val day! blest day that art hal - lowed for



ev - er, day when the Ho - ly Ghost shone in the



world with God's grace. grace.



1 Lo, in the like - ness of fire, on those who a -
3 Hark! for in myr - i - ad tongues Christ's own, his—



wait his ap - pear - ing, he whom the
cho - sen a - pos - tles, preach to the



Lord fore - told sud - den - ly, swift - ly, de - scends:
ends of the earth Christ and his won - der - ful works:

2 Forth from the Fa - ther he comes with seven - fold
4 Praise to the Spi - rit of Life, all praise to the

my - sti - cal of - fering, pou - ring on all hu - man
fount of our be - ing, light that dost light - en

Repeat Refrain
souls in - fin - ite rich - es of God:
all, life that in all dost a - bide:

The refrain may be sung once by choir alone and repeated by all. The stanzas may be sung by choir alone, alternately by contrasted groups, or by all.

Words: Venantius Fortunatus (540?-600?); translated in the *English Hymnal*, 1906, alt.

Music: *Salve feste dies*, Ralph Vaughan Williams (1872-1958), last refrain harmonization and 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



Music:
Copyright:

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

COLLECT OF THE DAY

All remain standing.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty God, on this day you opened the way of eternal life to every race and nation by the promised gift of your Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

All

Amen.

THE FIRST LESSON: ACTS 2:1-21

All are seated. The First Lesson is now read.

Reader

A reading from the Acts of the Apostles.

When the day of Pentecost had come, the disciples were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language?"

Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs-- in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine." But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. No, this is what was spoken through the prophet Joel. 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. Then everyone who calls on the name of the Lord shall be saved.'

The Word of the Lord.

People

Thanks be to God.

PSALM 104: 25-35, 37 *Quam magnificata sunt opera tua*

All remain seated. The Choir chants the Psalm to an Anglican Chant setting by Edward Cuthbert Bairstow (1874-1946).

- 25 O Lord, how manifold are your works! *
in wisdom you have made them all;
the earth is full of your creatures.
- 26 Yonder is the great and wide sea
with its living things too many to number, *
creatures both small and great.
- 27 There move the ships,
and there is that Leviathan, *
which you have made for the sport of it.
- 28 All of them look to you *
to give them their food in due season.
- 29 You give it to them; they gather it; *
you open your hand, and they are filled with good things.
- 30 You hide your face, and they are terrified; *
you take away their breath,
and they die and return to their dust.
- 31 You send forth your Spirit, and they are created; *
and so you renew the face of the earth.
- 32 May the glory of the Lord endure for ever; *
may the Lord rejoice in all his works.
- 33 He looks at the earth and it trembles; *
he touches the mountains and they smoke.
- 34 I will sing to the Lord as long as I live; *
I will praise my God while I have my being.
- 35 May these words of mine please him; *
I will rejoice in the Lord.
- 37 Bless the Lord, O my soul. *
Hallelujah!

1 CORINTHIANS 12:3B-13

All are seated. The Epistle is now read.

Reader

A Reading from the letter of Paul to the Corinthians.

No one can say “Jesus is Lord” except by the Holy Spirit. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body-- Jews or Greeks, slaves or free-- and we were all made to drink of one Spirit. The Word of the Lord.

People

Thanks be to God.

SEQUENCE HYMN (# 510)

All stand and sing the hymn.

1 Come down, O Love di - vine, seek thou this soul of mine,
 2 O let it free - ly burn, till earth - ly pas - sions turn
 3 And so the yearn - ing strong, with which the soul will long,

and vis - it it with thine own ar - dor glow - ing;
 to dust and ash - es in its heat con - sum - ing;
 shall far out - pass the power of hu - man tell - ing;

O Com - fort - er, draw near, with - in my heart ap - pear,
 and let thy glo - rious light shine ev - er on my sight,
 for none can guess its grace, till Love cre - ate a place

and kin - dle it, thy ho - ly flame be - stow - ing.
 and clothe me round, the while my path il - lum - ing.
 where - in the Ho - ly Spi - rit makes a dwell - ing.

Words: Bianca da Siena (*d.* 1434?), translated by Richard Frederick Littledale (1833-1890), alt.

Music: *Down Ampney*, Ralph Vaughan Williams (1872-1958), descant by Jeffrey Hoffman (*b.* 1970)

THE HOLY GOSPEL: JOHN 7:37-39

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 On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water.'" Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.

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 III)

All remain standing.

Reader Father, we pray for your holy Catholic Church;
People **That we all may be one.**

Reader Grant that every member of the Church may truly and humbly serve
you;
People **That your Name may be glorified by all people.**

Reader We pray for all bishops, priests, and deacons;
People **That they may be faithful ministers of your Word and
Sacraments.**

Reader We pray for all who govern and hold authority in the nations of the
world;
People **That there may be justice and peace on the earth.**

Reader Give us grace to do your will in all that we undertake;

People That our works may find favor in your sight.

Reader Have compassion on those who suffer from any grief or trouble;
People That they may be delivered from their distress.

Reader Give to the departed eternal rest;
People Let light perpetual shine upon them.

Reader We praise you for your saints who have entered into joy;
People May we also come to share in your heavenly kingdom.

Reader Let us pray for our own needs and those of others. I invite you to add your own petitions said silently or aloud.

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.



Scan this QR Code
to donate online.



Scan this QR Code to join
our Email List & Catch up
on what's happening at
Christ Church



Scan this QR Code to pay
with Venmo.

OFFERTORY ANTHEM

All are seated as the choir sings Canticle of Praise by Thomas Pasatieri (b. 1945). During the anthem the gifts of bread and wine are prepared at the altar and an offering is taken.

Listen, sweet Dove, unto my song,
And spread Thy golden wings in me;
Hatching my tender heart so long,
Till it get wing, and flie away with Thee.

The sunne, which once did shine alone,
Hung down his head, and wisht for night,
When he beheld twelve sunnes for one
Going {about the world} and giving light.

Such glorious gifts Thou didst bestow,
That th' earth did like a heav'n appeare:
The starres were coming down to know
If they might mend their wages, and serve here.

Lord, though we change, Thou art the same,
The same sweet God of love and light:
Restore this day, for Thy great name,
Unto his ancient and miraculous right.

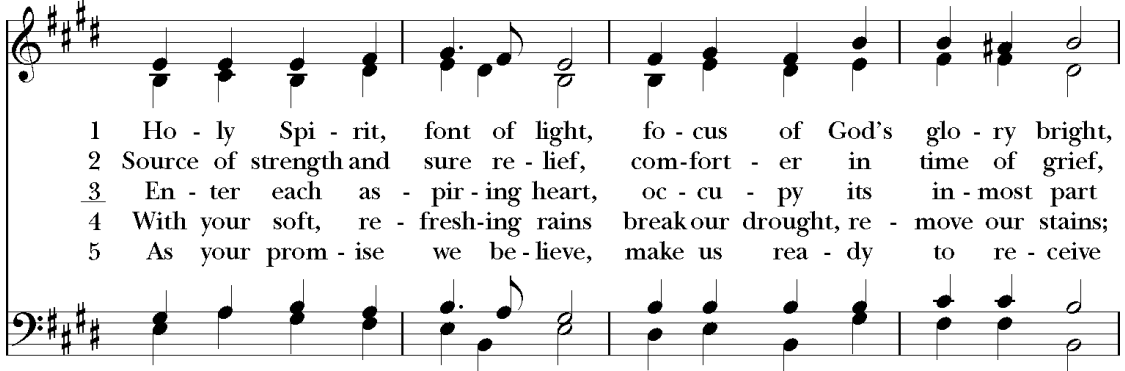
Alleluia, alleluia.

Let the people praise Thee, O God, let all the people praise Thee. O let the nations rejoice and be glad. Thou shalt judge the folk righteously, and govern the nations upon earth. Then shall the earth bring forth her increase, and God, even our own God, shall give us His blessing. God shall bless us and all the ends of the earth shall fear Him. God be merciful unto us and bless us, and show the light of His countenance, and be merciful unto us, that Thy way may be known upon earth, Thy saving health among all nations.

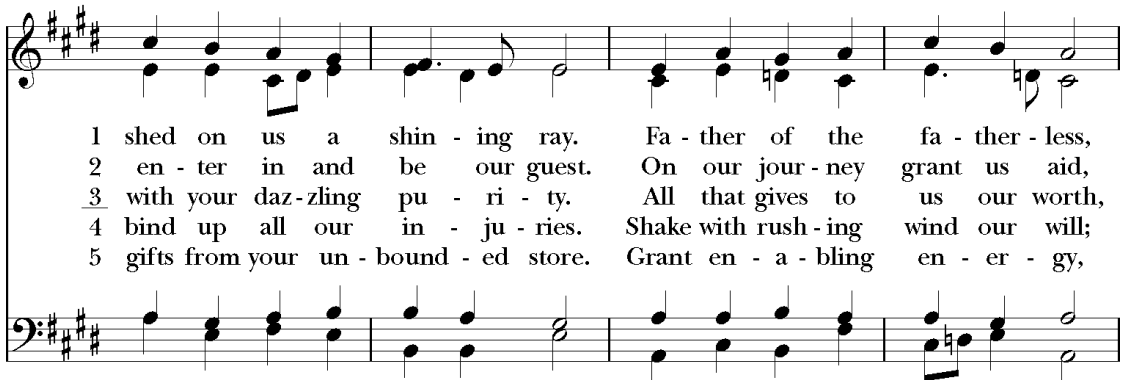
– text selected from *Whitsunday*, George Herbert (1593-1633);
and Psalm 67 (*BCP*, 1662)

OFFERTORY HYMN (# 228)

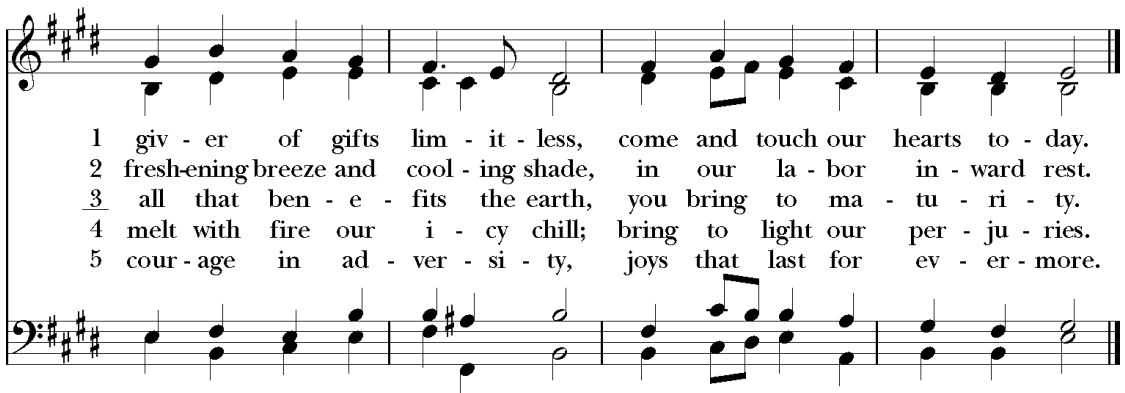
All stand and sing as the children of the Church School process into the church, and an offering is brought to the altar and blessed.



1 Ho - ly Spi - rit, font of light, fo - cus of God's glo - ry bright,
2 Source of strength and sure re - lief, com - fort - er in time of grief,
3 En - ter each as - pir - ing heart, oc - cu - py its in - most part
4 With your soft, re - fresh - ing rains break our drought, re - move our stains;
5 As your prom - ise we be - lieve, make us rea - dy to re - ceive



1 shed on us a shin - ing ray. Fa - ther of the fa - ther - less,
2 en - ter in and be our guest. On our jour - ney grant us aid,
3 with your daz - zling pu - ri - ty. All that gives to us our worth,
4 bind up all our in - ju - ries. Shake with rush - ing wind our will;
5 gifts from your un - bound - ed store. Grant en - a - bling en - er - gy,



1 giv - er of gifts lim - it - less, come and touch our hearts to - day.
2 fresh - ening breeze and cool - ing shade, in our la - bor in - ward rest.
3 all that ben - e - fits the earth, you bring to ma - tu - ri - ty.
4 melt with fire our i - cy chill; bring to light our per - ju - ries.
5 cour - age in ad - ver - si - ty, joys that last for ev - er - more.

Words: Latin, 12th century; translated by John Webster Grant (1919-2006), alt.

Music: Webbe, melody from *An Essay on the Church Plain Chant*, 1782;
adaptation attributed to Samuel Webbe (1740-1816), alt. harmonized in *Hymns Ancient and Modern*, 1916

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.

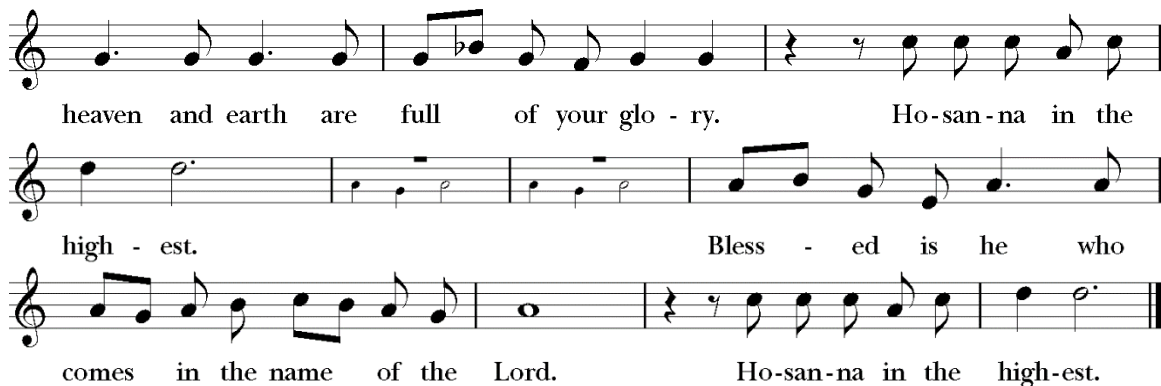
People It is right to give him thanks and praise.

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.

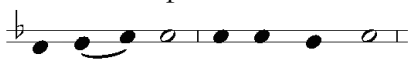
And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

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.”

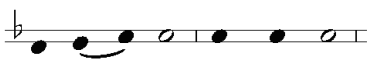
Father, we now celebrate this memorial of our redemption. Recalling Christ’s death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup,

Celebrant

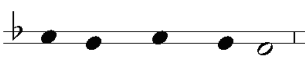


we praise you and we bless you.

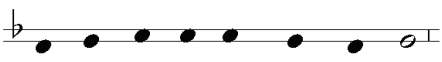
People



We praise you, we bless you,



we give thanks to you,



and we pray to you, Lord our God.

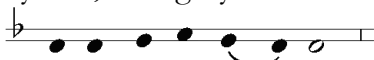
Celebrant

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.

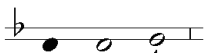
Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. Remember Michael our presiding bishop, Andrew and Allen our bishops and all who minister in your Church. Remember all your people, and those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

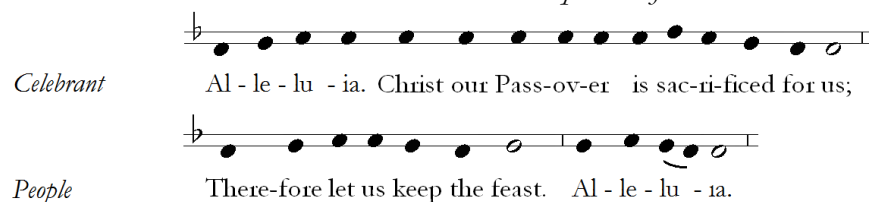
A - men.

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

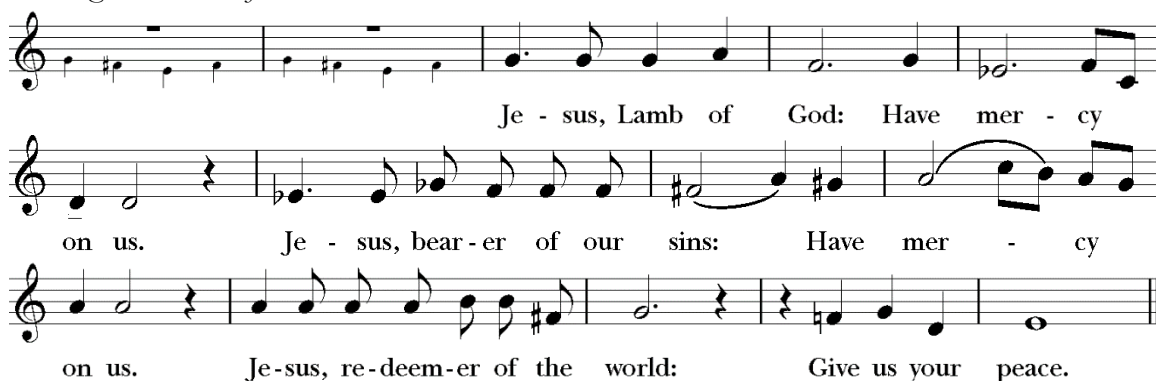
The Celebrant breaks the consecrated bread. A period of silence is observed.



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 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 If ye love me by Thomas Tallis (c. 1505-1585).

If ye love me, keep my commandments, and I will pray the Father, and he shall give you another comforter, that he may 'bide with you forever, ev'n the spirit of truth.

— John 14: 15-17

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 (#608)

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

1 E - ter - nal Fa - ther, strong to save, whose arm hath bound the
2 O Christ, whose voice the wa - ters heard and hushed their ra - ging
3 Most Ho - ly Spi - rit, who didst brood up - on the cha - os
4 O Trin - i - ty of love and power, thy chil - dren shield in

rest - less wave, who bidd'st the might - y o - cean deep its
at thy word, who walk - edst on the foam - ing deep, and
dark and rude, and bid its an - gry tu - mult cease, and
dan - ger's hour; from rock and tem - pest, fire and foe, pro -

own ap - point - ed lim - its keep: O hear us when we
calm a - mid its rage didst sleep: O hear us when we
give, for wild con - fu - sion, peace; O hear us when we
tect them where - so - e'er they go; thus ev - er - more shall

cry to thee for those in per - il on the sea.
 cry to thee for those in per - il on the sea.
 cry to thee for those in per - il on the sea.
 rise to thee glad hymns of praise from land and sea.

Words: William Whiting (1825-1878), alt.

Music: *Melita*, John Bacchus Dykes (1823-1876), last verse harmonization by T. Tertius Noble (1867-1963)

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.

Fantasia super: Komm Heiliger Geist (Chorale-Fantasy on “Come, Holy Spirit”), BWV 651 by Johann Sebastian Bach (1685-1750).

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:

George Herbert (1593-1633) was an orator, poet and priest of the Jacobean era. Born in Montgomery, Wales and educated at Westminster School (at Westminster Abbey) and Trinity College, Cambridge, he was the son of a member of Parliament and brought up in the British aristocracy. Richard Herbert, George’s father died when he was a young boy, so his mother, Magdalene Newport of Shropshire, who was a patron to John Donne, played an even more prominent role in his life as head of household than she might have done for his elder siblings. Indeed, Herbert dedicated his first sonnets as a gift to her in 1610, while he was still in college. She instilled in him a dual love for poetry and the church that shaped his entire life’s course. After graduation from Trinity

College, George Herbert was appointed the University Orator for Cambridge University. In 1626, he was made a prebendary canon in the diocese of Lincoln, but was not ordained a priest in the Anglican Church until 1629.

Following in his father's footsteps, Herbert had served briefly as a member of Parliament, but any hopes he had of being granted a position in the court were dashed when James I died. He lived the last years of his life as a parish priest, writing and editing his collection of poems *The Temple: Sacred Poems and Private Ejaculations*, published posthumously by his friend Nicholas Farrar. Herbert was a major voice in 17th century Anglicanism for the *via media* between factions which favored a more elaborate Roman Catholic style of worship and ecclesiology on the one side and the Protestant preference for simple, unadorned worship that had been purged of music, collects, vestments, and other "trappings" of the episcopate on the other side. He is remembered today as one of the great English devotional lyricists, and his poems survive in hymnals and choirbooks across denominations.

Thomas Pasatieri (b. 1945) was born in New York City. He began composing music at ten years of age and, as a young teen, he studied with Nadia Boulanger, the famous Parisian teacher of composition. At 16 he received a scholarship to The Juilliard School, where he studied with Vittorio Giannini and Vincent Persechetti, later becoming the first person ever to earn a Doctor of Music degree from Juilliard. Primarily known as an opera composer, Pasatieri has composed music for film, chamber ensembles, choirs, and symphony orchestras. His operas and hundreds of art songs have been premiered by a veritable who's who of 20th century classical singers, including Janet Baker, Catherine Malfitano, Frederica von Stade, and Shirley Verret, among many others.

Pasatieri's festival anthem *Canticle of Praise* was commissioned for the tercentenary celebration at Old Christ Church in Philadelphia by that Church's Preservation Trust; and sets a portion of George Herbert's poem "Whitsunday" and Psalm 67 from the *Book of Common Prayer* (1662) to exuberant and colorful music for choir with an impressionistic and orchestral organ accompaniment.

Thomas Tallis's (c. 1505-1585) "*If ye love me*" is one of the most beloved and familiar of the Tudor anthems of 16th-century England. Likely composed during the reign of Edward VI (1547-1553), it reflects the mandate of the period that anthems in Anglican liturgy be brief and succinct with "one syllable per note" in the setting of the text. It is an example of Tallis's masterful way of employing the techniques of Renaissance motet composition to the prevailing esthetic of his own milieu and achieving a masterpiece of musical expression. This portion of the Gospel of St. John was assigned in the Gregorian lectionary to be sung during the distribution of communion on the Sixth Sunday of Easter.

Organ Selections:

Camille Saint-Saëns (1835-1921) was born in Paris. The only child of Victor Saint-Saëns, French Minister of the Interior, and his wife Françoise-Clémence. Shortly after his christening at the Church of Saint-Sulpice, Camille's father Victor died of tuberculosis (on the first anniversary of his marriage). He showed a remarkable aptitude for music at a very young age, and by the age of thirteen was enrolled at the Paris Conservatoire. While Saint-Saëns is widely known for his symphonic compositions, it is less well-known that he spent much of his career as the organist for the Church of the Madeleine, the official church of the French Empire. His pupils included both Gabriel Fauré and Maurice Ravel. The 7 *Improvisations pour orgue*, Op. 150 date from the winter of 1916-1917. The second, "... *Feria Pentecostes*" is based on the Gregorian chant melody for the first hymn at Lauds, "*Beata nobis gaudia*," attributed to the 4th century Saint Hilary of Poitiers, and celebrating the miraculous tongues of fire and the gift of speaking in tongues that the apostles experienced at the day of Pentecost.

Johann Sebastian Bach's *Chorale-Fantasy on "Come, Holy Ghost,"* BWV 651 is the first of his so-called Great Eighteen Chorale Preludes. It features a toccata, depicting the rushing wind, played over the Lutheran chorale tune, itself adapted from the Gregorian melody for the "Golden Sequence," one of only five sequence hymns to have been retained in the Gregorian reforms and which is still sung in the Roman Catholic Liturgy for Pentecost.

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, *Vergers 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.