

THE SIXTEENTH AFTER PENTECOST HOLY EUCHARIST SUNDAY, SEPTEMBER 17, 2023



This service is the Holy Eucharist, often called Mass or Holy Communion. This period in the Church year is known as “The Season after Pentecost” and begins with the Feast of Pentecost in the Spring and concludes after Thanksgiving Day.

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. After the service concludes please feel free to join us for Coffee Hour, a reception which generally includes coffee, other refreshments, and lasts about an hour and is a great opportunity to meet members of the congregation. 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 to the Glory of God



ORGAN PRELUDE

58. Choral-Improvisation on “Lobe den Herren, den mächtigen König,” Op. 65

(“Praise to the Lord, the Almighty”) *by Sigfrid Karg-Elert (1877-1933)*

PROCESSIONAL HYMN (#390)

All stand and sing the hymn as the ministers enter.

1 Praise to the Lord, the Al - might - y, the King of cre -
2 Praise to the Lord; o - ver all things he glo - rious - ly
3 Praise to the Lord, who doth pros - per thy way and de -
4 Praise to the Lord! O let all that is in me a -

a - tion; O my soul, praise him, for he is thy
reign - eth: borne as on ea - gle - wings, safe - ly his
fend thee; sure - ly his good - ness and mer - cy shall
dore him! All that hath life and breath come now with

health and sal - va - tion: join the great throng, psal - ter - y,
 saints he sus - tain - eth. Hast thou not seen how all thou
 ev - er at - tend thee; pon - der a - new what the Al -
 prais - es be - fore him! Let the a - men sound from his

or - gan, and song, sound - ing in glad ad - o - ra - tion.
 need - est hath been grant - ed in what he or - dain - eth?
 might - y can do, who with his love doth be - friend thee.
 peo - ple a - gain; glad - ly for ev - er a - dore him.

Words: Joachim Neander (1650-1680); tr. *Hymnal* 1940, alt.

Music: *Lobe den Herren*, melody from *Erneuertem Gesangbuch*, 1665; harm. *The Chorale Book for England*, 1863; desc. Craig Sellar Lang (1891-1971)

OPENING ACCLAMATION & COLLECT FOR PURITY

All remain standing.

Celebrant ✠ Blessed be God: Father, Son and Holy Spirit.

People **And blessed be God's kingdom, now and for ever. Amen.**

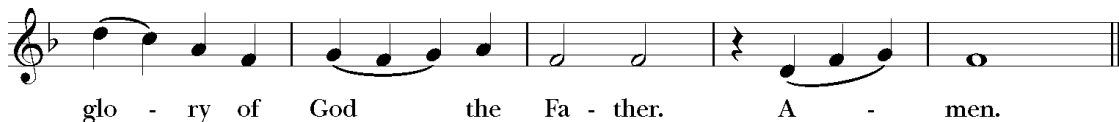
Celebrant Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

All **Amen.**

GLORIA IN EXCELSIS (#S 280)

All remain standing and sing "Glory to God in the highest".

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



Title: Cantic 20, Glory to God: *Gloria in excelsis*
Music: Robert Powell (*b.* 1932), rev.

COLLECT OF THE DAY

All remain standing.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever..

All **Amen.**

THE FIRST LESSON: EXODUS 14:19-31

All are seated as the lesson is read.

Reader

A reading from Exodus.

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night. Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the Lord is fighting for them against Egypt." Then the Lord said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left. Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

The Word of the Lord.

People

Thanks be to God.

PSALM 114, *In exitu Israel*

All remain seated as the choir chants the Psalm to an Anglican chant setting from The Saint Michael's Psalter by John Edward Cantrell.

Hallelujah!

When Israel came out of Egypt, *
the house of Jacob from a people of strange speech,

Judah became God's sanctuary *
and Israel his dominion.

The sea beheld it and fled; *
Jordan turned and went back.

The mountains skipped like rams, *
and the little hills like young sheep.

What ailed you, O sea, that you fled? *
O Jordan, that you turned back?

You mountains, that you skipped like rams? *
you little hills like young sheep?

Tremble, O earth, at the presence of the Lord, *
at the presence of the God of Jacob,

Who turned the hard rock into a pool of water *
and flint-stone into a flowing spring.

THE SECOND LESSON: ROMANS 14:1-12

All remain seated as the lesson is read.

Reader

A Reading from the First Letter of Paul to the Romans.

Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand. Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God. We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living. Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." So then, each of us will be accountable to God.

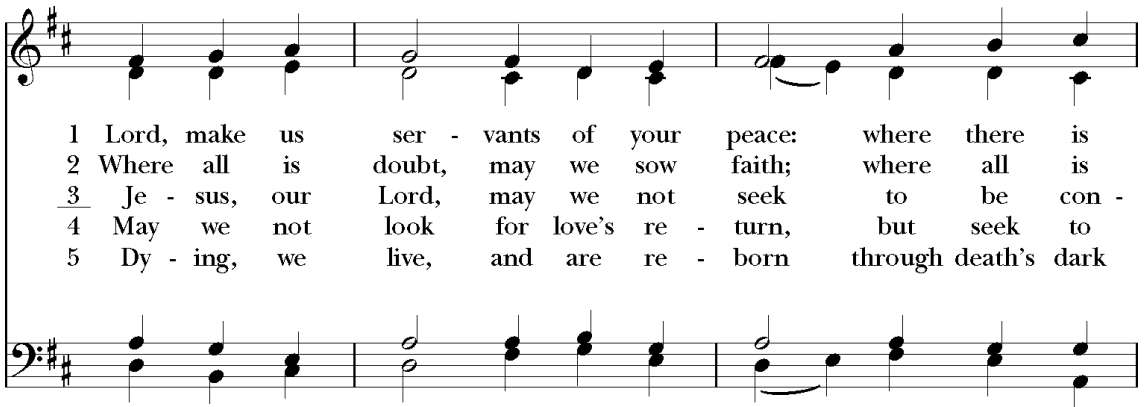
The Word of the Lord

People

Thanks be to God.

SEQUENCE HYMN (#593)

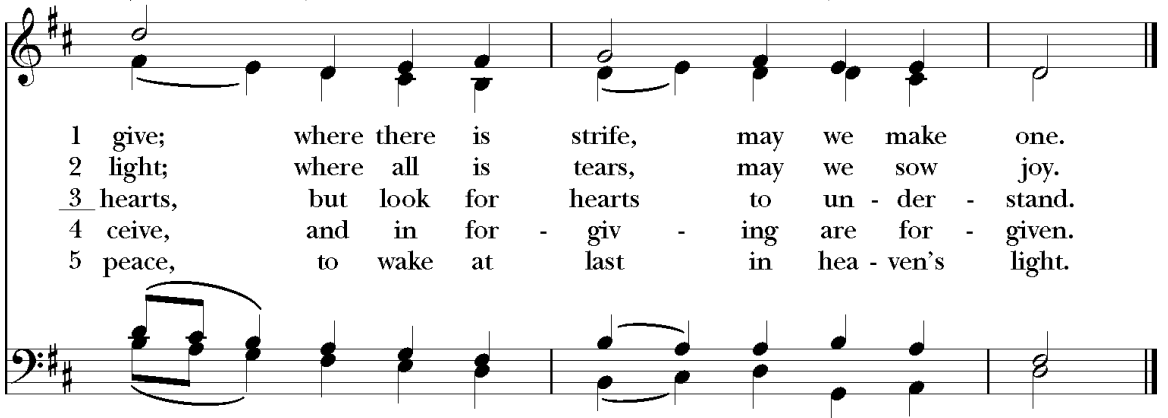
All stand and sing the hymn.



1 Lord, make us ser - vants of your peace: where there is
2 Where all is doubt, may we sow faith; where all is
3 Je - sus, our Lord, may we not seek to be con -
4 May we not look for love's re - turn, but seek to
5 Dy - ing, we live, and are re - born through death's dark



1 hate, may we sow love; where there is hurt, may we for -
2 gloom, may we sow hope; where all is night, may we sow
3 soled, but to con - sole, nor look to un - der - stand - ing
4 love un - self - ish - ly, for in our giv - ing we re -
5 night to end - less day: Lord, make us ser - vants of your



1 give; where there is strife, may we make one.
2 light; where all is tears, may we sow joy.
3 hearts, but look for hearts to un - der - stand.
4 ceive, and in for - giv - ing are for - given.
5 peace, to wake at last in hea - ven's light.

Words: James Quinn (b. 1919), based on a prayer att. to St. Francis of Assisi (1182-1226)
Music: Dickinson College, Lee Hastings Bristol, Jr. (1923-1979)

THE HOLY GOSPEL: MATTHEW 18:21-35

All remain standing for the Gospel.

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

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

Deacon Peter came and said to Jesus, “Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?” Jesus said to him, “Not seven times, but, I tell you, seventy-seven times. “For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?’ And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

The Gospel of the Lord.

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

THE SERMON

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

NICENE CREED

All stand and join in saying the Nicene Creed.

Celebrant

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

All

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.

*If you would like to offer a **special prayer concern**, please contact the Parish Office or complete a Prayer Request Card (found at the entrance to the church) and drop it in the offering plate. Requests include those who are ill, those who have died recently, prayers on the anniversary of someone's death, and thanksgivings. Names remain on the list for one month; please let the office know if you would like someone listed for a longer time.*

The Celebrant adds a final prayer.

Celebrant The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord; and the blessing of God Almighty ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

People **Amen.**

THE PEACE

All stand.

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.

ANTHEM AT THE OFFERTORY

All are seated as the choir sings With a voice of singing by Martin Fallas Shaw (1875-1958). During the anthem the gifts of bread and wine are prepared at the altar and an offering is taken.

With a voice of singing declare ye this, and let it be heard, Alleluia. Utter it even unto the ends of the earth. The Lord hath delivered His people, Alleluia.

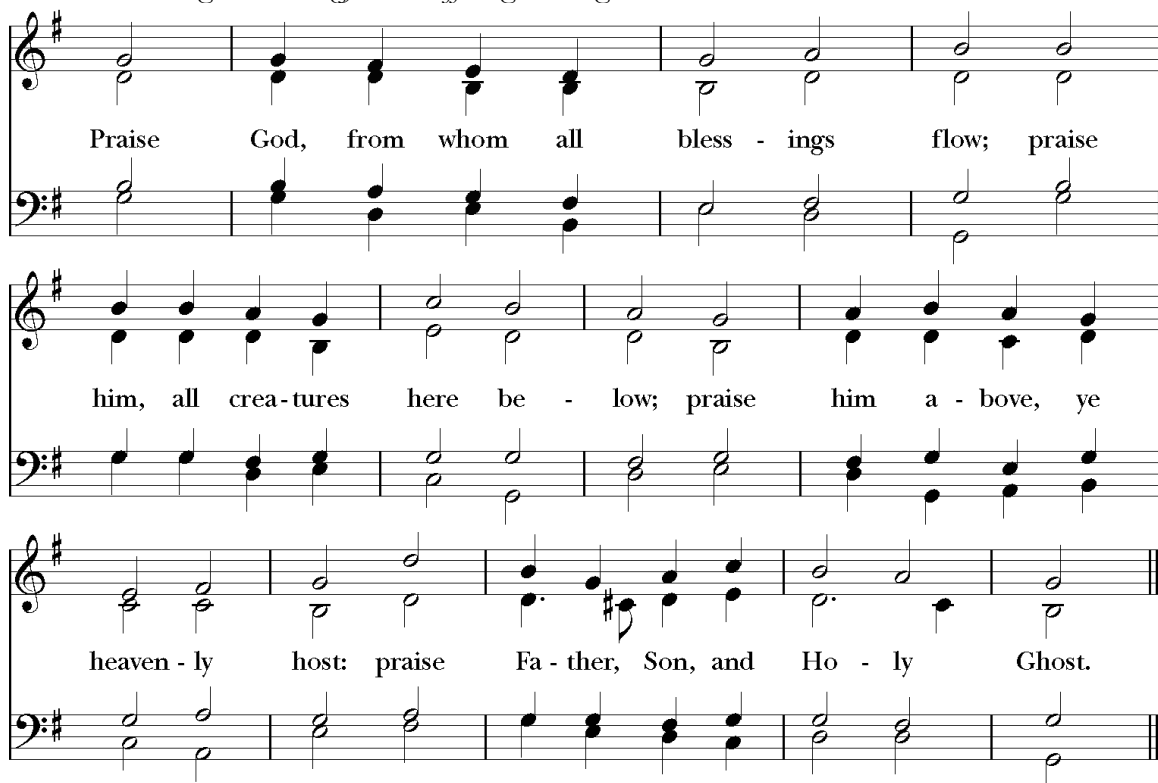
O be joyful in God, all ye lands, O sing praises to the honour of His name, make His praise to be glorious.

With a voice of singing declare ye this, and let it be heard, Alleluia.

– *Vocem incunditatis* (Isaiah 48: 20; Ps. 66);
Gregorian Introit for the Sixth Sunday of Easter

OFFERTORY DOXOLOGY (#380 vs. 3)

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



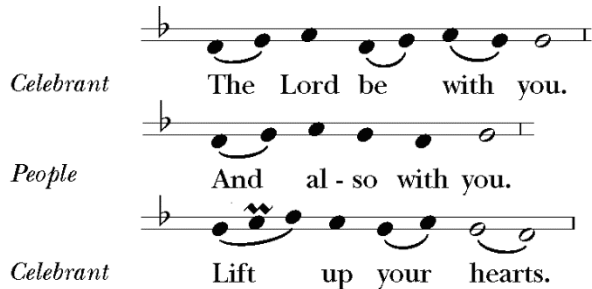
Praise God, from whom all blessings flow; praise him, all creatures here below; praise him above, ye heavenly host: praise Father, Son, and Holy Ghost.

The musical score consists of three systems of music. Each system has a treble and bass staff. The first system covers the first two lines of lyrics. The second system covers the next two lines. The third system covers the final line and ends with a double bar line. The music is in G major and 4/4 time.

Words: Thomas Ken (1637-1711)

Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?)

THE GREAT THANKSGIVING



Celebrant The Lord be with you.

People And al - so with you.

Celebrant Lift up your hearts.

The musical notation for 'The Great Thanksgiving' is presented in three parts. Each part is on a single staff with a treble clef and a key signature of one flat (F major/D minor). The first part, for the Celebrant, has a melody of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4. The second part, for the People, has a melody of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4. The third part, for the Celebrant, has a melody of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4, with a fermata over the final G4. A vertical yellow line is positioned to the right of the musical notation.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Celebrant It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All sing "Holy, holy, holy" (#S 129)

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and
 might, hea - ven 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: Robert Powell (b. 1932)

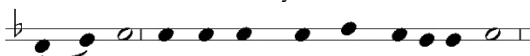
The people stand or kneel.

Celebrant Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death,

you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ 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.”



Celebrant

There-fore we proclaim the myst-er-y of faith:



People

Christ has died. Christ is ris-en. Christ will come a-gain.

Celebrant

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

Sanctify ✠ us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By ✠ him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father,

Celebrant

now and for 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 remain standing and sing "Jesus, Lamb of God" (Hymn #S 163)

Lamb of God, you take a - way the

sins of the world: have mer - cy on us. Lamb of God, you
 take a - way the sins of the world: have mer - cy on us.
 Lamb of God, you take a - way the sins of the world: grant us peace.

Music: Robert Powell (b. 1932)

INVITATION TO HOLY COMMUNION

The Celebrant invites the people to receive the Holy Communion saying this or some other invitation.

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).

MOTET AT THE COMMUNION

The choir sings Cantate Domino by Giuseppe Pitoni (1657-1743) during the ministration of Holy Communion.

Cantate Domino canticum novum;
 laus ejus in ecclesia sanctorum.
 Laetetur Israël in eo qui fecit eum,
 et filii Sion exsultent in rege suo.

– Psalm 148: 1-2 (*Clementine Vulgate*)

*O sing unto the Lord a new song: let the congregation of saints praise him.
Let Israel rejoice in him that made him: and let the children of Sion be joyful in their King.
– Psalm 149: 1-2 (Book of Common Prayer, 1662)*

POSTCOMMUNION PRAYER

All kneel as you are able.

Celebrant Let us pray.

All **Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

Celebrant The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord; and the blessing of God Almighty ☩ the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

People **Amen.**

BLESSING

All stand.

Celebrant The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord; 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 (#347)

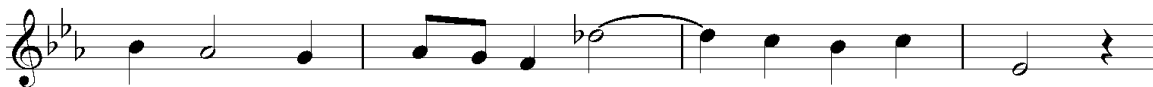
All stand and sing the hymn as the ministers process to the back of the church.



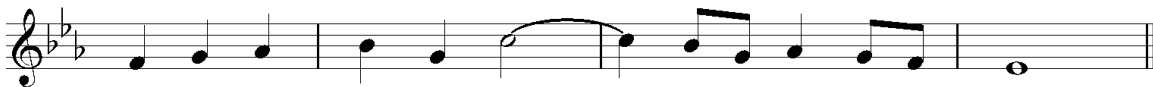
1 Go forth for God; go _____ to the world in peace;
2 Go forth for God; go _____ to the world in love;
3 Go forth for God; go _____ to the world in strength;
4 Go forth for God; go _____ to the world in joy,



be of good cour - age, armed with heaven - ly grace,
strength - en the faint, give cour - age to the weak;
hold fast the good, be ur - gent for the right;
to serve God's peo - ple ev - ery day and hour,



in God's good Spi - rit dai - ly to in - crease,
help the af - flict - ed; rich - ly from a - bove
ren - der to no one e - vil; Christ at length
and ser - ving Christ, our ev - ery gift em - ploy,



till in his king - dom we _____ be - hold his face.
his love sup - plies the grace _____ and power we seek.
shall o - ver - come all dark - ness with his light.
re - joic - ing in the Ho - ly Spi - rit's power.

Words: J.R. Peacey (1896-1971) and *English Praise*, 1975, alt.

Music: *Litton*, Erik Routley (1917-1982)

DISMISSAL & ORGAN VOLUNTARY

Deacon Go in peace to love and serve the Lord.

People Thanks be to God.

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

5. Grand Chœr in F from 5 Sorties, Op. 68

by Théodore-César Salomé (1834-1896)

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:

Martin Fallas Shaw (1875-1958) was educated at the Royal College of Music as a pupil of Charles Villiers Stanford. His musical career began as an organist in the parish church of Hampstead, outside London, where he grew up and where his father had served in a similar capacity. Shaw is perhaps best known for his work as co-editor, with Ralph Vaughan Williams, of the ground-breaking *Oxford Book of Carols* (1928), which catalogued and re-popularized a number of folk carols from throughout the British Isles and led to a resurgence of Christmas carol-singing throughout the English-speaking world. He was also a co-founder of the Royal School of Church Music and an esteemed conductor, first for Isadora Duncan and later at St.-Martin-in-the-Fields. Shaw's anthem *With a voice of singing*, one of his over 300 published works, was composed in 1923 for the annual festival of the Rochester Diocesan Church Choirs Association in the province of Canterbury. As a festival anthem, it is an accessible and easily-assembled work, originally published with an alternate full orchestral accompaniment as well as its more familiar organ accompaniment.

Giuseppe Ottavio Pitoni (1657-1743) was an organist and composer of the Italian Baroque in Rome. He began singing in the choir for the Basilica of San Giovanni dei Fiorentini (St. John of the Florentines) at the age of eight, and he was appointed cathedral organist and maestro di cappelle (choirmaster) for il Duomo di Santa Maria Maggiore, Monterotondo outside Rome, remarkably, at the age of sixteen. Subsequent similar cathedral appointments in Assisi and Rieti preceded his return to Rome in 1677 as maestro di cappella (choirmaster) at the Basilica of San Marco, where he remained for the rest of

his life. He served as an examiner for the Academy of St. Cecilia, the music conservatory in Rome, and was a fixture in Rome's musical scene of the late 17th and early 18th centuries, as a friend of Arcangelo Corelli, George Frideric Handel, and both Alessandro and Domenico Scarlatti, among other luminaries. He was extremely prolific as a composer, with over 3500 catalogued compositions, among them hundreds of masses, psalm settings, and motets. *Cantate Domino canticum novum* is probably his best-known work: a short a cappella motet which sets the first two verses from Psalm 149, the psalm appointed for last Sunday morning, and which echoes themes from the lectionary-assigned readings from Exodus throughout this liturgical season.

Organ selections:

Sigfrid Theodor Karg-Elert (1877-1933) was the youngest of twelve children born to the book dealer Johann Jacob Karg and Marie Auguste Karg *née* Ehlert, his wife. Born Siegfried Karg, in Oberndorf am Neckar, he grew up primarily in Leipzig after the Karg family settled there in 1882. He began piano studies at a young age and thereafter began his first attempts at composition, which caught the notice of the composer Emil von Reznicek, who arranged a scholarship for young Siegfried at the Leipzig Conservatory, where he studied with several famous pianist-composers, including Carl Reinecke and Robert Teichmüller. Following his graduation from conservatory, Siegfried Karg moved to Magdeburg, where he taught piano lessons and adopted the Swedish spelling of his first name and began hyphenating his last name using a variant of his mother's family name. He returned to Leipzig sometime around 1902 and began devoting his time primarily to composing for the piano. In 1904, the Berlin music publisher Carl Simon introduced Karg-Elert to the harmonium, and he began composing for that instrument, as well, ultimately creating a substantial body of repertoire for harmonium. His friendship with the organist Paul Homeyer eventually led to his *66 Chorale Improvisations*, Op. 65, from which this morning's sparkling fantasia on "Lobe den Herren, den mächtigen König" is taken.

Théodore-César Salomé (1834-1896) was born and brought up in Paris. He studied exclusively at the Conservatoire de Paris, primarily with the composer François Bazin and the organist François Benoist. Having won several prizes from the Conservatoire, Salomé was appointed choir organist in the newly built Église de la Sainte-Trinité (Trinity Church) in Paris's 9th arrondissement, a position he held until his death. Salomé was widely respected by his contemporary composers: both Charles Gounod and Camille Saint-Saëns wrote letters of recommendation for him to succeed la Trinité's titular organist Charles-Alexis Chauvet upon his untimely death. The position was ultimately awarded to Félix-Alexandre Guilmant instead. Despite this professional rivalry, the two served alongside

one another at la Trinité for many years and developed a collegial respect for one another and a long friendship, dedicating compositions to each other. Guilmant championed Salomé's works for organ alongside his own on his international concert tours.

Salomé was a consummate church organist, providing skillful accompaniment to the professional choir at la Trinité and composing new works for them to sing. When Guilmant was away, Salomé presided over the large Cavaillé-Coll gallery organ at la Trinité in his stead (the smaller choir organ Salomé played for mass was also a Cavaillé-Coll instrument). In 1875, he played a very large funeral service (4000 people attended) for his friend Georges Bizet, improvising on themes from Bizet's operas for the prelude and during communion. He also taught throughout his lifetime for the Paris Conservatoire. His compositional œuvre includes numerous works for organ and many others for solo piano. Today's organ voluntary, a Sortie (exit music) to be played on the Grand Chorus of the organ (the full organ) is a fine and lively example of Salomé's style that is well-suited to our Jack Hennigan Memorial Pipe Organ's French symphonic accent.

–JEFFREY HOFFMAN

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, *Vergger 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*
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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

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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.