

THE SEVENTEENTH AFTER PENTECOST HOLY EUCHARIST SUNDAY, SEPTEMBER 24, 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

2. Præludium in G moll, Op. 37

by Felix Mendelssohn Bartholdy (1808-1847)

PROCESSIONAL HYMN (#410)

All stand and sing the hymn as the ministers enter.

Unison or harmony



1 Praise, my soul, the King of hea - ven; to his feet thy tri - bute bring;
2 Praise him for his grace and fa - vor to his peo - ple in dis - tress;
3 Fa - ther - like he tends and spares us; well our fee - ble frame he knows;
4 An - gels, help us to a - dore him; ye be - hold him face to face;



ran - somed, healed, re - stored, for - giv - en, ev - er - more his prais - es sing:
praise him still the same as ev - er, slow to chide, and swift to bless:
in his hand he gen - tly bears us, res - cues us from all our foes.
sun and moon, bow down be - fore him, dwell - ers all in time and space.



Al - le - lu - ia, al - le - lu - ia! Praise the ev - er - last - ing King.
Al - le - lu - ia, al - le - lu - ia! Glo - rious in his faith - ful - ness.
Al - le - lu - ia, al - le - lu - ia! Wide - ly yet his mer - cy flows.
Al - le - lu - ia, al - le - lu - ia! Praise with us the God of grace.



Words: Henry Francis Lyte (1793-1847)

Music: *Lauda anima*, John Goss (1800-1880); 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
 glo - ry of God the Fa - ther. A - men.

Title: Canticle 20, Glory to God: *Gloria in excelsis*
Music: Robert J. 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.

Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

THE FIRST LESSON: EXODUS 16:2-15

All are seated as the lesson is read.

Reader

A reading from Exodus.

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, “If only we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

Then the LORD said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the LORD who brought you out of the land of Egypt, and in the morning you shall see the glory of the LORD, because he has heard your complaining against the LORD. For what are we, that you complain against us?” And Moses said, “When the LORD gives you meat to eat in the evening and your fill of bread in the morning, because the LORD has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the LORD.” Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the LORD, for he has heard your complaining.’” And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the LORD appeared in the cloud. The LORD spoke to Moses and said, “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the LORD your God.’” In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the LORD has given you to eat.”

The Word of the Lord. ***People*** **Thanks be to God.**

PSALM 105:1-6,37-45, *Confitemini Domino*

All remain seated as the choir chants the Psalm to an Anglican chant setting by David Hurd (b. 1950).

Give thanks to the LORD and call upon his Name; *
make known his deeds among the peoples.
Sing to him, sing praises to him, *
and speak of all his marvelous works.
Glory in his holy Name; *
let the hearts of those who seek the LORD rejoice.
Search for the LORD and his strength; *
continually seek his face.
Remember the marvels he has done, *
his wonders and the judgments of his mouth,
O offspring of Abraham his servant, *
O children of Jacob his chosen.
He led out his people with silver and gold; *
in all their tribes there was not one that stumbled.
Egypt was glad of their going, *
because they were afraid of them.
He spread out a cloud for a covering *
and a fire to give light in the night season.
They asked, and quails appeared, *
and he satisfied them with bread from heaven.
He opened the rock, and water flowed, *
so the river ran in the dry places.
For God remembered his holy word *
and Abraham his servant.
So he led forth his people with gladness, *
his chosen with shouts of joy.
He gave his people the lands of the nations, *
and they took the fruit of others' toil,
That they might keep his statutes *
and observe his laws.
Hallelujah!

THE SECOND LESSON: PHILIPPIANS 1:21-30

All remain seated as the lesson is read.

Reader

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

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again. Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well-- since you are having the same struggle that you saw I had and now hear that I still have.

The Word of the Lord

People

Thanks be to God.

SEQUENCE HYMN (#660)

All stand and sing the hymn.

1 O Mas - ter, let me walk with thee in low - ly
2 Help me the slow of heart to move by some clear,
3 Teach me thy pa - tience; still with thee in clos - er,
4 in hope that sends a shin - ing ray far down the

paths of ser - vice free; tell me thy se - cret;
win - ning word of love; teach me the way - ward
dear - er com - pa - ny, in work that keeps faith
fu - ture's broad - ening way, in peace that on - ly

help me bear the strain of toil, the fret of care.
feet to stay, and guide them in the home - ward way.
sweet and strong, in trust that tri - umphs o - ver wrong,
thou canst give, with thee, O Mas - ter, let me live.

Words: Washington Gladden (1836-1918)
Music: *Maryton*, Henry Percy Smith (1825-1898)

THE HOLY GOSPEL: MATTHEW 20:1-16

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 Jesus said, “The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o’clock, he saw others standing idle in the marketplace; and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. When he went out again about noon and about three o’clock, he did the same. And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’ When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ When those hired about five o’clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ So the last will be first, and the first will be last.”

The Gospel of the Lord.

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

THE SERMON

All are seated for the sermon by Deacon Chisara Alimole.

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.

Let us confess our sins against God and our neighbor.

Silence is observed. The People kneel as you are able.

All **Most merciful God,**
 we confess that we have sinned against you
 in thought, word, and deed,
 by what we have done,
 and by what we have left undone.
 We have not loved you with our whole heart;
 we have not loved our neighbors as ourselves.
 We are truly sorry and we humbly repent.
 For the sake of your Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in your will,
 and walk in your ways,
 to the glory of your Name. Amen.

The Celebrant stands. The People remain kneeling.

Celebrant Almighty God have mercy on you, ✠ forgive you all your sins through
 our Lord Jesus Christ, strengthen you in all goodness, and by the
 power of the Holy Spirit keep you in eternal life.

All **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 See what love hath the Father from Paulus, Op. 36 by Felix Mendelssohn Bartholdy (1808-1847). During the anthem the gifts of bread and wine are prepared at the altar and an offering is taken.

See what love hath the Father bestow'd on us in His goodness; that we should be called God's own children.

– paraphrased from I John 3:1

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 bless - ings flow; praise
him, all crea - tures here be - low; praise him a - bove, ye
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

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.

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.

The image shows a two-staff musical score in G major (one sharp) and 4/4 time. The melody is simple and hymn-like. The first staff contains the lyrics 'san - na in the high - est. Bless - ed is he who'. The second staff continues with 'comes in the name of the Lord. Ho - san - na in the high - est.' There are three-measure rests (triplets) indicated above the notes for 'san - na' and 'Ho - san - na'.

Music: Robert J. 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:

A single staff of music with a treble clef and a key signature of one sharp (F#). The melody consists of quarter and eighth notes, ending with a double bar line.

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

A single staff of music with a treble clef and a key signature of one sharp (F#). The melody consists of quarter and eighth notes, ending with a double bar line.

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

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 J. 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).

ANTHEM AT THE COMMUNION

The choir sings The eyes of all wait upon thee by Jean Berger (1909-2002) during the ministrations of Holy Communion.

The eyes of all wait upon thee; and thou givest them their meat in due season.
Thou openest thine hand, and satisfiest the desire of ev'ry living thing.
– Psalm 145:15, 16 (KJV)

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.**

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 (#551)

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

1 Rise up, ye saints of God! Have done with less - er things, give
2 Rise up, ye saints of God! His king - dom tar - ries long: Lord,
3 Lift high the cross of Christ! Tread where his feet have trod; and

heart and soul and mind and strength to serve the King of kings.
bring the day of truth and love and end the night of wrong.
quick-ened by the Spi - rit's power, rise up, ye saints of God!

Words: William Pierson Merrill (1867-1954), alt.
Music: *Festal Song*, William H. Walter (1825-1893)

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.

I. Allegro moderato e serio (First Sonata, first movement)

from Sechs Sonaten für die Orgel, Op. 65 *by* Felix Mendelssohn Bartholdy (1808-1847)

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:

Jakob Ludwig Felix Mendelssohn Bartholdy (1809-1847), widely known as Felix Mendelssohn, was born in Hamburg, the son of banker Abraham Mendelssohn and Lea Salomon. As the grandson of the prominent German Jewish philosopher, Moses Mendelssohn, Felix was brought up in a rigorously intellectual environment in Berlin, where his family had moved in 1811 and where his parents held frequent salons which included many of Europe's foremost artists, scientists, and philosophers in their home. Despite his Jewish heritage, Felix Mendelssohn was baptized as a Reformed Christian in 1816. His father had renounced Judaism – perhaps from personal conviction or perhaps to shield his family from the effects of a growing anti-Semitic sentiment in Germany or perhaps both – and adopted the surname Bartholdy which Jakob Salomon, had begun to use when he inherited a property associated with this name. Nonetheless, precocious Felix and his siblings were well trained as musicians and encouraged in their artistic endeavors. From his aunt, Sarah Levy, who had been a pupil and patron of the Bach family, and from the piano teacher Carl Friedrich Zelter, whom she had recommended, Mendelssohn gained an appreciation for and love of the music of Johann Sebastian Bach.

A child prodigy, Mendelssohn is believed to have begun performing publicly as a pianist at the age of 9. He began composing also at an early age, completing his first symphony when he was just 15. At 20 years of age, Mendelssohn produced and conducted an acclaimed performance of J.S. Bach's *St. Matthew Passion*, which simultaneously launched his international conducting career and became a central event in the rediscovery of Bach's music by the German public in 1829, more than 75 years after Bach's death. In 1832, the town of Düsseldorf hired him as its music director and three years later, he was appointed the director of the famous Leipzig Gewandhaus orchestra. By his mid-thirties, overworked and overtired, he suffered from ill health and died at the age of 38 from a massive stroke.

Mendelssohn's oratorio *Paulus*, Op. 36, was completed in 1836. A collaboration with his childhood friend, the librettist Julius Schubring, who was a Lutheran pastor and theologian, Mendelssohn's oratorio sets forth the life of St. Paul the apostle using a compilation of texts from the Hebrew scriptures, the Acts of the Apostles from the New Testament, and several Lutheran hymn texts and their associated chorale

melodies. Mendelssohn premiered the oratorio in Düsseldorf in May 1836, and the English language premiere (with translation by Karl Klingermann) took place in early October that same year. By March of 1837, the work had traveled to the United States, where it was premiered in Boston. It remains a staple of the oratorio repertoire. Mendelssohn's clear musical model for the oratorio is Bach's cantatas, and the lovely little chorus which is today's offertory anthem, "See what love," is an homage to Bach's choral fugue style.

Jean Berger (1909-2002), the distinguished American pianist and composer, was born Artur Schloßberg in Hamm, Westphalia, Germany, to an orthodox Jewish couple who had emigrated to Germany from Austria and Poland. His musical studies began in Mannheim, where his parents settled the family after World War I (his father had been an Austrian army conscript in that war), as a piano student of Else Lanmann. Arno Landmann, Else's husband, was the Cantor of Mannheim's Christuskirche (Christ Church), and he later introduced young Artur to the organ and choral repertoire of the church. He began composing chamber music for his family's private gatherings during his teenaged years, while doing independent score study and reading widely in music. He originally entered Heidelberg University intending to read philology and medieval French, but in 1928 he mistakenly went to the wrong lecture hall one day and heard the musicologist Heinrich Bessler lecture on the works of the 13th century French composer Pérotin, instead of the lecture his adviser was giving. This lecture sparked his nascent interest in musicology, and Artur switched his course of study to musicology, completing his dissertation on 17th century Italian sonatas under Bessler's tutelage in 1932, and Bessler promised to help him obtain a position teaching musicology at Heidelberg University as soon as one opened up. Artur took an assistant conductor position at the Hessian State Theater in Darmstadt, upon his graduation.

In early 1933, he was ejected from a rehearsal at the theater by Nazi brown shirts and Bessler shortly thereafter told him that he could no longer recommend his dissertation for publication, given the political circumstances in Germany. Enraged by a profound sense of betrayal by the nation whose culture he deeply loved, Artur Schloßberg fled Germany for Paris in April of 1933. In Paris, he supported himself as an accompanist by reviewing concerts, and by conducting a chamber choir for factory workers that he started. While accompanying a recital in 1934, the emcee refused to read his German name to the audience because so many of them were World War I veterans and the French national mood was decidedly anti-German, so Artur took the stage name Jean

Berger thereafter. He started winning choral competitions and make a name for himself (as Jean Berger) in Paris, but after his parents fled to Palestine after they experienced the *Kristallnacht* violence in 1938, Berger resolved to leave Europe for good. In 1939, he obtained a French non-citizen passport and a one-year visa to visit Rio de Janeiro. His year in Brazil was extremely influential on the developing composer – he worked as a vocal coach for the Opéra-Comique and made the acquaintance of Heitor Villa-Lobos and Oscar Lorenzo Fernández, and became familiar with the folk music of Brazil – but when an opportunity to accompany an aspiring singer to a concert tour in New York in 1940, Berger left Brazil for the United States. He quickly made a name for himself in New York’s music scene, working with Alice Tully and John Finley Williamson, the founder of Westminster Choir College in Princeton. He wrote a piece for Williamson’s Westminster Choir called *Brazilian Psalm*, based on the poem *Salmo* by Brazilian poet Jorge de Lima, and Williamson got it published by G. Schirmer almost immediately.

But in 1941, Berger, who was still officially a German citizen, was threatened with deportation after the attack on Pearl Harbor brought the US into World War II. He quickly obtained legal resident status and was soon drafted to work for the US Army Band in Fort Dix, NJ. After the war, Berger toured Europe with the USO and continued to compose many choral works and song cycles. In 1948, he became a professor of music at Middlebury College in Vermont, eventually also becoming the chapel organist and director of the college’s choir in addition to his teaching duties.

Though he was brought up in Orthodox Judaism, Berger felt alienated from his religious upbringing by the time he arrived in the United States and took much of his compositional inspiration from setting Christian texts, though he never converted to Christianity and would not set liturgical texts that mentioned the Trinity to music. In 1959, Augsburg Publishing House commissioned him to write some new pieces for their catalog, of which *“The eyes of all wait upon thee”* is probably the best known, setting two verses from Psalm 145 for a cappella choir.

Organ Selections:

Felix Mendelssohn Bartholdy’s compositional output for the organ is very small, although he was widely known as a concert organist and improvisateur, specializing in recitals of Johann Sebastian Bach’s organ works. He turned his hand to composition for the organ only in 1836. His two organ pieces heard today were composed nearly a

decade apart. They share a similar melodic theme, which is secondary in both pieces, but recognizable nonetheless.

The *Second Prelude in G Major* for the organ is part of his Opus 37, a collection of three preludes and fugues, modeled on Bach's large preludes and fugues for the organ. It is a contrapuntal work built on a theme that shows Mendelssohn's melodic gift.

In 1844, following several successful organ recital tours in England, Mendelssohn was approached by a British publisher requesting he compose a collection of voluntaries for the organ. His *Six Organ Sonatas*, Op. 65, published the following year, were the result. Mendelssohn conceived these works not according to the classical sonata structure as a multi-movement work developing a thematic motive within strict classical form; but rather more like Bach's keyboard sonatas, as collections of shorter movements in contrasting styles but related keys that could be successfully performed either independently or together. This first movement of the first sonata features a fugal development of its main theme in F minor, played on the Grand Orgue, which is interrupted throughout by phrases from the popular 16th century Lutheran chorale (hymn) that Bach frequently employed in his larger choral works "Was Gott will, das gescheh allzeit" ("What my God wants, may it always happen, his will is what is best") played on a softer registration in the Récit (on our instrument), until Mendelssohn brings these two musical ideas together through a turgid final development culminating in the emphatic conclusion of the famous chorale melody, whose text reads in English: "Who places his trust in God and builds firmly on him, he will not abandon."

CHRIST CHURCH

Episcopal/Anglican

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

† A Parish of the Diocese of New York †

Christ Church

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