

THE 25TH SUNDAY AFTER PENTECOST THE HOLY EUCHARIST NOVEMBER 19, 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” or “Ordinary Time.” and begins with the Feast of Pentecost in the Spring and concludes after Thanksgiving Day. The term “ordinary” refers to how the New Testament passages are generally read in order or in sequence, as opposed to being arranged by specific theme as in other seasons. During this season the Gospel passages focus on the beginning of Jesus’ ministry and how he is revealed to the world as the Christ. In Year A (the first in a three-year cycle: A, B & C) most of the Gospel passages are from the Gospel according to Matthew.

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

IV. Andante tranquillo in F Major *from* Six short pieces (Set 1), Op. 101

Charles Villiers Stanford (1852-1924)

PROCESSIONAL HYMN (#9)

All stand and sing the hymn as the ministers enter.



*1 Not here for high and ho - ly things we ren - der thanks to
*2 the ro - yal robes of au - tumn moors, the gold - en gates of
*3 of faith and hope and love un - dimmed, un - dy - ing still through
4 A - wake, a - wake to love and work! The lark is in the
5 Come, let thy voice be one with theirs, shout with their shout of
6 to give and give, and give a - gain, what God hath giv - en



1 thee, but for the com - mon things of earth, the
2 spring, the vel - vet of soft sum - mer nights, the
3 death, the re - sur - rec - tion of the world, what
4 sky, the fields are wet with dia - mond dew, the
5 praise; see how the gi - ant sun soars up, great
6 thee; to spend thy - self nor count the cost; to



1 pur - ple pa - gean - try of dawn - ing and of
2 sil - ver glis - te - ring of all the mil - lion
3 time there comes the breath of dawn that rus - tles
4 worlds a - wake to cry their bles - sings on the
5 lord of years and days! So let the love of
6 serve right glo - rious - ly the God who gave all



1 dy - ing days, the splen - dor of the sea,
 2 mil - lion stars, the si - lent song they sing,
 3 through the trees, and that clear voice that saith:
 4 Lord of life, as he goes meek - ly by.
 5 Je - sus come and set thy soul a - blaze,
 6 worlds that are, and all that are to be.

Words: Geoffrey Anketel Studdert-Kennedy (1883-1929)
 Music: *Morning Song*, melody att. Elkanah Kelsay Dare (1782-1826)

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 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.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest

them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All

Amen.

THE FIRST LESSON: JUDGES 4:1-7

All are seated as the lesson is read.

Reader

A reading from The Book of Judges.

The Israelites again did what was evil in the sight of the LORD, after Ehud died. So the LORD sold them into the hand of King Jabin of Canaan, who reigned in Hazor; the commander of his army was Sisera, who lived in Harosheth-ha-goiim. Then the Israelites cried out to the LORD for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years. At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. She sent and summoned Barak son of Abinoam from Kedesh in Naphtali, and said to him, “The LORD, the God of Israel, commands you, ‘Go, take position at Mount Tabor, bringing ten thousand from the tribe of Naphtali and the tribe of Zebulun. I will draw out Sisera, the general of Jabin’s army, to meet you by the Wadi Kishon with his chariots and his troops; and I will give him into your hand.’”

The Word of the Lord.

People

Thanks be to God.

PSALM 123 *Ad te levavi oculos meos*

All remain seated as the choir chants the Psalm to an Anglican chant setting by Henry Walford Davies (1869-1941).

- 1 To you I lift up my eyes, *
to you enthroned in the heavens.
- 2 As the eyes of servants look to the hand of their masters, *
and the eyes of a maid to the hand of her mistress,
- 3 So our eyes look to the LORD our God, *
until he show us his mercy.

4 Have mercy upon us, O LORD, have mercy, *
for we have had more than enough of contempt,
5 Too much of the scorn of the indolent rich, *
and of the derision of the proud.

THE SECOND LESSON: 1 THESSALONIANS 5:1-11

All remain seated.

Reader

A Reading from the First Letter of Paul to the Thessalonians

Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, “There is peace and security,” then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

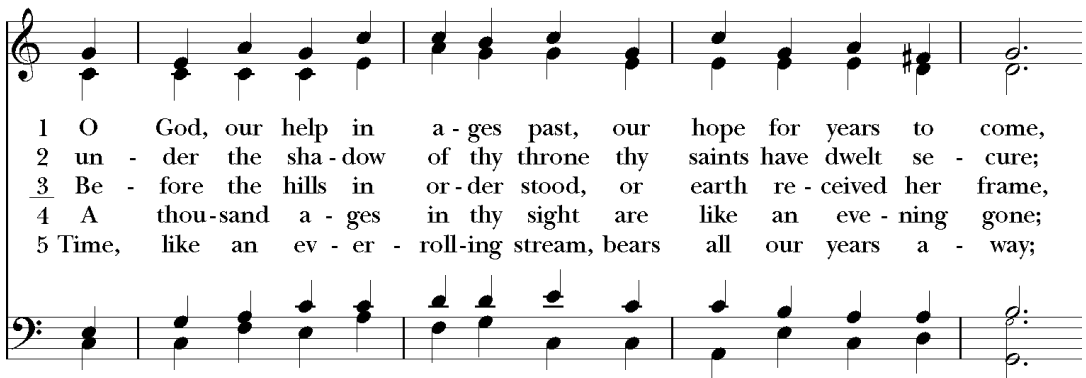
The Word of the Lord.

People

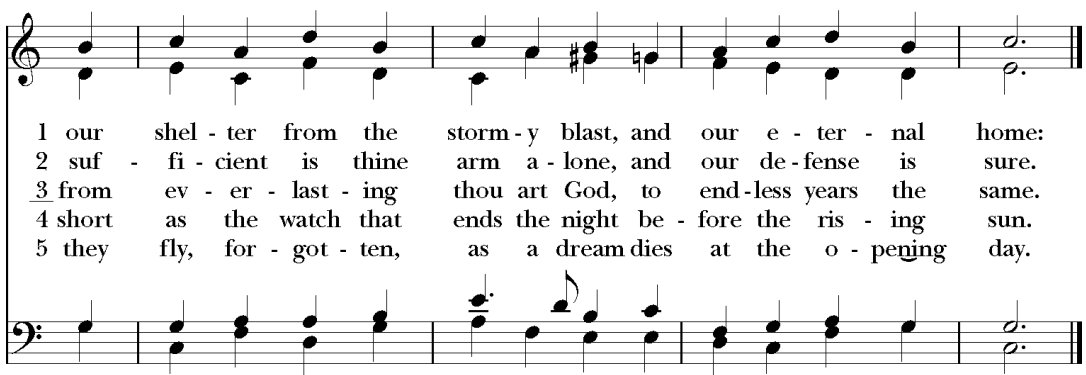
Thanks be to God.

SEQUENCE HYMN (#680)

All stand and sing the hymn.



1 O God, our help in a - ges past, our hope for years to come,
2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;
3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
4 A thou - sand a - ges in thy sight are like an eve - ning gone;
5 Time, like an ev - er - roll - ing stream, bears all our years a - way;



1 our shel - ter from the storm - y blast, and our e - ter - nal home:
2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
3 from ev - er - last - ing thou art God, to end - less years the same.
4 short as the watch that ends the night be - fore the ris - ing sun.
5 they fly, for - got - ten, as a dream dies at the o - pening day.

6 O God, our help in ages past,
our hope for years to come,

be thou our guide while life shall last,
and our eternal home.

Words: Isaac Watts (1674-1748), alt.; para. of Psalm 90

Music: *St. Anne*, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889)

THE HOLY GOSPEL: MATTHEW 25:14-30

All stand for the Gospel.

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

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

Deacon Jesus said, "It is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken

away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.”
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,

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.

*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.

THE CONFESSION OF SIN

Deacon Let us confess our sins against God and our neighbor.

All kneel. Silence is observed.

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.**

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.

OFFERTORY ANTHEM

All are seated as the choir sings 3. Never weather-beaten sail from Songs of Farewell by Charles Hubert Hastings Parry (1848-1918). During the anthem, the gifts of bread and wine are prepared at the altar and an offering is taken.

Never weather-beaten sail more willing bent to shore.
Never tired pilgrim's limbs affected slumber more,
Than my wearied sprite now longs to fly out of my troubled breast:
O come quickly, sweetest Lord, and take my soul to rest.

Ever blooming are the joys of Heaven's high Paradise.
Cold age deafs not there our ears nor vapour dims our eyes:
Glory there the sun outshines whose beams the blessed only see:
O come quickly, glorious Lord, and raise my sprite to thee!
– Thomas Campion (1567-1620)

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
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 triplets indicated by a '3' over a bracketed group of notes in both staves.

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.”

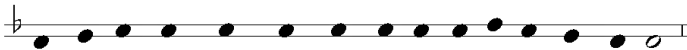
After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Celebrant There-fore we proclaim the myst-er-y of faith:
People Christ has died. Christ is ris-en. Christ will come a-gain.

The image shows two staves of musical notation. The first staff is for the Celebrant and contains the lyrics 'There-fore we proclaim the myst-er-y of faith:'. The second staff is for the People and contains the lyrics 'Christ has died. Christ is ris-en. Christ will come a-gain.' The melody is simple and consists of quarter and eighth notes.

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



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.

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).

COMMUNION MOTET

During the ministration of Holy Communion, the choir sings the spiritual A prayer of the Venerable Bede by Richard Proulx (1937-2010). The soloist is Jann Degnan.

Christus est stella matutina,
Qui nocte saeculi transacta lucem vitae, Sanctus promittit, et pandit aeternum.

*Christ is the morning star,
Who when the night of this world is past, He gives to his saints the promise of the
light of life,
And opens everlasting day.*

– The Venerable Bede (c. 673-735),
from the wall of the Galilee Chapel in Durham Cathedral

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 (#561)

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

1 Stand up, stand up, for Je - sus, ye sold - iers of the cross;
2 Stand up, stand up, for Je - sus; the trum - pet call o - bey;
3 Stand up, stand up, for Je - sus; stand in this strength a - lone;
4 Stand up, stand up, for Je - sus: the strife will not be long:

lift high his roy - al ban - ner, it must not suf - fer loss:
forth to the might - y con - flict in this his glo - rious day:
the arm of flesh will fail you, ye dare not trust your own:
this day, the noise of bat - tle; the next, the vic - tor's song.

from vic - tory un - to vic - tory his ar - my shall he lead,
 ye that are his now serve him a - gainst un - num - bered foes;
 put on the Gos - pel ar - mor, and watch - ing un - to prayer,
 To val - iant hearts tri - um - phant, a crown of life shall be;

till ev - ery foe is van - quished and Christ is Lord in - deed.
 let cour - age rise with dan - ger, and strength to strength op - pose.
 when du - ty calls, or dan - ger, be nev - er want - ing there.
 they with the King of glo - ry shall reign e - ter - nal - ly.

Words: George Duffield, Jr. (1818-1888), alt.
 Music: *Morning Light*, George James Webb (1803-1887)

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.

Fantasia from Fantasia and Fugue, Op. 188 *Charles Hubert Hastings Parry (1848-1915)*

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:

Charles Hubert Hastings Parry (1848-1915) was once described by his friend and contemporary Charles Villiers Stanford as “the greatest living English composer since Purcell.” With Stanford, he is credited for a renaissance in quality English music that has continued through his pupils and their pupils to the present day. A prolific composer, he worked within every major form, from part-songs and anthems to oratorios and symphonies. He was most influential as a teacher and head of the Royal College of Music, where his pupils included such noteworthy composers as Ralph Vaughan Williams and Edward Elgar. Born in Bournemouth and educated in Twyford Preparatory School in Hampshire, he was himself a protégé of Samuel Sebastian Wesley at Winchester Cathedral and Edward Brind of Highnam Church. In 1861, Parry went to Eton College (a public secondary school), where he studied with George Elvey and became the youngest person ever to sit for the Oxford University Bachelor of Music examination.

He entered Exeter College, Oxford in 1867, where he read Law and Modern History, and from 1870 until 1877, he worked as an underwriter at Lloyd’s of London, mostly to please his father, continuing his music studies avocationally, until his compositions began to receive public notice around 1880 with the premiere of a piano concerto and his choral settings of selections from *Prometheus Unbound* by Percy Bysshe Shelley. He was recruited by George Grove to the editorial team of Grove’s famous *Dictionary of Music and Musicians* in 1875, and Grove appointed him as professor of composition and musical history in the newly formed Royal College of Music in 1883, which Grove was directing. He succeeded Grove as director of the Royal College in 1895.

Sadly, most of Parry’s music is not widely known outside of the United Kingdom: save for his famous coronation anthem *I was glad* and the hymn-tune *Jerusalem*, which was featured in the movie *Chariots of Fire*, his music is mostly neglected by American musical ensembles. The *Six Songs of Farewell* were the last pieces he wrote – during the global pandemic of “Spanish” influenza in 1918. Choral songs in four to six parts, they record the composer’s personal thoughts on dying and have deservedly entered the canon of English cathedral repertoire. Parry died in early October of 1918 and is buried in St. Paul’s Cathedral in London. *Never weather-beaten sail* sets a poem by the English renaissance composer and poet Thomas Campion.

Richard Proulx (1937-2010) was born in St. Paul, Minnesota. At the age of six, he began piano studies and benefited from the unique musical training then fostered in St. Paul's parochial schools, where twice daily solfège and choral singing were emphasized. He attended MacPhail College and the University of Minnesota, with further studies undertaken at the American Boychoir School in Princeton, St. John's Abbey-Collegeville, and the Royal School of Church Music in England. Proulx's organ studies were with Ruth Dindorf, Arthur Jennings, Rupert Sircom, Gerald Bales, and Peter Hallock. Training in choral conducting was provided by Bruce Larsen, Donald Brost, and Peter Hallock, along with extensive seminars with Donald Bryant, Robert Shaw, and Roger Wagner. He studied composition with Leopold Bruenner, Theodore Ganshaw, Bruce Larsen, and Gerald Bales. Before his appointment as Director of Music at the Roman Catholic Cathedral of the Holy Name in Chicago, Proulx served Episcopal and Roman Catholic parishes in the Midwest and the Pacific Northwest and a Jewish congregation in Seattle as organist. As composer, he published over 300 works in his lifetime, and was one of the committee members who oversaw the publication of *The Hymnal* (1982) and several other denominational hymnals of the 1980s and 1990s. His motet "Prayer of the Venerable Bede" is a setting of a prayer by the saintly "father of English history" that is inscribed on a wall of Durham Cathedral. A chant-like ritornello by the choir accompanies a rhapsodic alto solo in both Latin and English.

Organ selections:

Charles Villiers Stanford (1852-1924) was one of the most distinguished and influential composers of the late 19th- and early 20th-century in British music. He was born in Dublin to a patrician and musical family. His musical education, like that of many British composers, began in the Anglican church and cathedral, and he studied piano, violin, and organ at a young age before matriculating at Queens College, Cambridge University in 1870.

While still an undergraduate, Stanford distinguished himself as the Assistant Conductor of the Cambridge Music Society, and he was appointed organist of Trinity College, Cambridge in 1873. From 1875 until 1893, he served as the Conductor of that ensemble following an interval that he spent studying composition in Leipzig, Germany with Karl Reinecke and Friedrich Kiel. In 1883, he was made Professor of Composition at the Royal College of Music and in 1888, he was appointed Professor of Music at Cambridge. He held both positions simultaneously with numerous conducting

appointments for many years, and his influence on the subsequent generation of composers, many of whom were his students, is immeasurable.

Although today he is known primarily for his many fine contributions to the Anglican choral repertoire, Stanford composed in virtually every genre, including chamber music, art songs, symphonic works, and operas, as well as much music for the organ. His musical language is redolent of the prevailing aesthetic of Romantic Era Western classical music, but inflected with a flavor of the Irish folksong. His collections of *Short pieces* for the organ are practical compositions useful as preludes and voluntaries in church services.

Charles Hubert Hastings Parry's *Fantasia and Fugue*, Op. 188, published in 1913 and dedicated "to my dear friend Walter Parratt" is an important work of both the composer's and of the overall English organ repertoire. Parry began the *Fantasia* in 1882 and wrote its accompanying fugue some years later. The two were revised and joined sometime before their publication in 1913. In this monumental work in G Major, Parry seems to be writing a fin de siècle response to Bach's "Great" *Fantasia und Fugue in G minor*, BWV 542. Dramatic and turgid, the *Fantasia* is makes a somber, serious statement.

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. Evan Felicetti, *Director of Children's Ministries*
Mr. Walter Roberts, *Verger and Sexton*
Mr. Ed Blue, *Sexton*

Wardens & Vestry

The Reverend Matthew Hoxsie Mead, *Rector*
Mr. Jeff Bodenmann, *Senior Warden*
Ms. Etta Gumbs, *Junior Warden*
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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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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.