

REMEMBRANCE SUNDAY
24TH SUNDAY AFTER
PENTECOST
THE HOLY EUCHARIST
NOVEMBER 12, 2023



This period in the Church year is known as “The Season after Pentecost” or “Ordinary Time.” 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. Remembrance Sunday is customarily observed on a Sunday after All Saints’ Sunday. The reading of departed loved ones replaces our normal Prayers of the People on this 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 in Memory of our Dearly Departed Family
Members & Friends.*



ORGAN PRELUDE

Le Banquet Céleste (The heavenly banquet) *Olivier Messiaen (1908-1922)*

“Celui qui mange ma chair et boit mon sang demeure en moi et moi en lui.”

– Évangile selon Saint Jean, VI, 56

“He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” – John 6: 56 (KJV)

PROCESSIONAL HYMN (#621)

All stand and sing the hymn as the ministers enter.



- 1 Light's a - bode, ce - les - tial Sa - lem, vi - sion whence true peace doth spring,
- 2 There for ev - er and for ev - er al - le - lu - ia is out - poured;
- 3 There no cloud nor pass - ing va - por dims the bright - ness of the air;
- *4 O how glo - rious and re - splen - dent, fra - gile bo - dy, shalt thou be,
- 5 Now with glad - ness, now with cour - age, bear the bur - den on thee laid,



- 1 bright - er than the heart can fan - cy, man - sion of the high - est King;
- 2 for un - end - ing, for un - bro - ken is the feast - day of the Lord;
- 3 end - less noon - day, glo - rious noon - day, from the Sun of suns is there;
- 4 when en - dued with heaven - ly beau - ty, full of health, and strong, and free,
- 5 that here - af - ter these thy la - bors may with end - less gifts be paid,



1 O how glo - rious are the prais - es which of thee the pro-phets sing!
 2 all is pure and all is ho - ly that with - in thy walls is stored.
 3 there no night brings rest from la - bor, for un - known are toil and care.
 4 full of vi - gor, full of plea - sure that shall last e - ter - nal - ly!
 5 and in ev - er - last - ing glo - ry thou with bright-ness be ar - rayed.

Words: Latin, 15th cent.; tr. John Mason Neale (1818-1866), alt.
 Music: *Rhuddlan*, Welsh melody

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

we will serve the Lord.” Then the people answered, “Far be it from us that we should forsake the Lord to serve other gods; for it is the Lord our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God.” But Joshua said to the people, “You cannot serve the Lord, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins. If you forsake the Lord and serve foreign gods, then he will turn and do you harm, and consume you, after having done you good.” And the people said to Joshua, “No, we will serve the Lord!” Then Joshua said to the people, “You are witnesses against yourselves that you have chosen the Lord, to serve him.” And they said, “We are witnesses.” He said, “Then put away the foreign gods that are among you, and incline your hearts to the Lord, the God of Israel.” The people said to Joshua, “The Lord our God we will serve, and him we will obey.” So Joshua made a covenant with the people that day, and made statutes and ordinances for them at Shechem.

The Word of the Lord.

People

Thanks be to God.

PSALM 78:1-7 *Attendite, popule*

All remain seated as the choir chants the Psalm to an Anglican chant setting by John Goss (1800-1880).

- 1 Hear my teaching, O my people; *
incline your ears to the words of my mouth.
- 2 I will open my mouth in a parable; *
I will declare the mysteries of ancient times.
- 3 That which we have heard and known,
and what our forefathers have told us, *
we will not hide from their children.
- 4 We will recount to generations to come
the praiseworthy deeds and the power of the Lord, *
and the wonderful works he has done.

- 5 He gave his decrees to Jacob
and established a law for Israel, *
which he commanded them to teach their children;
6 That the generations to come might know,
and the children yet unborn; *
that they in their turn might tell it to their children;
7 So that they might put their trust in God, *
and not forget the deeds of God,
but keep his commandments;

THE SECOND LESSON: 1 THESSALONIANS 4:13-18

All remain seated.

Reader

A Reading from the First Letter of Paul to the Thessalonians

We do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words.

The Word of the Lord.

People

Thanks be to God.

SEQUENCE HYMN (#358)

All stand and sing the hymn.

The musical score is written for four voices (Soprano, Alto, Tenor, Bass) and piano accompaniment. It consists of three systems of music. The first system contains the first four lines of the hymn. The second system contains the next four lines. The third system contains the final four lines. The piano accompaniment is written in the bass clef and provides harmonic support for the vocal lines. The lyrics are printed below the vocal staves.

1 Christ the Vic - to - ri - ous, give to your ser - vants
2 On - ly Im - mor - tal One, Might - y Cre - a - tor!
3 God - spo - ken pro - phe - cy, word at cre - a - tion:
4 Christ the Vic - to - ri - ous, give to your ser - vants

rest with your saints in the re - gions of light.
We are your crea - tures and chil - dren of earth.
"You came from dust and to dust shall re - turn."
rest with your saints in the re - gions of light.

Grief and pain end - ed, and sigh - ing no long - er,
From earth you formed us, both glo - rious and mor - tal,
Yet at the grave shall we raise up our glad song,
Grief and pain end - ed, and sigh - ing no long - er,

there may they find ev - er - last - ing life.
 and to the earth shall we all re - turn.
 “Al - le - lu - ia, al - le - lu - ia!”
 there may they find ev - er - last - ing life.

Words: Carl P. Daw, Jr. (b. 1944)
 Music: *Russia*, Alexis Lvov (1799–1870)

THE HOLY GOSPEL: MATTHEW 25:1-13

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, “Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, ‘Look! Here is the bridegroom! Come out to meet him.’ Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise replied, ‘No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.’ And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, ‘Lord, lord, open to us.’ But he replied, ‘Truly I tell you, I do not know you.’ Keep awake therefore, for you know neither the day nor the hour.”

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.**

PRAYERS FOR THE DEPARTED

All remain standing as a reader bids the prayers.

Reader In peace let us pray to the Lord.

Almighty God, who has knit together your elect in one communion and fellowship, in the mystical body of your Son, Jesus Christ our Lord: Grant to your whole Church in paradise and on earth, your light and your peace.

***People* Amen.**

Reader Grant that all who have been baptized into Christ's death and resurrection may die to sin and rise to newness of life, and that through the grave and gate of death we may pass with them to our joyful resurrection.

***People* Amen.**

Reader Grant to us who are still in our pilgrimage, and who walk by faith, that your Holy Spirit may lead us in holiness and righteousness all our days.

***People* Amen.**

Reader Grant to your faithful people pardon and peace, that we may be cleansed from all our sins, and serve you with a quiet mind.

***People* Amen.**

Reader Help us, we pray, in the midst of things we cannot understand, to believe and trust in the communion of saints, the forgiveness of sins, and the resurrection to life everlasting.

***People* Amen.**

Reader Today we remember and give thanks for the lives of all the departed, especially

During the reading of the names of the departed the choir chants

Eastern Orthodox Kontakion of the Departed, *Kievan Chant*,

edited by Walter Parratt (1841-1924)

Give rest, O Christ, to your servants with your saints,
where sorrow and pain are no more, neither sighing, but life everlasting.

You only are immortal, the creator and maker of mankind;
and we are mortal formed of the earth, and to dust shall we return.

For so did you ordain when you created me, saying,
“You are dust, and to dust you shall return.”

All of us go down to the dust; yet even at the grave we make our song:
Alleluia, alleluia, alleluia.

– Eastern Orthodox Memorial Service; translated in *The Book of Common Prayer*, 1979

and

Song for Athene *by John Tavener (1944-2013)*

Alleluia. May flights of angels sing thee to thy rest.

Alleluia. Remember me, O Lord, when you come into your kingdom.

Alleluia. Give rest, O Lord, to your servants who have fallen asleep.

Alleluia. The Choir of Saints have found the well-spring of life and door of paradise.

Alleluia. Life: a shadow and a dream.

Alleluia. Weeping at the grave creates the song: Alleluia.

Alleluia. Come, enjoy rewards and crowns I have prepared for you.

– from Shakespeare’s *Hamlet* and the Orthodox Funeral Service

A period of silence is then observed during which the people may add aloud the names of departed loved ones.

Celebrant

O God, whose days are without end, and whose mercies cannot be numbered: Make us, we pray, deeply aware of the shortness and uncertainty of human life; and let your Holy Spirit lead us in holiness and righteousness all our days; that, when we shall have served you in our generation, we may be gathered to our ancestors, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a religious and holy hope, in favor with you, our God, and in perfect charity with the world. All this we ask through Jesus Christ our Lord.

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.

OFFERTORY ANTHEM

All are seated as the choir sings And I Saw a New Heaven by Edgar L. Bainton (1880-1956). During the anthem, the gifts of bread and wine are prepared at the altar and an offering is taken.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

– Revelation 21: 1-4 (KJV)

OFFERTORY DOXOLOGY (#380 vs. 3)

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

The musical score is written in G major (one sharp) and 4/4 time. It consists of three systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are: "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." The piano accompaniment is primarily chordal, with some melodic movement in the bass line. The vocal line is a simple, homophonic setting of the text.

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 musical score for two staves. The top staff is in G major (one flat) and 4/4 time. It contains the lyrics 'san - na in the high - est. Bless - ed is he who'. The bottom staff continues with 'comes in the name of the Lord. Ho - san - na in the high - est. _____'. There are triplets indicated by a '3' over a group of three 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."

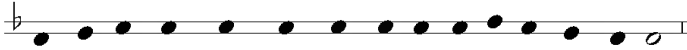
After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

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 a musical score for two staves. The top staff is for the Celebrant and contains the lyrics 'There-fore we proclaim the myst-er-y of faith:'. The bottom staff is for the People and contains the lyrics 'Christ has died. Christ is ris-en. Christ will come a-gain.'. Both staves are in G major (one flat) and 4/4 time.

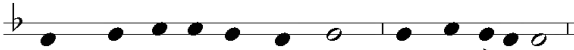
Celebrant

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



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.

food and drink of new and unending life in him.

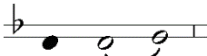
Sanctify ✠ us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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.

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 ANTHEM

During the ministration of Holy Communion, the choir sings the spiritual Steal away, arranged by Jeffrey Hoffman (b. 1970). The soloist is John Burke.

*Steal away, steal away, steal away to Jesus,
Steal away, steal away home.
I ain't got long to stay here.*

My Lord, he calls me,
He calls me by the lightning.
The trumpet sounds
 within-a my soul.
I ain't got long to stay here.
Steal away, etc.

My Lord, he calls me,
He calls me by the thunder.
The trumpet sounds
 within-a my soul.
I ain't got long to stay here.
Steal away, etc.

Green trees are bending,
Poor sinner stands a-trembling.
The trumpet sounds
 within-a my soul.
I ain't got long to stay here.
Steal away, etc.

– traditional African-American spiritual

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 (#624)

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

1 Je - ru - sa - lem the gold - en, with milk and hon - ey blest,
 2 They stand, those halls of Zi - on all ju - bi - lant with song,
 3 There is the throne of Da - vid; and there, from care re - leased,
 4 Oh, sweet and bless - ed coun - try, the home of God's e - lect!

be - neath thy con - tem - pla - tion sink heart and voice op - pressed:
 and bright with man - yan an - gel, and all the mar - tyr throng:
 the shout of them that tri - umph, the song of them that feast;
 Oh, sweet and bless - ed coun - try that ea - ger hearts ex - pect!

I know not, oh, I know not, what joys a - wait us there;
the Prince is ev - er in them, the day - light is se - rene;
and they who with their Lead - er have con - quered in the fight,
Je - sus, in mer - cy bring us to that dear land of rest,

what ra - dian - cy of glo - ry, what bliss be - yond com - pare!
the pas - tures of the bless - ed are decked in glo - rious sheen.
for ev - er and for ev - er are clad in robes of white.
who art with God the Fa - ther, and Spi - rit, ev - er blest.

Words: Bernard of Cluny (12th cent.); tr. John Mason Neale (1818–1866). alt. St. 4, *Hymns Ancient and Modern*, 1861

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.

Elegy (1949) by *George Thalben-Ball (1896-1987)*.

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:

John Kenneth Tavener (1944-2013) was born in Wembley, London. The son of a builder and church organist, he was educated at the Highgate School as a music scholar, where he learned the English choral tradition. While still a teenager, he performed several piano concertos with youth orchestras and at 17 became the organist for a Presbyterian Church. He entered the Royal Academy of Music in 1962, and abandoned his piano studies to pursue composition under the tutelage of Lennox Berkeley. In 1968, Tavener's cantata *The Whale*, based on the biblical story of Jonah, won national attention and was recorded on the Beatles' record label, Apple Records. In 1977, Tavener converted to Eastern Orthodoxy, and his music became more and more inflected by his study of the liturgies and patristics of the Orthodox Church. *Song for Athene* is among his best-known and most-performed works, and was sung at the funeral of Princess Diana.

Edgar Leslie Bainton (1880-1956) was born in London, the son of a Congregational minister, and spent much of his childhood in Coventry, where his family moved shortly after his birth. Having shown considerable promise as a pianist in his childhood and teenaged years, he went to the new Royal School of Music on a scholarship, where he studied with Charles Villiers Stanford and Henry Walford Davies. After a stint as a piano professor at Newcastle-on-Tyne, time spent as a prisoner of war in Germany (he was apprehended after World War I broke while he was attending the Bayreuth Festival in 1914), Bainton emigrated to Australia, where he served as the director of the NSW Conservatorium of Music until his retirement. Though he was a prolific composer in all genres, Bainton's music remains virtually unknown with the exception of the anthem "*And I saw a new heaven*" heard today, his most enduring and well-known work.

Negro Spirituals (anonymous, 18th and 19th centuries): The melodies and raw emotional power of the black spiritual tradition have captivated global audiences for more than a century. Whether they are agonizing prayers for deliverance from oppression or an indomitable exuberance in the promises of an eternal kingdom where justice and peace shall reign, these chant-like hymns express faith in ways that transcend culture and socioeconomic experience. In the 21st century, we have a responsibility to let the voices of the past speak for themselves, even when offering a fresh contemporary harmonic backdrop as an accompaniment to familiar tunes.

In my a cappella arrangements of spirituals, I hope to have captured something of the flavor of those original artists for whom these simple chants were not just an artistic expression, but the heartfelt cry of myriad suffering hearts longing for freedom and justice they never experienced and for their descendants who must still struggle for liberation from the sins of injustice and oppression. I wrote this arrangement of "*Steal Away*" in 2009 as part of a set of such arrangements for an All Saints' Day concert performance here at Christ Church. The day I began work on this one, I received word that my beloved grandmother had suffered the massive stroke that would claim her life just a few short months later. Suddenly, the direction and scope of the arrangement shifted from merely being an artistic treatment of a well-loved tune from my childhood to a grief-stricken prayer for deliverance from suffering for one whose steadfast love had nurtured me

throughout my life. It remains close to my heart, and I am grateful to share it with the Christ Church community once more. – Jeffrey Hoffman

Organ selections:

Olivier Messiaen (1908-1992) was among the most important composers of the middle and second half of the 20th century. The elder son of the poet Cécile Sauvage and the Shakespeare translator (into French) Pierre Messiaen, Olivier entered the Paris Conservatory at the age of 11 as a piano student, later becoming an organ student of Marcel Dupré and a composition student of Charles-Marie Widor and Charles Dukas. Distinguishing himself as an organist, Messiaen was appointed the organist of the Church of the Holy Trinity (l'Église de la Sainte-Trinité), in Paris, a post he held for the next sixty-one years. Drafted into the French Army at the outbreak of World War II, Messiaen was imprisoned by the Nazis for a year in Görlitz. While a prisoner of war, he composed the most famous piece of his early career, the *Quator pour le fin de Temp* (*Quartet for the End of Time*) for violin, 'cello, clarinet and piano. The piece was premiered in January of 1941 in the prison, and Messiaen had to write a piano part for himself to play that accommodated the fact that some notes on the broken-down prison piano would not play. Messiaen experienced a type of synesthesia called chromesthesia, whereby every sound heard also evokes a vivid sensation of visual color. This chromesthesia is apparent in his own writings about his works and how he perceived pitches, vertical sonorities, and even tonality.

Messiaen's *Le Banquet Céleste* was his first published work, published by Alphonse Leduc in 1928. Originally conceived as part of a larger and never-completed orchestral work, *Le Banquet eucharistique*, which Messiaen began while studying composition with Paul Dukas, this piece shows both Messiaen's musical origins within French art music of the turn-of-the-century and his later coloristic experiments. He notates this piece in the key of F sharp major, which he thought of as the tonality of love throughout his lifetime (the "love" theme from his seminal orchestral work *Turangalîla-Symphonie* is a noteworthy example of this very personal correlation of abstract ideas with specific tonality). There are two distinct themes in this work; the first of which is the slow, quiet, distant, and very richly colored hymn-like chordal theme embodying the love of God, played in the closed swell of the Récit division. The second, representing the shed blood of Christ mystically transformed in the eucharist, is played "like drops of water" in higher pitched stops on the pedal organ.

George Thomas Ball, later Thalben-Ball (1896-1987), was born in Sydney, Australia, of Cornish extraction. At the age of 14, he entered the Royal College of Music in London, and distinguished himself as a keyboardist, making a splashing public performing debut in Rachmaninoff's Third Piano Concerto at the age of 19. After graduation, he went to London's famous Temple Church as assistant to Walford Davies, whom he later succeeded in the position of organist and choirmaster, a distinguished post he held for the next sixty years. His *Elegy*, perhaps his best-known work for the organ, began life as an improvised voluntary for a radio broadcast of Evensong from the Temple Church in the 1940s. So much interest was generated by the hearing on a national broadcast, that he transcribed and edited the improvisation, loosely based on a famous work of Walford Davies, and published it as an elegy to Davies.

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*
Ms. Allison Bodenmann, *Treasurer*
Mr. John Fox, *Assistant Treasurer*
Ms. Jean Gruener, *Clerk*

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Mr. J.D. Calder	Mr. Jack Kraft
Mr. Andy Des Rault	Mr. Robert Landis
Mr. Stephen Dolan	Ms. Courtney McGrory
Ms. Barbara Zambelli	

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

† A Parish of the Diocese of New York †

Christ Church

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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.