

THE SECOND SUNDAY OF ADVENT THE HOLY EUCHARIST DECEMBER 10, 2023



ABOUT ADVENT

Advent is the season in which the Christian Church waits and watches for the coming of Jesus Christ. Through scripture, song and silence we hear again the story of God's people who longed for a Savior. Living in the reality that Jesus Christ has indeed come, that he has died and that he has risen, we await for his coming again in glory. Blue vestments are worn at Christ Church throughout Advent, and the Advent Wreath, which is hung above the sanctuary, marks each passing week with an additional lighted candle. Throughout the Sundays of Advent *Gloria in excelsis*, "Glory to God in the highest," is suppressed as the opening song of praise, in its place is *Kyrie eleison*, "Lord, have mercy." The Episcopal Church offers four blessings for the season of Advent, one for each Sunday; these blessings are from the *Book of Occasional Services*. The new liturgical year begins on the First Sunday of Advent: we are now in Year B; the gospel reading appointed most Sundays in Year B is from the Gospel according to Mark.

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.

Today, we welcome John Lent as our Preacher.

John will talk about the powerful Christian witness of Palestinian Anglicans in the Holy Land. This Christian community lives and works in the place where Jesus taught and ministered, a region of conflict, brokenness and distrust. Today, Christians are only 1% of the population of Palestine – The West Bank, Gaza and East Jerusalem – and 2% of the population of the state of Israel. Yet, through their faith, resilience and humanitarian outreach to people of all religions, ethnicities and economic circumstances, they have outsized influence in advancing peace and reconciliation in this volatile part of the world.

John served as Executive Director of the American Friends of the Episcopal Diocese of Jerusalem (AFEDJ) for eight years. AFEDJ is an independent non-profit that supports the 25 humanitarian ministries of the Diocese of Jerusalem – schools, hospitals and rehabilitation centers in Palestine, Israel, Jordan and Lebanon. John retired from AFEDJ at the end of 2022 and now works as a special assistant to Archbishop Hosam Naoum, the Anglican Bishop in Jerusalem.

ORGAN PRELUDE

Chorale-prelude “Gottes Sohn ist kommen” (Fughetta, manualiter), BWV 703

by Johann Sebastian Bach (1685-1750)

Chorale-prelude “Gottes Sohn ist kommen” *by Johann Heinrich Buttstett (1666-1727)*

28. Choral “Gottes Sohn ist kommen,” *from 79 Chorals faciles pour orgue, Op. 28*

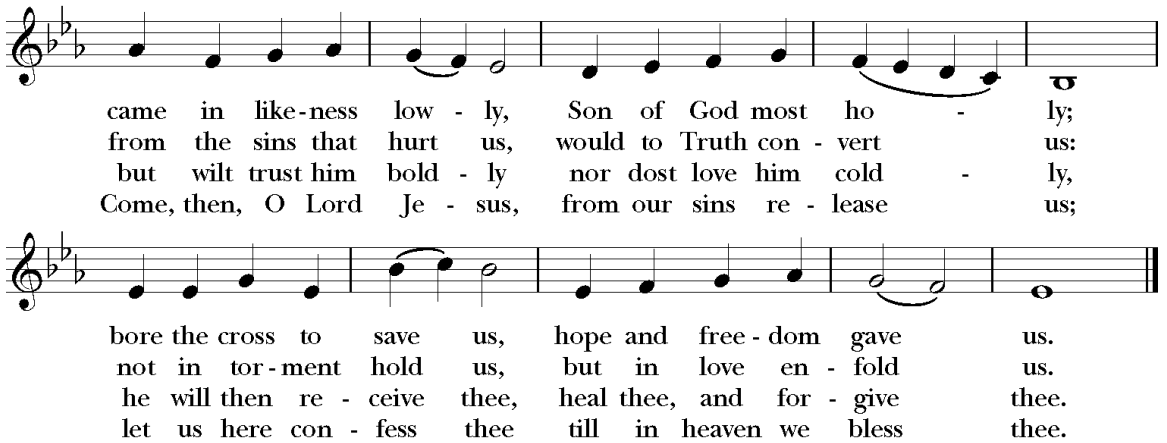
by Marcel Dupré (1886-1971)

PROCESSIONAL HYMN (53)

All stand and sing the hymn as the ministers enter.



1	Once	he	came	in	bles -	ing,	all	our	ills	re -	dress -	ing;
2	Still	he	comes	with	- in	us,	still	his	voice	would	win	us
3	Thus,	if	thou	canst	name	him,	not	a -	shamed	to	claim	him,
4	One	who	thus	en -	dur -	eth	bright	re -	ward	se -	cur -	eth.



came in like-ness low - ly, Son of God most ho - ly;
 from the sins that hurt us, would to Truth con - vert us:
 but wilt trust him bold - ly nor dost love him cold - ly,
 Come, then, O Lord Je - sus, from our sins re - lease us;
 bore the cross to save us, hope and free - dom gave us.
 not in tor - ment hold us, but in love en - fold us.
 he will then re - ceive thee, heal thee, and for - give thee.
 let us here con - fess thee till in heaven we bless thee.

Words: Jan Roh (1485?-1547); tr. Catherine Winkworth (1827-1878), alt.
 Music: *Gottes Sohn ist kommen*, melody Michael Weisse (d. 1534); harm. Jack W. Burnam (b. 1946)

OPENING ACCLAMATION & COLLECT FOR PURITY

All remain standing.

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

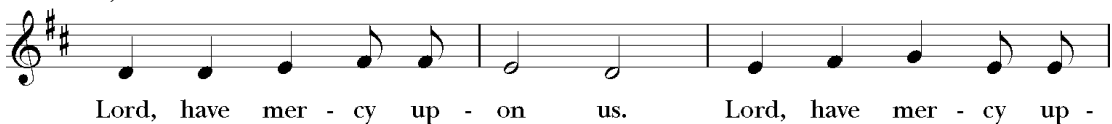
People **And blessed be God's kingdom, now and for ever. Amen.**

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.**

KYRIE ELEISON

All remain standing and sing Hymnal S-91, Lord, have mercy (English for the Greek "Kyrie eleison").



Lord, have mer - cy up - on us. Lord, have mer - cy up -

on us. Lord, have mer - cy up - on us. Christ, have mer - cy up -

on us. Christ, have mer - cy up - on us. Christ, have mer - cy up -

on us. Lord, have mer - cy up - on us.

Lord, have mer - cy up - on us. Lord, have mer - cy up - on us.

Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

Copyright: By permission of Oxford University Press. Reprinted under OneLicense.net license A-713125.

COLLECT OF THE DAY

All remain standing.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Merciful God, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All **Amen.**

THE FIRST LESSON: ISAIAH 40:1-11

All are seated as the lesson is read.

Reader

A reading from the Book of Isaiah.

Comfort, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the LORD's hand double for all her sins. A voice cries out: "In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. Then the glory of the LORD shall be revealed, and all people shall see it together, for the mouth of the LORD has spoken." A voice says, "Cry out!" And I said, "What shall I cry?" All people are grass, their constancy is like the flower of the field. The grass withers, the flower fades, when the breath of the LORD blows upon it; surely the people are grass. The grass withers, the flower fades; but the word of our God will stand for ever. Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, do not fear; say to the cities of Judah, "Here is your God!" See, the Lord GOD comes with might, and his arm rules for him; his reward is with him, and his recompense before him. He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the mother sheep.

The Word of the Lord.

People

Thanks be to God.

PSALM 85:1-2, 8-13, *Benedixisti, Domine*

All remain seated.

The Choir chants the Psalm to an Anglican chant by John Joubert (1927-2019).

- 1 You have been gracious to your land, O LORD, *
you have restored the good fortune of Jacob.
- 2 You have forgiven the iniquity of your people *
and blotted out all their sins.
- 8 I will listen to what the LORD God is saying, *
for he is speaking peace to his faithful people
and to those who turn their hearts to him.
- 9 Truly, his salvation is very near to those who fear him, *
that his glory may dwell in our land.
- 10 Mercy and truth have met together; *
righteousness and peace have kissed each other.
- 11 Truth shall spring up from the earth, *
and righteousness shall look down from heaven.
- 12 The LORD will indeed grant prosperity, *
and our land will yield its increase.
- 13 Righteousness shall go before him, *
and peace shall be a pathway for his feet.

THE SECOND LESSON: 2 PETER 3:8-15A

All remain seated as the lesson is read.

Reader

A Reading from the Second Letter of Peter.

Do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day. The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed. Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens

will be set ablaze and dissolved, and the elements will melt with fire? But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home. Therefore, beloved, while you are waiting for these things, strive to be found by him at peace, without spot or blemish; and regard the patience of our Lord as salvation.

The Word of the Lord

People

Thanks be to God.

SEQUENCE HYMN (#65)

All stand and sing the hymn.



1 Pre - pare the way, O Zi - on, your Christ is draw - ing near!
2 He brings God's rule, O Zi - on; he comes from heaven a - bove.
3 Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.

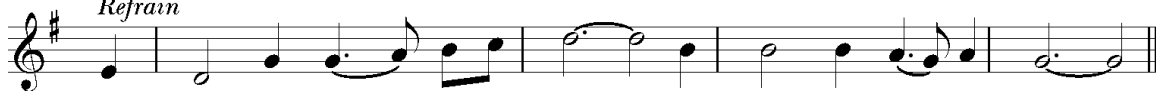


Let ev - ery hill and val - ley a lev - el way ap - pear.
His rule is peace and free - dom, and jus - tice, truth, and love.
His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
Lift high your praise re - sound - ing, for grace and joy a - bound - ing.
All lands will bow be - fore him, their voic - es will a - dore him.

Refrain



Oh, blest is Christ that came in God's most ho - ly name.

Words: Frans Mikael Franzen (1772-1847); tr. composite; adapt. Charles P. Price (1920-1999)

Music: *Bereden väg för Herran*, melody from *Then Svenska Psalmboken*, 1697; harm. *Koralbok för Svenska Kyrkan*, 1939, alt.

THE HOLY GOSPEL: MARK 1:1-8

All remain standing for the Gospel.

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

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

Deacon The beginning of the good news of Jesus Christ, the Son of God. As it is written in the prophet Isaiah, “See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’” John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.”

People The Gospel of our Lord
Praise to you, Lord Christ.

THE SERMON

All are seated for the sermon by John Lent.

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.

PRAYERS OF THE PEOPLE (FORM VI)

All remain standing. The reader and people pray responsively.

Deacon In peace let us pray to the Lord.

For all people in their daily life and work;

***People* For our families, friends, and neighbors, and for those who are alone.**

Deacon For this community, the nation, and the world;

***People* For all who work for justice, freedom, and peace.**

Deacon For the just and proper use of your creation;

***People* For the victims of hunger, fear, injustice, and oppression.**

Deacon For all who are in danger, sorrow, or any kind of trouble;

***People* For those who minister to the sick, the friendless, and the needy.**

Deacon For the peace and unity of the Church of God;

***People* For all who proclaim the Gospel, and all who seek the Truth.**

Deacon For Michael, our Presiding Bishop, For Matthew, Andy, Allen, and Mary, our Bishops; and for all bishops and other ministers;

***People* For all who serve God in the Church.**

For the special needs and concerns of this congregation, especially
(prayer list, Armed Forces)

Silence is observed. The People may add their own petitions.

Deacon Hear us, Lord;

***People* For your mercy is great.**

Deacon We thank you, Lord, for all the blessings of this life, especially
(birthday/ anniversaries)

Silence is observed. The People may add their own thanksgivings

Deacon We will exalt you, O God our King;
People **And praise your Name for ever and ever.**

Deacon We pray for all who have died, that they may have a place in your eternal kingdom, especially (*departed*).

Silence is observed. The People may add their own petitions.

Deacon Lord, let your loving-kindness be upon them;
People **Who put their trust in you.**

Deacon We pray to you also for the forgiveness of our sins.

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

All **Have mercy upon us, most merciful Father;**
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. 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.**

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 This is the record of John by Orlando Gibbons (1583-1625). During the carol, the gifts of bread and wine are prepared at the altar and an offering is taken. The tenor soloist is John Burke.

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him: Who art thou? And he confessed and denied not and said plainly: I am not the Christ. And they asked him; What art thou then? Art thou Elias? And he said: I am not. Art thou the prophet, and he answer'd: No. Then said they unto him: What art thou? That we may give an answer unto them that sent us. What say'st thou of thyself? And he said: I am the voice of him that crieth in the wilderness: Make straight the way of the Lord.

— John 1: 19-23 (KJV)

OFFERTORY HYMN (#56, VS.1)

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

**O come, O come, Emmanuel,
and ransom captive Israel,
that mourns in lonely exile here
until the Son of God appear.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel!**

Words: Latin, ca. 9th cent.; ver. *Hymnal 1940*, alt.

Music: *Veni, veni, Emmanuel*, plainsong, Mode 1, Processionale, 15th cent.; adapt. Thomas Helmore (1811-1890);
acc. Richard Proulx (1937-2010)

THE GREAT THANKSGIVING

All remain standing.

The musical notation consists of seven staves, each with a treble clef and a key signature of one flat (B-flat). The notes are simple black dots with stems, connected by horizontal lines and curved lines to indicate phrasing. The lyrics are written below the notes.

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; because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear

rejoice to behold his appearing. 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 114)

Ho - ly, ho - ly, ho - ly, Lord God of
Hosts: Hea - ven and earth are full of thy glo - ry. Glo -
- ry be to thee, O Lord Most High. Bless - ed is he that com - eth
in the name of the Lord. Ho - san - na in the high - est.

Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

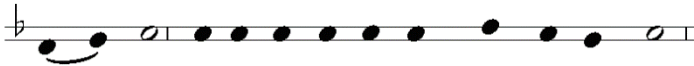
Copyright: By permission of Oxford University Press. Reprinted under OneLicense.net license A-713125.


Celebrant

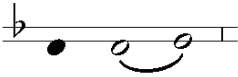
We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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.”



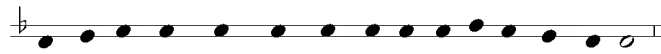
Celebrant  now and for ev - er.

People  A - MEN.

Celebrant And now, as our Savior Christ has taught us, we are bold to say,
All **Our Father, who art in heaven,
 hallowed be thy Name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
 Give us this day our daily bread.
 And forgive us our trespasses,
 as we forgive those who trespass against us.
 And lead us not into temptation,
 but deliver us from evil.
 For thine is the kingdom, and the power, and the glory,
 for ever and ever. Amen.**

THE BREAKING OF THE BREAD

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

Celebrant  Al - le - lu - ia. Christ our Pass-ov-er is sac-ri-ficed for us;

People  There-fore let us keep the feast. Al - le - lu - ia.

All remain standing and sing "Lamb of God" (Hymn #S 158)

O Lamb of God, that ta - kest a -
way the sins of the world, have mer - cy up -
on us. O Lamb of God, that
ta - kest a - way the sins of the world, have
mer - cy up - on us. O Lamb of
God, that ta - kest a - way the sins of the
world, grant us thy peace.

Music: From *Missa de Sancta Maria Magdalena*, Healey Willan (1880-1968)

Copyright: By permission of Oxford University Press. Reprinted under OneLicense.net license A-713125.

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 motet Canite tuba in Sion by Francisco Guerrero (1524-1599).

Canite tuba in Sion, quia prope est dies Domini: ecce veniet ad salvandum nos.

Erunt prava in directa, et aspera in vias planas: veni, Domine, et noli tardare.

– from *Liber Usualis*, First, Second and Third Antiphons for
Vespers on the Fourth Sunday of Advent

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

Even so, come quickly Lord and do not be slow!

– Joel 2:1 and Isaiah 40:4 (*King James Version*), with Advent antiphon

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

Celebrant May Almighty God, by whose providence our Savior Christ came among us in great humility, sanctify you with the light of his blessing and set you free from all sin; and the blessing of God Almighty, ✠ the Father, the Son, and the Holy Spirit, be among you, and remain with you.

People **Amen.**

PROCESSIONAL HYMN (#76)

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

1 On Jor - dan's bank the Bap - tist's cry an -
2 Then cleansed be ev - ery breast from sin; make
3 For thou art our sal - va - tion, Lord, our
4 To heal the sick stretch out thine hand, and
5 All praise, e - ter - nal Son, to thee, whose

1 noun - ces that the Lord is nigh; a - wake and heark - en,
2 straight the way for God with - in, and let each heart pre -
3 re - fuge, and our great re - ward; with - out thy grace we
4 bid the fall - en sin - ner stand; shine forth, and let thy
5 ad - vent doth thy peo - ple free; whom with the Fa - ther

1 for he brings glad tid - ings of the King of kings.
2 pare a home where such a might - y guest may come.
3 waste a - way like flowers that with - er and de - cay.
4 light re - store earth's own true love - li - ness once more.
5 we a - dore and Ho - ly Spi - rit ev - er - more.

Words: Charles Coffin (1676-1749); tr. Charles Winfred Douglas (1867-1944), after John Chandler (1806-1876); alt.
Music: *Winchester New*, melody from *Musicalisches Hand-Buch*, 1690; harm. William Henry Monk (1823-1889), alt.

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.

Prelude and Fugue in D Major, BuxWV 139 *by Dietrich Buxtehude (c. 1637-1709)*

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.

The Trees on the Altar are given to the Glory of God



ABOUT THE MUSIC

Choral selections:

Orlando Gibbons (1583-1625) was born in Oxford, England, the youngest son of town piper, William Gibbons. The family moved from Oxford to Cambridge by the time he was christened, and thus his early musical education began in the choir of King's College. He eventually earned his doctorate of music from that college. In 1615, he was appointed organist to the Chapel Royal, a position he held until his death. Although his elder brothers all excelled in musical careers and even as composers in their own rights, Orlando is known today as the last great composer of the Tudor period. His verse anthem "*This is the record of John*" sets today's Gospel reading for tenor soloist accompanied by the choir. Among Gibbons's best-known works, this anthem requires virtuosic singing from both choir and soloist, presenting the Gospel story in a sparkling, memorable narration.

Francisco Guerrero (1528-1599) was born in Seville, Spain. A likely prodigy, he was appointed the maestro de cappilla (choirmaster) of Jaén Cathedral at the age of 17. By the age of 30, he had developed an international reputation as a composer, spending part of his career in service to Emperor Maximilian II. Although he sojourned in Italy and the Middle East later in his life, his career was largely spent in Spain, and he died in his hometown of Seville.

“*Canite tuba in Sion*” shows Guerrero as a masterful text painter. The opening motive emulates the sound of a medieval trumpet call and the hocketed-and-gradually-more-congruent rhythms and three part homophony at “in vias planas” are a literal musical picture of rough places being made plain. This is a masterpiece of Spanish Renaissance polyphony.

Organ selections:

The hymn tune “Gottes Sohn ist kommen,” with which we begin our service today singing “Once he came in blessing” (not a translation of the original German), is a German Christmas hymn by **Michael Weiße** (c. 1488-1534). Weiße was born at Neiße in Silesia (a region that straddles modern day Poland, the Czech Republic, and southeast Germany) and was a priest and monk at Breslau, but when he encountered the writings of his contemporary Martin Luther, he left the convent and sought refuge among the Bohemian Brethren (later known in North America as the Moravians). Eventually, he became a priest in the Moravian church, an emissary between the Bohemian Brethren and Luther; and he edited and compiled the first German-language hymnal of the Bohemian Brethren, *Ein New Gesengbuchlen*, from which today’s tune is drawn. This popular hymntune has inspired organist-composers through the centuries, and I offer three brief choral-preludes based upon it as this morning’s prelude.

Johann Sebastian Bach (1685-1750) is today the most widely performed composer of the German Baroque era. Born in Eisenach, Bach was educated in the choir of St. Michael’s School and learned to play violin, viola, harpsichord, and organ. At 18 years of age, he began a long career as organist with his appointment to St. Boniface’s Church in Anrstadt; a career which culminated in his position as Kantor to the Thomaskirche (St. Thomas Church) in Leipzig.

Johann Heinrich Buttstett (1666-1727) was born in the village of Bindersleben, now within the city of Erfurt, son of the Lutheran pastor Johann Henricus Buttstett. From an early age, he studied organ and composition with Johann Pachelbel who was then organist at Erfurt’s acclaimed Predigerkirche (Preacher’s Church). Buttstett eventually held this same post for thirty-six years, where he became the last proponent of the south German organ tradition (in contrast to the north German tradition, which was characterized by contrapuntal techniques and harmonic complexity, the south German organist-composers were more concerned with elaborate and inventive melodies and simpler harmonic structures, somewhat anticipating the classical era, but more likely influenced by their proximity to Italy and Italian culture). Curiously, Buttstett’s wife was a distant cousin of J.S. Bach’s on his maternal side. Despite his prominence, very little of Buttstett’s compositional output survives.

Marcel Jean-Jules Dupré (1886-1937) was perhaps the most famous French organist of his generation. Born in Rouen, his father Aimable Albert Dupré was titular organist of the famed Abbey of Saint-Ouen with its noteworthy organ by Aristide Cavallé-Coll. A student of Alexandre Guilmant, Dupré studied at the Paris Conservatoire under Guilmant, Lazare Lévy,

Louis Vierne, and Charles-Marie Widor, among others. He succeeded Widor as titular organist for l'Eglise de Saint-Sulpice in 1934 and gave several famous recital tours, totaling more than 2000 concerts performed throughout the United States, Canada, and Australia. He taught at the Paris Conservatoire and was the head of the American Conservatory at Fontainebleau from 1947 until 1954.

Dietrich Buxtehude (c. 1637-1707) was one of the most influential organist/composers of the Baroque era in northern Germany. He is believed to have been born in Helsingborg in what is modern Sweden, but was then a municipality under Danish rule, as was his father's hometown of Oldesloe, in modern day Schleswig-Holstein in Germany. Johannes Buxtehude, Dietrich's father, was organist for St. Olaf's church in Helsingør, Denmark (two miles from Helsingborg), so he was brought up in the field of church music and was first employed as an organist in Helsingborg in 1657. From 1660 until 1668, he was employed at St. Mary's Church in Helsingør and in 1668, he was appointed organist and choirmaster of the Marienkirche (St. Mary's Church) in Lübeck, where he spent the rest of his life as a celebrated organist. Many younger organists made pilgrimages to Lübeck to hear Buxtehude's work, among them a 20-year-old Johann Sebastian Bach, who walked 250 miles from Arnstadt to Lübeck to learn from him. There was a custom in Lübeck for the incumbent organist to appoint his successor and a further custom for that successor to marry his predecessor's eldest daughter: customs that Buxtehude had observed and that he made clear he expected his successor to observe. He offered the post to the young George Frideric Handel, and possibly to Bach, among others, but Handel declined the invitation to marry Anna Margareta Buxtehude, and if Bach was given the opportunity, it would appear he, too, declined.

In addition to a vast body of choral works, Buxtehude composed 19 Præludia (preludes, or Preludes and Fugues) and they are among the finest of the period, composed in the *stylus fantasticus* (*fantasy style*) which so heavily influenced the younger Bach's great organ works. Buxtehude's *Præludium in D Major*, BuxWV 139, this morning's organ voluntary, could be more accurately described as a prelude, fugue, adagio, and toccata. Dazzlingly improvisational in its effect, it is nonetheless a highly structured work. While Buxtehude specified no programmatic interpretation for the work, I hear in its repeated note figures with their little turns and sequences a kind of steam-roller effect which evokes for me the image of making "the highways straight and the rough places plain" as the prophet Isaiah exhorted and John the Baptist referenced in today's gospel reading.

– Jeffrey Hoffman

CHRIST CHURCH

Episcopal/Anglican

Clergy & Staff

The Reverend Matthew Hoxsie Mead, *Rector*
The Reverend Deacon Chisara Alimole
Mr. Jeffrey Hoffman, *Organist and Choirmaster*
Ms. Marie Main, *Parish Administrator*
Mr. Evan Felicetti, *Director of Children's Ministries*
Mr. Walter Roberts, *Vergers and Sexton*
Mr. Ed Blue, *Sexton*

Wardens & Vestry

The Reverend Matthew Hoxsie Mead, *Rector*
Mr. Jeff Bodenmann, *Senior Warden*
Ms. Etta Gumbs, *Junior Warden*
Ms. Allison Bodenmann, *Treasurer*
Mr. John Fox, *Assistant Treasurer*
Ms. Jean Gruener, *Clerk*

Ms. Jennifer Hawks Bland	Mr. John Fox
Mr. J.D. Calder	Mr. Jack Kraft
Mr. Andy Des Rault	Mr. Robert Landis
Mr. Stephen Dolan	Ms. Courtney McGrory
Ms. Barbara Zambelli	

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

† A Parish of the Diocese of New York †

Christ Church

The Parish of Christ the Redeemer
1415 Pelhamdale Avenue, Pelham, New York 10803
914.738.5515
914.712.0526, *fax*
www.christchurchpelham.org

Christ Church Pelham is a Christian community in the Episcopal tradition.
As members of the Body of Christ, we are dedicated to spiritual growth
and committed to serving God through worship and
service to our community and the world.