



THE FIRST SUNDAY IN LENT 10AM, FEBRUARY 18, 2023

Lent is the season when the Church prepares to celebrate Holy Baptism at the *Easter Triduum*. During Lent the Church invites her members to participate in the works of the Spirit that will help bring to faith those who are preparing to die and to rise in Christ. For those who are already baptized, prayer, penance and active works of mercy are the ordinary means by which the Christian community helps its members prepare for the *Triduum*. According to the gospels of Matthew, Mark and Luke, Jesus Christ spent 40 days fasting in the desert, where he endured temptation by Satan. Lent may have originated as a mirroring of this, fasting 40 days as preparation for Easter. Every Sunday (including each Sunday in Lent) is observed as a Feast of Our Lord Jesus Christ, commemorating his resurrection, and thus every Sunday is considered a feast day on which fasting is inappropriate. Christians are called by the Church to observe the ordinary weekdays of Lent by special acts of discipline and self-denial in commemoration of the crucifixion of the Lord. In addition, the ordinary Fridays of Lent are traditionally days of abstinence from flesh meats. Ash Wednesday and Good Friday are traditionally days of strict fasting and abstinence.

Throughout Lent our service begins with a Penitential Rite. On the First Sunday in Lent the Great Litany is offered as the Penitential Rite. On the other Sundays in Lent the Penitential Rite is the Confession and Decalogue.

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. 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. Our Director of Children's Ministries is Evan Felicetti. 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.


*The curly willow branches on the Altar are given in Thanksgiving for our Rector,
Father Matthew Hoxsie Mead.*

THE GREAT LITANY: HYMNAL S-67

All stand as the minister enter in silence, then the Celebrant leads the Great Litany, and the People sing the responses along with the Choir during the extended procession.

Officiant  *People*

O God the Father, Creator of heaven and earth, Have mer - cy up - on us.

Officiant  *People*

O God the Son, Redeemer of the world, Have mer - cy up - on us.

Officiant  *People*


O God the Holy Ghost, Sanctifier of the faith - ful, Have mer - cy up - on us.

Officiant  *People*

O holy, blessed, and glorious Trinity, one God, Have mer - cy up - on us.

Officiant 

Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy

 *People*

preserve us for ev - er. Spare us, good Lord.

Officiant 

From all evil and wickedness; from sin; from the crafts and assaults of the



devil; and from everlast - ing dam - na - tion,

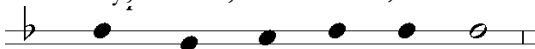
People 

Good Lord, de - liv - er us.

(This same response is sung after the petitions that follow)

Officiant

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,



People

Good Lord, de - liv - er us.

Officiant

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

People

Good Lord, deliver us.

Officiant

From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,

People

Good Lord, deliver us.

Officiant

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,

People

Good Lord, deliver us.

Officiant

From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,

People

Good Lord, deliver us.

Officiant

By the mystery of thy holy Incarnation; by thy holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,

People

Good Lord, deliver us.

Officiant

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

People

Good Lord, deliver us.

Officiant

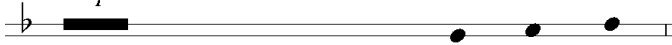
In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

People

Good Lord, deliver us.

Officiant We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,

People



People We beseech thee to hear us, good Lord.

Officiant That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to bless and keep all thy people,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to send forth laborers into thy harvest, and to draw all mankind into thy kingdom,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to bring into the way of truth all such as have erred, and are deceived,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee so to rule the hearts of thy servants, the President of the United States, and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to preserve all who are in danger by reason of their labor or their travel,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to have mercy upon all mankind,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to grant to all the faithful departed eternal life and peace,

People **We beseech thee to hear us, good Lord.**

Officiant That it may please thee to grant that, in the fellowship of all the saints, we may attain to thy heavenly kingdom,


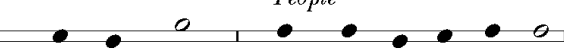
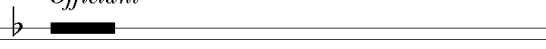
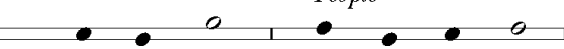
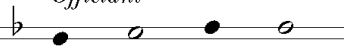
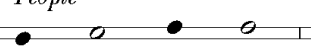
People **We beseech thee to hear us, good Lord.**

The clergy and choir members process to their places.



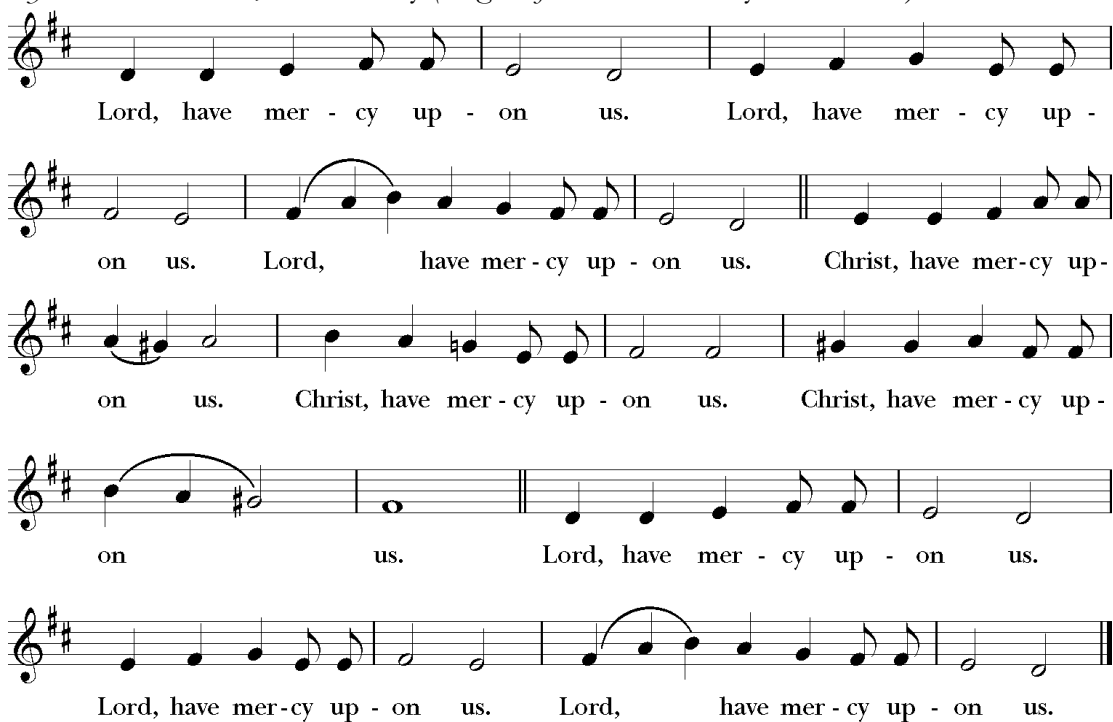
Officiant Son of God, we beseech thee to hear us.

People Son of God, we beseech thee to hear us.

<i>Officiant</i>	<i>People</i>
	
O Lamb of God, that takest away the sins of the world,	Have mer-cy up-on us.
O Lamb of God, that takest away the sins of the world,	Have mer-cy up-on us.
<i>Officiant</i>	<i>People</i>
	
O Lamb of God, that takest away the sins of the world,	Grant us thy peace.
<i>Officiant</i>	<i>People</i>
	
O Christ, hear us.	O Christ, hear us.

KYRIE ELEISON

The clergy and choir members process to their places. The people remain standing and all 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)

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COLLECT OF THE DAY

All remain standing.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

People **Amen.**

THE FIRST LESSON: GENESIS 9:8-17

All are seated as the lesson is read.

Reader A Reading from Genesis.

God said to Noah and to his sons with him, "As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

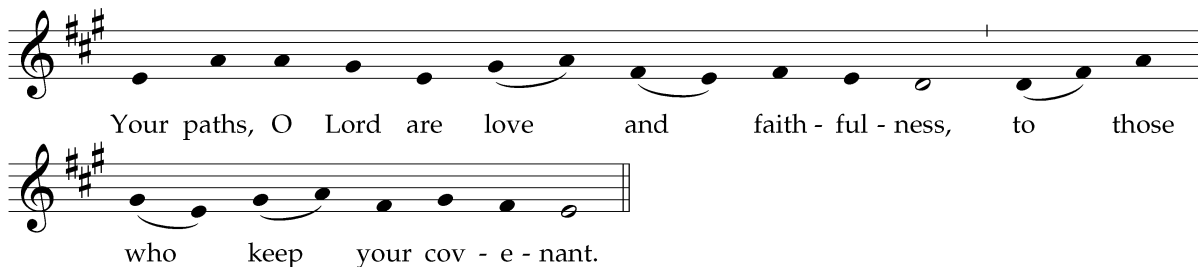
The Word of the Lord.

People **Thanks be to God.**

PSALM 25:1-9 *Ad te, Domine, levavi*

All remain seated as the choir chants the Psalm to a plainsong, Mode 8 setting. Please join in singing the antiphon where indicated.

Antiphon



Your paths, O Lord are love and faith - ful - ness, to those
who keep your cov - e - nant.

from Gradual Psalms for the RCL, ed. Bruce E. Ford, Church Publishing Incorporated.

- 1 To you, O Lord, I lift up my soul;
my God, I put my trust in you; *
let me not be humiliated,
nor let my enemies triumph over me.
- 2 Let none who look to you be put to shame; *
let the treacherous be disappointed in their schemes. **Antiphon.**
- 3 Show me your ways, O Lord, *
and teach me your paths. **Antiphon.**
- 4 Lead me in your truth and teach me, *
for you are the God of my salvation;
in you have I trusted all the day long. **Antiphon.**
- 5 Remember, O Lord, your compassion and love, *
for they are from everlasting.
- 6 Remember not the sins of my youth and my transgressions; *
remember me according to your love
and for the sake of your goodness, O Lord. **Antiphon.**

Your paths, O Lord are love and faith - ful - ness, to those
 who keep your cov - e - nant.

from *Gradual Psalms for the RCL*, ed. Bruce E. Ford, Church Publishing Incorporated.

- 7 Gracious and upright is the Lord; *
 therefore he teaches sinners in his way.
- 8 He guides the humble in doing right *
 and teaches his way to the lowly. **Antiphon.**
- 9 All the paths of the Lord are love and faithfulness *
 to those who keep his covenant and his testimonies. **Antiphon.**

THE SECOND LESSON: 1 PETER 3:18-22

All remain seated as the lesson is read.

Reader

A Reading from the First Letter of Peter.

Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you-- not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

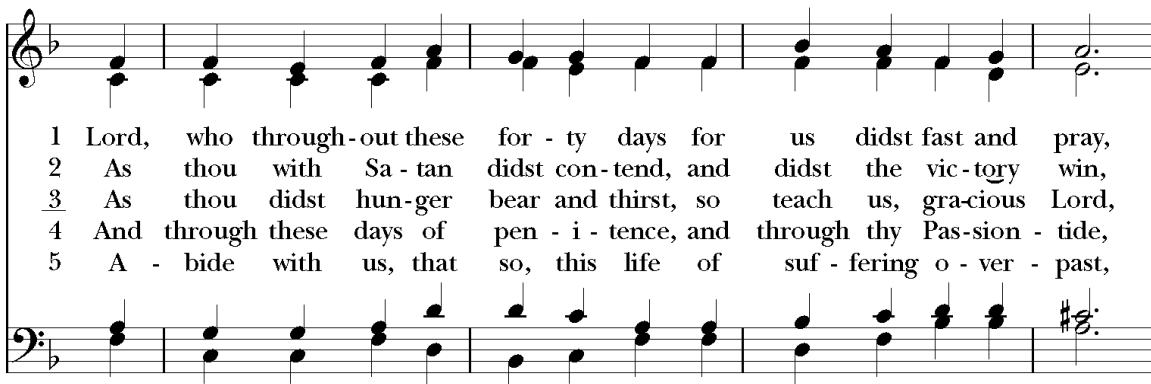
The Word of the Lord.

People

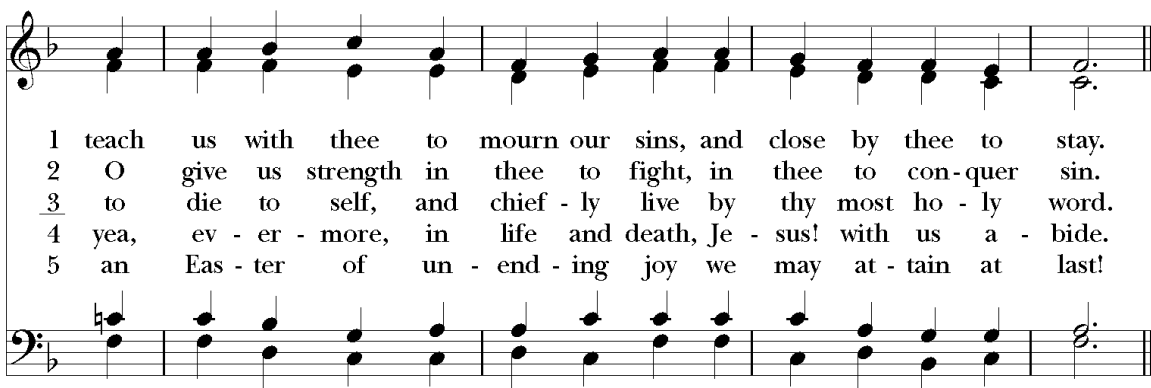
Thanks be to God.

SEQUENCE HYMN (# 142)

All stand and sing the hymn.



1 Lord, who through-out these for - ty days for us didst fast and pray,
2 As thou with Sa - tan didst con-tend, and didst the vic-tory win,
3 As thou didst hun-ger bear and thirst, so teach us, gra-cious Lord,
4 And through these days of pen - i - tence, and through thy Pas-sion - tide,
5 A - bide with us, that so, this life of suf - fer-ing o - ver - past,



1 teach us with thee to mourn our sins, and close by thee to stay.
2 O give us strength in thee to fight, in thee to con-quer sin.
3 to die to self, and chief - ly live by thy most ho - ly word.
4 yea, ev - er - more, in life and death, Je - sus! with us a - bide.
5 an Eas - ter of un - end - ing joy we may at - tain at last!

Words: Claudia Frances Hernaman (1838–1898)

Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt, and harm. by Richard Redhead (1820–1901), alternate harmonizations for organ by Thomas Tertius Noble (1867-1953).

THE HOLY GOSPEL: MARK 1:9-15

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 In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased." And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

The Gospel of the Lord.

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

SERMON

All are seated for the sermon by the Rector, Father Matthew Hoxsie 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 PEACE

All remain standing.

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

All are seated for a brief welcome from Father Matthew Mead.

DAUGHTERS OF THE KING SERVICE OF ADMISSION

The Order of the Daughters of the King is an order for women who are communicants of the Episcopal Church, churches in communion with it, or churches in the historic episcopate but not in communion with it. Our membership currently includes women in the Anglican, Episcopal, Lutheran (ELCA), and Roman Catholic churches. Christ Church has an active chapter of the Daughters of the King.

The Service of Admission is used to admit new members into The Order. It takes place after the candidates have completed the study and discernment period. At this time a new member receives her cross, which is blessed by the clergy, and promises to obey the two Rules of the Order, offer her aid to the clergy, wear her cross faithfully, and work for the purposes of The Order.

Daughters of the King, New York Province

President It is my privilege to present ___ as candidates for membership in The Order of the Daughters of the King.

Priest We are gathered here in the sight of God and before this congregation to admit these women into The Order of the Daughters of the King. We commend them to your earnest prayers that they may have grace to fulfill the obligations of the Order and that their labors may be to the glory of God and to the welfare of all His people.

The Daughters of the King is an Order for women whose mission is the extension of Christ's Kingdom, especially among women and girls, through prayer, service and evangelism. Do you desire to become a member of The Order of the Daughters of the King?

Candidates I do.

Priest Do you promise to obey faithfully the two Rules of the Order, the Rule of Prayer and the Rule of Service? To offer your support to the clergy for the good of the parish and the extension of Christ's kingdom? To wear faithfully the cross of the Order? And to work for its purposes, as God may give you the opportunity?

Candidates I do with God's help.

Priest In the name of the Father and of the Son and of the Holy Spirit I receive and admit you as members of The Order of the Daughters of the King.

The Priest addresses the congregation:

Priest Will you support these women in their ministry of prayer and service?

All **We will.**

The crosses are blessed on the altar by the Priest.

Priest Bless, O Lord, these crosses and grant to your servants now admitted into this Order such an abundance of your grace that they may wear this sacred symbol in the spirit of humility and with devotion to the service of the King of kings.

All **Amen.**

Each new member is presented her cross with the following words:

Priest Accept and wear faithfully the cross of the Order, remembering the words of our Lord Jesus Christ, "Take up your cross and follow me."

The newly admitted members say together:

Almighty God, help me to pray so faithfully that I may draw near to you and learn your will. Help me to serve so joyfully that others may be drawn to you. May your Holy Spirit guide me each day, that all I think, do, or say may be pleasing in your sight. I ask it all for the sake of Him whose cross I wear, my King and Savior, Jesus Christ.

All **Amen.**

All present Daughters of the King say together:

O Eternal Father, you have sent us your Son to teach us things pertaining to your heavenly Kingdom. Give your blessing to our Order wherever it may be throughout the world. Grant that we, your Daughters, ever may discern your truth and bear the cross through the battles of our earthly life. Give us strength to overcome temptation and the grace to work to spread your Kingdom and to gather your scattered sheep within your fold. Pour out upon us the sevenfold gift of the Holy Spirit that we may always remember it is your work we are called

to do; that all we think, do or say may be pleasing in your sight. We ask it all For His Sake, our King and Savior, Jesus Christ.

All **Amen.**

Priest May your love, O Lord, help the Daughters live lives of love, and may your holiness lead them to be examples of virtue, that they, strengthened by your Holy Spirit, may pray and serve you all their days, through Jesus Christ our Lord.

All **Amen.**

Applause is appropriate.

OFFERTORY SENTENCE



The Offertory begins and the priest says 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 remain seated for the anthem Standing in the need of prayer, traditional spiritual, arranged anonymously as an offering is taken and the altar is prepared for Holy Communion.

It's me, it's me, it's me, O Lord, standing in the need of prayer.

Not my mother, not my father, but it's me, O Lord, standing in the need of prayer.

Not my sister, not my brother, but it's me, O Lord, standing in the need of prayer.

OFFERTORY HYMN (#325)

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

- 1 **Let us break bread together on our knees;
When I fall on my knees, with my face to the rising sun,
Oh Lord, have mercy on me.**

- 2 **Let us drink wine together on our knees;
When I fall on my knees, with my face to the rising sun,
Oh Lord, have mercy on me.**

- 3 **Let us praise God together on our knees;
When I fall on my knees, with my face to the rising sun,
Oh Lord, have mercy on me.**

Words: African American Spiritual

Music: *Let us break bread*, African American Spiritual; harm. David Hurd (b. 1950),
choral arr. by Jeffrey Hoffman (b. 1970)

THE GREAT THANKSGIVING

All remain standing.

The musical score is written on a grand staff with a key signature of one flat (Bb) and a common time signature (C). It consists of six lines of music, each with a vocal part and a corresponding lyric line. The parts alternate between Celebrant and People. The lyrics are: 'The Lord be with you.', 'And al - so with you.', 'Lift up your hearts.', 'We lift them to the Lord.', 'Let us give thanks to the Lord our God.', and 'It is right to give God thanks and praise.'

Celebrant The Lord be with you.

People And al - so with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

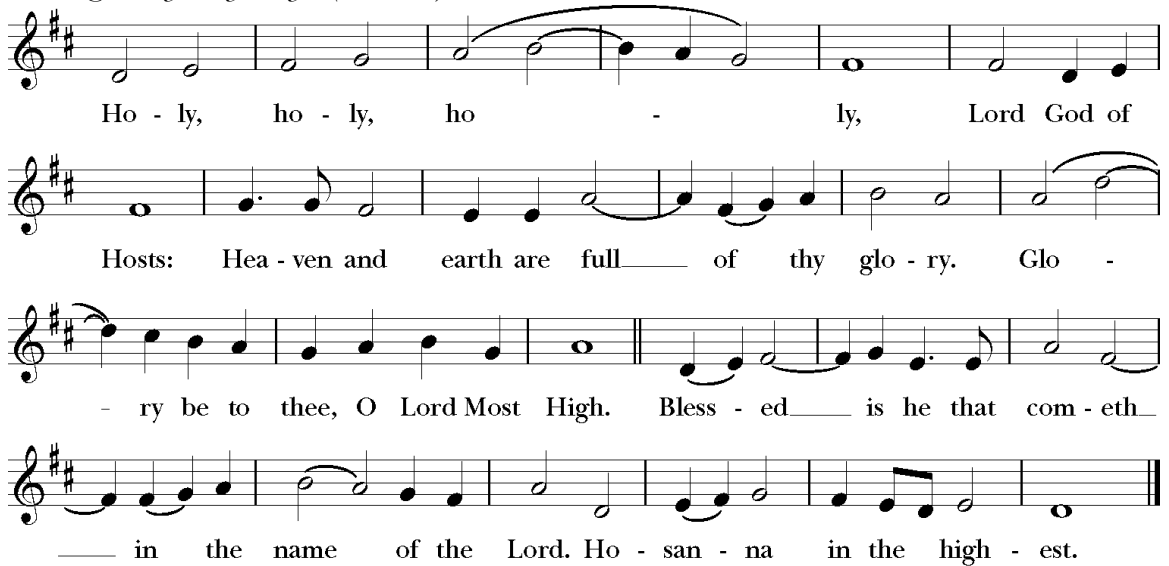
Celebrant Let us give thanks to the Lord our God.

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; through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again. 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)

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The people stand or kneel.

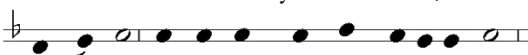
Celebrant

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”


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

Celebrant



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

People



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


Celebrant

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

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

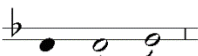
All this we ask through your Son Jesus Christ. By ✠ him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father,

Celebrant



now and for ev - er.

People



A - men.

Celebrant
All

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

THE BREAKING OF THE BREAD

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



Celebrant

Christ our Pass-ov-er is sac-ri-ficed for us;



People

There-fore let us keep the feast.

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)

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INVITATION TO HOLY COMMUNION

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

Celebrant The Gifts of God for the people of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith with thanksgiving.

All baptized persons, including children, are full members of the Body of Christ and are invited to participate in every aspect of the service and receive the Holy Communion. Members of other Christian churches who are baptized are also invited to receive the Body and Blood of Christ. Persons who do not wish to receive Holy Communion are also invited to come forward with everyone else to receive a blessing (cross your arms over your chest to indicate that you want a blessing and not Holy Communion).

ANTHEM AT THE COMMUNION

The choir sings the anthem Jesu, grant me this I pray melody by Orlando Gibbons (1583-1625), arranged by Edward Cuthbert Bairstow (1874-1946)

Jesu, grant me this, I pray, Ever in Thy heart to stay; Let me ev-er-more abide Hidden in Thy wounded side.	If the flesh, more dangerous still, Tempt my soul to deeds of ill, Naught I fear when I abide In Thy heart and wounded side.
--	---

If the evil one prepare, Or the world, a tempting snare, I am safe when I abide In Thy heart and wounded side.	Death will come one day to me; Jesu, cast me not from Thee: Dying let me still abide In Thy heart and wounded side.
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– *Dignare me, O Jesu, rogo Te*, anonymous Latin hymn,
translated by Henry Williams Baker (1821-1877) in *Hymns Ancient & Modern*

POSTCOMMUNION PRAYER & PRAYER OVER THE PEOPLE

After Communion all kneel and join in the final prayer.

Celebrant Let us pray.

All **Eternal God, heavenly Father,**
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Celebrant Let us bow our heads and pray for God's blessing. Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving providence; through Christ our Lord.

People **Amen.**

PROCESSIONAL HYMN (#559)

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

1 Lead us, heaven - ly Fa - ther, lead us o'er the world's tem -
2 Sa - vior, breathe for - give - ness o'er us; all our weak - ness
3 Spi - rit of our God, de - scend - ing, fill our hearts with

pes - tuous sea; guard us, guide us, keep us, feed us,
thou dost know; thou didst tread this earth be - fore us;
heaven - ly joy; love with ev - ery pas - sion blend - ing,

for we have no help but thee, yet pos - ses - sing
thou didst feel its keen - est woe; yet un - fear - ing,
plea - sure that can nev - er cloy; thus pro - vid - ed,

ev - ery bless - ing, if our God our Fa - ther be.
per - se - ver - ing, to thy pas - sion thou didst go.
par - doned, guid - ed, noth - ing can our peace des - troy.

Words: James Edmeston (1791-1867), alt.

Music: *Dulce carmen*, melody from *An Essay on the Church Plain Chant*, 1782; adapt. *Collection of Motets or Antiphons*, ca 1840; harm. William Henry Monk (1823-1889)

DISMISSAL

Deacon Let us bless the Lord.

People **Thanks be to God.**

This Worship Service has concluded. Please join us for refreshments after church!

ORGAN VOLUNTARY

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

Chorale Prelude on “Durch Adams Fall ist ganz verderbt” (“Through Adam’s fall, everything is ruined”) from *Das Orgelbüchlein* (The Little Organ Book), BWV 637 by *Johann Sebastian Bach* (1719 –1768).

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 Flowers on the Bolton Altar are given in loving memory of

James D. Greenhalgh

Cherished Husband, Dad, Brother, and Friend,

In Celebration of a life well-lived and his birthday, February 17



ABOUT THE MUSIC

Choral Selections:

“Standing in the need of prayer” is a traditional African-American spiritual whose exact origins are unknown. It was popularized in the publication of *The Book of American Negro Spirituals* (1925) by the poet James Weldon Johnson and his brother, the composer James Rosamond Johnson, who are also the authors of the hymn “*Lift every voice and sing.*” The anonymous choral arrangement we sing today was featured in a worship service for the 2008 Royal School of Church Music international conference in Canterbury, England, and brought back to our choir by Jeffrey Hoffman, where it has been a Lenten staple ever since.

Orlando Gibbons (1583-1625) was born in Oxford, England, the youngest son of the 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 by James I as a Gentleman of the Chapel Royal and organist, a position he held until his death. He was also organist at Westminster Abbey. Although his elder brothers all excelled in musical careers and even as composers in their own rights, Orlando Gibbons is known today as the last great composer of the Tudor period. He wrote a considerable amount of keyboard and instrumental music and his verse anthems are fine examples of the form. Gibbons died suddenly and untimely at the age of forty-one while visiting Canterbury, and he is buried in Canterbury Cathedral. His contributions to the repertoire of music to the church include a number of beloved hymn tunes.

Edward Cuthbert Bairstow (1874-1946) was the organist and choirmaster of York Minster Cathedral from 1913 until his death, a position from which he wielded considerable influence over Anglican church music during the first half of the twentieth century and beyond. Educated at Baliol College, Oxford, he succeeded T. Tertius Noble who was persuaded to leave a post at York Minster to take over the music making at St. Thomas Church on Fifth Avenue in Manhattan. Bairstow was known for being impolitic. When asked if he might follow Noble to the United States, he is said to have replied that he would rather “go to the devil.” Much to the consternation of many, he declined an offer to succeed Frederick Bridge at Westminster Abbey, preferring to spend his life working in Yorkshire.

Bairstow’s setting of Gibbons’s hymn tune *Song 13* (featured as Hymn 670 with a different text in *The Hymnal 1982*) to the text “Jesu, grant me this I pray,” is an extended collection of fauxbourdon (a choral style of composition in which the melody, typically appearing in

the tenor voice, is decorated and embellished by the other choral parts) variations on the tune that musically paint the text of each stanza of the hymn text.

Organ Voluntary:

Johann Sebastian Bach (1685-1750) is a towering figure in the organ world and, frankly, in all of Western classical music. His pioneering use of motivic construction (using a small melodic cell or motive as the building material for an entire piece – inspired by the organizational experiments of earlier composers like Josquin des Prez) has been studied and emulated by composers throughout the subsequent eras. Bach conceived of his *Das Orgelbüchlein* (*The Little Organ Book*), a collection of 45 short chorale preludes based on Lutheran hymns of his era, as a collection of chorale preludes to carry a beginning organist through an entire liturgical year with useful material to perform in church. It is believed – based on Bach’s signature in the autograph manuscript as “Kapellmeister (choirmaster) for the Prince of Anhalt-Köthen” – that Bach wrote this collection primarily in the period from 1717 through 1723, when he served as choirmaster to the court of Prince Leopold von Anhalt-Köthen. He never realized the full intent and scope of this work as planned, but the 45 chorales in it are a monumental achievement of both pedagogy and musical poetry. Bach also writes in the autograph manuscript that “... in which it is given to the beginning organist to perform chorales in every kind of way, and to perfect himself in the study of the pedal, inasmuch as in the chorales to be found in it the pedal is treated obbligato. To the honour only of the Supreme God and for the instruction of the neighbour.” The “beginning organist” mentioned here is not a novice keyboardist. Bach’s organ pupils were expected to have mastered the harpsichord and to have studied both harmony and counterpoint. These are not simple nor often easy pieces to perform.

Bach’s brief chorale prelude “Durch Adams Fall...” seems to take its impetus from the first line of the hymn, which says “Durch Adams Fall ist ganz verderbt / Menschlich Natur und Wesen” (Through Adam’s fall human nature and essence has been completely corrupted). In the inner contrapuntal voices, which begin the piece with their slithering 16th note counterpoint to the slower chorale melody, Bach seems to be depicting the serpent in the Genesis account of the fall from grace that befell Adam and Eve as a result of the serpent’s temptation, while the pedal part consists of a repeated two note falling motive, based on the interval of a descending seventh (the furthest and most dissonant fall from unison possible in the 12 chromatic tones of the Western chromatic scale). It is meant to be severe and challenging to listen to, as it paints the text of this Lutheran hymn, calling all believers to repentance and reform.



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. J.D. Calder, *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. Stephen Dolan
Mr. Robert Boyer	Ms. Charlette Finch
Mr. Curtis Chase	Mr. Jack Kraft
Mr. Andy DesRault	Mr. Robert Landis
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.