

CALVARY EPISCOPAL CHURCH

PITTSBURGH, PENNSYLVANIA



A COMMEMORATION OF ALL THE FAITHFUL DEPARTED

Sunday, November 4, 2018, at 5 P.M.

Requiem Mass, Op. 9, by Maurice Duruflé (1902-86)

Welcome to Calvary Episcopal Church

Calvary Church was founded in East Liberty in 1855. Calvary, and the Episcopal Diocese of Pittsburgh, of which it is a member, are part of the Episcopal Church in the United States of America, a branch of the world-wide Anglican Communion, descended from the Church of England and thus a part of catholic Christianity tracing its lineage back, through apostolic succession, to the first Christian disciples.

This building, Calvary's third home, dates from 1906, and was designed by Ralph Adams Cram, one of the leading American exponents of the Gothic Revival. The overall length of the building is 208 feet; the height of the Nave, 55 feet, and of the crossing lantern, 75 feet. (The tip of the cross, atop the spire over the lantern, is 220 feet above the sidewalk.) The building's appointments include stained glass by Heaton, Butler, & Bayne, of London, and C.J. Connick, of Boston, as well as Pittsburgh's own Willet Stained Glass, among others. The carved wooden Rood Screen and the reredos behind the High Altar are particularly notable visual features. A new illustrated guide to the building was published in 2008, and is available through the Calvary Bookstore.

Calvary houses a large pipe-organ, built by Casavant-Frères of Québec, installed in 1963; it is accounted one of the region's finest, and its hundred stops and more than 7,000 pipes are heard regularly in services and recitals. (About 10% of the organ's pipes are visible in the West Gallery; the remainder are housed behind the grillwork and façade overlooking the Transepts and Choir Stalls.) A *continuo* organ (not heard this afternoon) was built for the parish in 2007 as Op. 59 of the Taylor & Boody firm of Staunton, Virginia; it contains some 231 pipes played by a single keyboard.

Music is but one of Calvary's ministries. Calvary is a community that strives to:

Welcome all in the name of Christ;

Worship God in the beauty of holiness;

Offer spiritual refreshment and nurture;

Challenge all to a committed and active expression of their faith in Jesus Christ through:

Word & Sacrament

Teaching & Learning

Stewardship & Service

We invite you to explore Calvary's other offerings, and to join us again for worship or musical occasions. If you would like to receive more information about the parish, please fill in one of the cards found in the pew racks, and give it to an usher, or to one of the clergy.

Restrooms and water-fountains are located in the Parish House, accessible through the North Transept (to the left from the front of the Nave). Ushers are available to guide you.

We hope you enjoy this special service, and that you come back soon.

CALVARY EPISCOPAL CHURCH

a faithful Episcopal Church welcoming all in the Name of Christ

www.calvarypgh.org

Liturgical & Musical Notes

In the New Testament, the word “saints” is used to describe the entire membership of the Christian community; the word “elect” is similarly used in the liturgy for All Saints’ Day (November 1). From very early times, however, the word “saint” came to be applied primarily to persons of heroic sanctity, whose deeds were recalled with gratitude by later generations.

Beginning in the tenth century, it became customary to set aside another day—as a sort of extension of All Saints’ Day—on which the Church remembered that vast body of the faithful who, though no less members of the company of the redeemed, are unknown in the wider fellowship of the Church. It was also a day for particular remembrance of family members and friends (as is done in the solemn reading of the Necrology at the close of the Prayers of the People this evening).



The Requiem Mass, or Liturgy for the Dead, takes its name from the first words of the Introit for this occasion, “Requiem aeternam dona eis, Domine” (“Rest eternal grant to them, O Lord”). The Requiem Mass is traditionally offered not only as a funeral for an individual, but, in a more general way, on behalf of all who have died. This liturgy is traditionally appropriate in connection with an observance of All Souls’ Day, when we remember all the faithful departed.

Maurice Duruflé was a highly respected organist, teacher, and composer. Born in Rouen, he passed most of his career at the Parisian church of St. Etienne-du-Mont. Notoriously self-critical of his music, he allowed only a handful of compositions to be published; the *Requiem*, published in 1948, is his Opus 9.

Duruflé’s setting of the Requiem Mass had its origins in an organ-suite based on musical themes from the Latin Requiem, which the composer had begun sketching after the death of his father. A timely commission from his publisher for a full-scale choral Requiem prompted him to transfer the thoughts already begun to a slightly different medium. Like the projected suite, the Requiem takes its primary musical inspiration from the Gregorian chant melodies that have been associated with the Requiem liturgy for as much as a thousand years. The piece is dedicated to the memory of the composer’s father, and had its premiere in a radio broadcast on All Souls’ Day, 1947.

Like the setting by his compatriot Gabriel Fauré, whom Duruflé admired, this Requiem omits nearly all of the *Dies Irae*, a long portion of the traditional Requiem particularly preoccupied with judgment. Its absence is but slightly countered by the references to judgment in *Libera me*, a prayer Duruflé (again following Fauré)

incorporates into his setting. (Duruflé places this movement late in the cycle, just ahead of the final movement; we hear it today in following the first reading, as a Gradual.) Both the *Libera me* and the final movement, *In paradisum*, are texts drawn not from the traditional Requiem Mass itself, but from the more intimate Burial rite that would ordinarily follow a Requiem for an individual.

Duruflé’s original version of the *Requiem* calls for a large orchestra to accompany the choir. But the composer was a master-arranger, well-known for his adaptations of orchestral scores for organ solo; he himself arranged the *Requiem* for performance by smaller forces, with either chamber orchestra or organ accompaniment alone. It is this latter disposition we offer this evening (augmented by solo ’cello for the *Pie Jesu*).

Our presentation of the Duruflé *Requiem* is a “performance” in the sense suggested by the text of the Introit: “to you shall vows be *performed* in Jerusalem.” Duruflé’s music provides the principal musical vehicle for the liturgy, but it is a part of the overall experience, not its totality. We offer this presentation not as a “re-enactment,” nor as a concert, but as a modern liturgical observance, one in which we incorporate both the ancient liturgical language of the Requiem liturgy and words and symbols of our own time and place (the Paschal candle, symbolizing the Resurrection, which burns throughout the service, and the contemporary English idiom of the non-choral portions of the service itself).

All present are invited to participate in the service as indicated in the bulletin, to whatever degree they feel moved to do so, and to receive Holy Communion if it is their custom or desire.



*Rest eternal grant to them, O Lord,
and let light perpetual shine upon them:
may their souls, and the souls of all the faithful departed,
through the mercies of God, rest in peace.*

THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED

PRELUDE

In Paradisum
From *Deux Mélodies Hébraïques*: Kaddisch
Elizabeth Gassler, 'cello

Henri Mulet
Maurice Ravel

THE WORD OF GOD

INTROÏT & KYRIE

The congregation stands as the Ministers enter the church.

Maurice Duruflé

*Requiem aeternam dona eis Domine:
et lux perpetua luceat eis.
Te decet hymnus, Deus in Sion:
et tibi reddetur votum in Jerusalem.
Exaudi orationem meam, ad te omnis caro veniet.
Kyrie eleison. Christe eleison. Kyrie eleison.*

Rest eternal grant to them, O Lord,
and let light perpetual shine on them.
You are worthy to be praised, O God, in Zion,
and to you shall vows be performed in Jerusalem.
Hear my prayer: all flesh shall come to you.
Lord, have mercy. Christ, have mercy. Lord have mercy.

THE COLLECT OF THE DAY *(All remain standing.)*

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray.

O God, the Maker and Redeemer of all believers: Grant to the faithful departed the unsearchable benefits of the passion of your Son; that on the day of his appearing they may be manifested as your children; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

HYMN

Jerusalem the golden, with milk and honey blest
All sing together, standing

HYMNAL, 624

THE READINGS

THE LESSON *(All sit.)*

Isaiah 25:6-9

On this mountain the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wines, of rich food filled with marrow, of well-aged wines strained clear. And he will destroy on this mountain the shroud that is cast over all peoples, the sheet that is spread over all nations; he will swallow up death forever. Then the Lord GOD will wipe away the tears from all

faces, and the disgrace of his people he will take away from all the earth, for the LORD has spoken. It will be said on that day, Lo, this is our God; we have waited for him, so that he might save us. This is the LORD for whom we have waited; let us be glad and rejoice in his salvation.

The Word of the LORD. *Thanks be to God.*

GRADUAL

Libera me, Domine

Duruflé

*Libera me, Domine, de morte aeterna, in die illa tremenda:
Quando coeli movendi sunt et terra: dum veneris judicare
saeculum per ignem. Tremens factus sum ego, et timeo,
discussio venerit, atque ventura ira.
Dies illa, dies irae, calamitatis et miseriae,
dies magna et amara valde.
Requiem aeternam dona eis Domine, et lux
perpetua luceat eis. Libera me, Domine....*

Free me, O Lord, from eternal death, on that great day when the heavens and earth are moved, when you come to judge the age by fire. It makes me tremble, and I am afraid, until judgment and the coming wrath are here. That day, a day of wrath, calamity, and misery, will be a great and very bitter day. Rest eternal grant to them, O Lord, and let light perpetual shine on them. Free me, O Lord...

Brent Stater, baritone

THE EPISTLE

1 Corinthians 15:35-38, 42-44, 50-58

But someone will ask, 'How are the dead raised? With what kind of body do they come?' Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. So it

is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. What I am saying, brothers and sisters, is this: flesh and

blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on imperishability, and this mortal body puts on

immortality, then the saying that is written will be fulfilled: 'Death has been swallowed up in victory.' 'Where, O death, is your victory? Where, O death, is your sting?' The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labour is not in vain. The Word of the LORD. *Thanks be to God.*

SEQUENCE HYMN

Christ the Victorious
All stand and sing the hymn together.

HYMNAL, 358

THE HOLY GOSPEL

John 5:24-27

Response before the Gospel: Glory to you, Lord Christ.

Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life. 'Very truly, I tell you, the hour is coming, and is now here, when the dead will hear

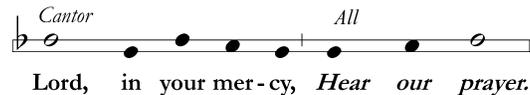
the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so he has granted the Son also to have life in himself; and he has given him authority to execute judgment, because he is the Son of Man.

Response after the Gospel: Praise to you, Lord Christ.

THE SERMON

The Rev. Elizabeth Locher

THE PRAYERS OF THE PEOPLE & NECROLOGY



PIE JESU

The people may sit.

Duruflé

Pie Jesu Domine, dona eis requiem.
Dona eis sempiternam requiem.

Holy Lord Jesus, grant them rest.
 Grant them eternal rest.

Susan Shafer, contralto

Elizabeth Gassler, 'cello

CONFESSION OF SIN & ABSOLUTION

(all kneeling)

THE BOOK OF COMMON PRAYER, page 360

THE PEACE

(all standing)

Celebrant Rest eternal grant to them, O Lord:

People And let light perpetual shine upon them.

Celebrant May their souls, and the souls of all the departed, through the mercy of God, rest in peace.

People Amen.

Celebrant The peace of the Lord be always with you.

People And also with you.

All may greet one another in the Lord's name.

THE HOLY COMMUNION

OFFERTORY

Domine Jesu Christe

Duruflé

An offering will be received to further the ministries of Calvary Church.

*Domine Jesu Christe, Rex gloriae, libera animas omnium
 fidelium defunctorum de poenis inferni, et de profundo lacu:
 Libera eas de ore leonis, ne absorbeat eas tartarus:
 ne cadant in obscurum.*

Lord Jesus Christ, King of glory, free the souls of all the faithful departed from infernal torment, and from the deep pit. Free them from the lion's mouth, that Tartarus may not devour them; let them not fall into darkness.

THE LORD'S PRAYER

sung by all, kneeling

Our Father, who art in hea - ven, hal - low - ed be thy Name,
 thy king - dom come, thy will be done, on earth as it — is in hea - ven.
 Give us this day our dai - ly bread. — And for - give us our tres - pas - ses,
 as we for - give those who tres - pass a - gainst us. And lead us not in - to temp -
 ta - tion, but de - liver us from e - vil. For thine is the king - dom,
 and the power and the glo - ry, for ever and ev - er. A - men. —

Setting: Plainsong, adapt. Charles Winfred Douglas (1867-1944), *The Hymnal 1982*, S 119

THE BREAKING OF THE BREAD *(A brief silence is kept.)*

Cantor
 Al - le luia. Christ our Pass - o - ver is sa - cri - ficed for us.
All
 There - fore let us keep the feast. Al - le - lu - ia.

Ambrosian Chant, adapt. Mason Martens, *The Hymnal 1982*, S 152

All baptized persons are welcome to receive Holy Communion.

The ushers will guide you to the Altar Rail, or to the Communion Station at the Pulpit.

Those not wishing to receive Communion may come forward for a blessing.

AGNUS DEI & LUX AETERNA

sung by the Choir

Durufle

*Agnus Dei, qui tollis peccata mundi,
 dona eis requiem. Dona eis sempiternam requiem.*

Lamb of God, you take away the sins of the world:
 grant them rest. Grant them eternal rest.

*Lux aeterna luceat eis, Domine:
 cum sanctis tuis in aeternum, quia pius es.
 Requiem aeternam dona eis Domine
 et lux perpetua luceat eis.*

Let light perpetual shine upon them, O Lord,
 with your saints in eternity, for you are holy.
 Rest eternal grant to them, O Lord:
 and let light perpetual shine on them.

IN PARADISUM

sung by the Choir

Durufle

*In paradisum deducant te angeli;
in tuo adventu suscipiant te martyres,
et perducant te in civitatem sanctam, Jerusalem.
Chorus angelorum te suscipiat,
et cum Lazaro quondam paupere
aeternam habeas requiem.*

May angels lead you into paradise;
at your coming may the martyrs receive you,
and lead you into the holy city, Jerusalem.
May the choir of angels welcome you,
and with Lazarus, who was poor,
may you have eternal rest.

POST-COMMUNION PRAYER

said by all together, kneeling

Almighty God, we thank you that in your great love
you have fed us with the spiritual food and drink
of the Body and Blood of your Son Jesus Christ,
and have given us a foretaste of your heavenly banquet.
Grant that this Sacrament may be to us a comfort in affliction,
and a pledge of our inheritance in that kingdom
where there is no death, neither sorrow nor crying,
but the fullness of joy with all your saints;
through Jesus Christ our Savior. Amen.

THE BLESSING

The Celebrant blesses the People, and all say Amen.

RECESSIONAL HYMN

*Light's abode, celestial Salem
All sing together, standing.*



1 Light's a - bode, ce - les - tial Sa - lem, vi - sion whence true
2 There for ev - er and for ev - er al - le - lu - ia
3 There no cloud nor pass - ing va - por dims the bright - ness
4 O how glo - rious and re - splen - dent, fra - gile bo - dy,
5 Now with glad - ness, now with cour - age, bear the bur - den



peace doth spring, bright - er than the heart can fan - cy,
is out - poured; for un - end - ing, for un - bro - ken
of the air; end - less noon - day, glo - rious noon - day,
shalt thou be, when en - dued with heaven - ly beau - ty,
on thee laid, that here - af - ter these thy la - bors

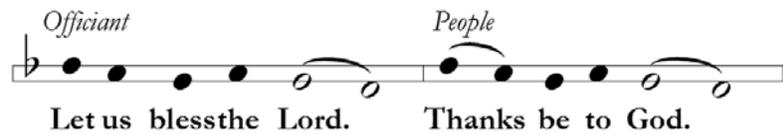


man - sion of the high - est King; O how glo - rious
is the feast - day of the Lord; all is pure and
from the Sun of suns is there; there no night brings
full of health, and strong, and free, full of vi - gor,
may with end - less gifts be paid, and in ev - er -



are the prais - es which of thee the pro - phets sing!
all is ho - ly that with - in thy walls is stored.
rest from la - bor, for un - known are toil and care.
full of plea - sure that shall last e - ter - nal - ly!
last - ing glo - ry thou with bright - ness be ar - rayed.

DISMISSAL



POSTLUDE

Carillon-Sortie

Mulet

*Those who wish to remain to listen to the postlude are welcome to do so, either in the Nave or from the Choir Stalls..
A reception in the Parish Hall (accessible through the North Transept doors) follows the service.*

Leading the Service this evening:

Celebrant: The Rev. Neil Raman

Preacher: The Rev. Elizabeth Locher

Assisting Priests: The Rev. Jonathon W. Jensen & The Rev. Leslie G. Reimer

Readers: Karen Kapsanis & Bruce Adams

Intercessor: Laura Marchl

Chalice-bearers: Diane Eldridge, Anne Robb, & Philip Parr

Vergers: Sarah Williams Wilson

MEMBERS OF THE CALVARY CHOIR

Alan Lewis, *Director*

Jon Tyillian, *Assistant Organist*

Soprano

Jean Adams
Georgianne Arnold
Casey Bice
Jennifer DeRosa
Bettina Dixon
Alexandra Dixon-Ernst
Christine Dixon-Ernst
Julie Dixon-Ernst
Joyce Dorman
Kathy Garrison
Elizabeth Gassler
Ellen Martin
Ellen Maye
Kitsy McNulty
Sarah Nadler *
Jeanne Pfeilsticker
Sue Rossetti
Emma Schauf
Maureen Scott

Alto

Faith Barrett
Jean Carr
Kathy Connor
Debbie Levy McKenney
Lisa Nevola *
Chris Parker
Charlotta Klein Ross
Margaret Ryan
Joanna Schultz
Susan Shafer
Elizabeth Slaymaker
Laurie Tocci

Tenor

Geoffrey Dixon-Ernst
Greg Fuhrman
Tom Heinricher
Ed Philips
Guy Russo *
Gary Shultis

** denotes section leader*

Bass

Paul Blitz
Phil DenBleyker
John Douglas
Lauren Ernst
Walter Jackson
Philip Maye
Christian Mazur
Jamie McMahan
Stanley Nevola *
Bill Rossetti
Robert Schauf
Richard Shafer
Brent Stater
Alex Swain
Tim Tocci

*The Calvary Choirs welcome new members from the parish and the community.
For information, please contact the Director through the Parish Office.*

The Friends of Music at
CALVARY EPISCOPAL CHURCH
present

Lessons & Carols for Advent
Sunday, December 2, at 5 PM

Readings, music, and hymnody for
the Season of Expectation.

All are welcome; a reception follows.



315 Shady Avenue, Pittsburgh, Pennsylvania 15206
412.661.0120 | email: calvary@calvarypgh.org | www.calvarypgh.org
Office Hours – 9 A.M. to 5 P.M., Monday through Friday

■ **CALVARY'S CLERGY AND STAFF**

The Reverend Jonathon W. Jensen, *Rector*

The Reverend Leslie G. Reimer,
Senior Associate Rector

The Reverend Neil K. Raman,
Associate Rector

The Reverend Ruth Bosch Becker,
Assisting Pastor

The Reverend Charles P. Esposito,
Assisting Priest

The Reverend Carol Henley, *Assisting Priest*

The Reverend Dr. Moni McIntyre,
Assisting Priest

Dr. Alan Lewis, *Director of Music*

Jon Tyillian, *Assistant Organist*

Susan Roth, *Coordinator for Christian Formation*

Lynda Kennedy, *Director of Finance*

Tammy Lewis, *Interim Director, Beginnings*

Louise Wells, *Events Coordinator*

Kenneth Smith, *Director of Communications*

Jim Gubash, *Head Sexton*

Andy Dilts, Ron Johnston, James Knight,
Tim Martin, Mary Ann Packer, *Sextons*

Kim Pieratt, *Parish Administrator*

Jamie McMahan, *Senior Warden*

Sue DeWalt, *Junior Warden*

Robert Eley, *Treasurer*

The Rev. Dr. Harold T. Lewis, *Rector Emeritus*

The Necrology

Marge Backus
John K. M. Baiz
Shirley Bloom
Laetita Boehm
Susan Boulden
Naomi Brewer
W. D. Brewer
Ralph P. Brooks
Carol Burton
George C.
Harriette Carlisle
Chari Chriswell
Kathryn Clarke
Sara L. Colligan
Keen Compher
H. George Councill
Anne Dolores Smith Curtis
Ken Descan
Tom Detre
Marilyn Dilg
Winifred Hambelton Dobby
Claire Eagle
James Emswiller
Harriet Doel Erwin
Alfred Erwin
Ralph Esposito
Danielle Fasciocco
Mary Fello
Justin Brooks Fisher
Emily Gervais
Patricia Geyer
Karen Godlewski
Dora Graff
Ann Garrison Greenleaf
Charles M. Grimstad
Jimmy Guach
Florence Rieger Halstead
Jay Headley
William Abbott Heriot
Allen C. Holmes
Lawrence C. Howard
Nancy Little Kamstra

Donald Kester
Sharon McClung Kirk
William Anderson Kirk
Ann Klussmann
Aline Lange
Mary Ellen Leigh
John Levis
Malcolm Lewis
Mary Lewis
Patton Lewis
Gary Lingner
Mary Pat Luley
Carol Madera
Aaron Manderbach
Mike Marcu
Charles Martin
Frieda Marie Mauch
Peter Mauch
William Mauch
Ish McLaughlin
Arthur McNulty
Julia Fulson Monroe
W. Ford Moreland
Judie Nagy
Marvin Patterson
M. T. Paul
C. I. Peter
Igor Petrenko
Walter Righter
Teresa Rozewski
Eloise Sailsbery
William O. Schach
E. A. Schumacher
Richard Sanders Scott
Samuel Moor Shoemaker
Brian Nimo Tirimanne
Nicolai Tolkachev
Nadia Tolkacheva
John Turner
Don Watkins
Don Watkins, Jr.
Doris Wilson

THE VICTIMS OF TREE OF LIFE CONGREGATION SHOOTING

Joyce Fienberg
Richard Gottfried
Rose Mallinger
Jerry Rabinowitz
Cecil Rosenthal

David Rosenthal
Bernice Simon
Sylvan Simon
Daniel Stein
Melvin Wax

Irving Younger



The Art of the Trio

FRIDAY **NOVEMBER 9** WESTMINSTER PRESBYTERIAN CHURCH

SATURDAY **NOVEMBER 10** EAST LIBERTY PRESBYTERIAN CHURCH

SUNDAY **NOVEMBER 11** CAMPBELL MEMORIAL CHAPEL

*Chatham
Baroque*

ROCK STARS

Bernstein, Bach and The Beatles.

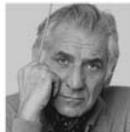
They rocked our very existence. These distinct musical artists all lived extraordinary lives and created enduring bodies of work. They were each revered as innovators and "rock stars" of their generations. This season, the Bach Choir of Pittsburgh celebrates these timeless rock stars.



Bonus Concert

Subscribe to the season and enjoy a free concert! Carnegie Mellon University Philharmonic and Chorus, along with members of the Bach Choir of Pittsburgh, will perform Beethoven's 9th Symphony on Sunday, February 24, 7:30 PM, at Carnegie Music Hall, Oakland!

INFO & TICKETS: bachchoirpittsburgh.org



BERNSTEIN: The Provocateur

NOVEMBER 10, 7:30 PM • NOVEMBER 11, 4:00 PM
Katz Performing Arts Center, JCC, Squirrel Hill

Repertoire includes: selections from Mass, West Side Story, Missa Brevis, Candide and others.



BACH: The Innovator

FEBRUARY 9, 7:30 PM • FEBRUARY 10, 4:00 PM
St. Agnes Center at Carlow University, Oakland

Repertoire includes: Sheep May Safely Graze, Ein Feste Burg, Jesu Meine Freude, Sleepers Wake.



THE BEATLES: The Revolutionaries

MAY 4, 7:30 PM • MAY 5, 4:00 PM
Mr. Smalls Theatre, Millvale

Repertoire includes: The Long and Winding Road, Yesterday, Eleanor Rigby and many more.

BACH CHOIR OF PITTSBURGH ★ 2018-19 SEASON