

THE FOURTH SUNDAY AFTER
THE EPIPHANY
JESUS CHRIST
THE HOLY EUCHARIST
JANUARY 28, 2024



This is the Fourth Sunday after the Epiphany. This period in the Church year is known as the “Epiphany Season” or “Ordinary Time.” The term “ordinary” refers to how the New Testament passages are generally read in order or in sequence, as opposed to being arranged by specific theme as in other seasons. During this season the Gospel passages focus on the beginning of Jesus’ ministry and how he is revealed to the world as the Christ. In Year B (the first in a three-year cycle: A, B & C) most of the Gospel passages are from the Gospel according to Mark. The Old Testament Lesson and the Psalm are chosen because they relate to the words and message of Jesus. The New Testament Lesson is independent of these readings and is almost always taken from one of the Letters in the New Testament that reflects the common life and mission of the first Christian community.

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, escorted into the church by Even Felicetti, our Director of Children’s Ministries.

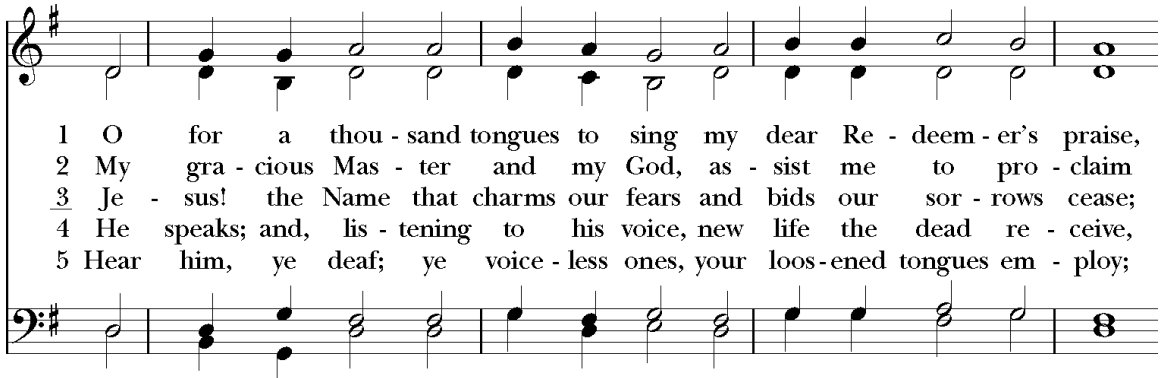
If you believe God may be calling you to a new relationship with him through Jesus Christ we want to be of help. Whether you want to receive the Sacrament of Holy Baptism, receive the laying on of hands by the bishop in the sacramental rite of Confirmation, or transfer your membership from another church or denomination, joining Christ Church is easy, just speak to Father Matthew Mead, Deacon Chisara Alimole, or our Administrator, Ms. Marie Main.

ORGAN PRELUDE

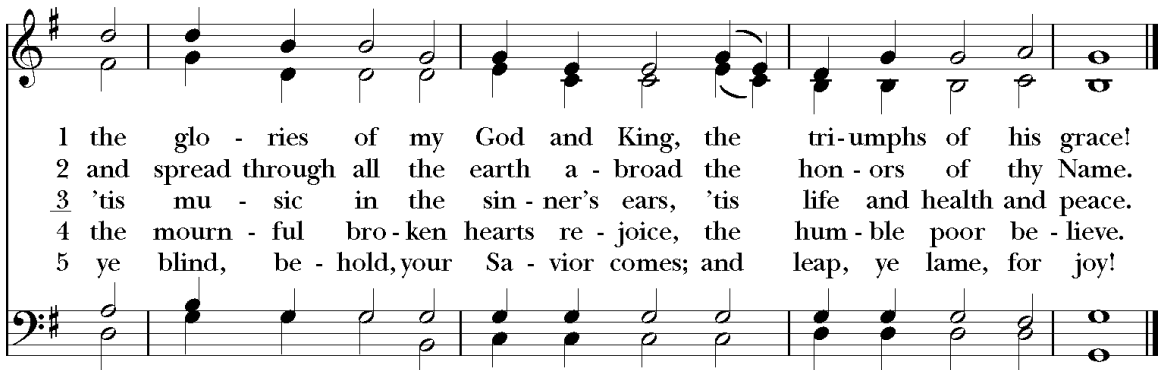
I. Prelude and II. Chaconne from Suite in G by Charles Callaban (1951-2023)

ENTRANCE HYMN (#493)

All stand and sing the hymn as the ministers enter.



1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
2 My gra - cious Mas - ter and my God, as - sist me to pro - claim
3 Je - sus! the Name that charms our fears and bids our sor - rows cease;
4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,
5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;



1 the glo - ries of my God and King, the tri - umphs of his grace!
2 and spread through all the earth a - broad the hon - ors of thy Name.
3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love
be now and ever given
by saints below and saints above,
the Church in earth and heaven.

Words: Charles Wesley (1707-1788), alt.

Music: *Azmon*, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872)

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.

HYMN OF PRAISE (#421), GLORIA IN EXCELSIS DEO

All remain standing and sing the Song of Praise.



1 All glo - ry be to God on high, and peace on earth from
2 O Lamb of God, Lord Je - sus Christ, whom God the Fa - ther
3 You on - ly are the Ho - ly One, who came for our sal -



hea - ven, and God's good will un - fail - ing - ly be
gave us, who for the world was sac - ri - ficed up -
va - tion, and on - ly you are God's true Son, who



to all peo - ple giv - en. We bless, we wor - ship you, we raise for
on the cross to save us; and, as you sit at God's right hand and
was be - fore cre - a - tion. You on - ly, Christ, as Lord we own and,



your great glo - ry thanks and praise, O God, Al - might - y Fa - ther.
we for judg - ment there must stand, have mer - cy, Lord, up - on us.
with the Spi - rit, you a - lone share in the Fa - ther's glo - ry.

Words: Nikolaus Decius (1490?-1541); tr. F. Bland Tucker (1895-1984), rev.; para. of *Gloria in excelsis*

Music: *Allin Gott in der Höh*, melody att. Nikolaus Decius (1490?-1541); harm. Hieronymus Praetorius (1560?-1629)

COLLECT OF THE DAY

All remain standing.

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Almighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

THE FIRST LESSON: DEUTERONOMY 18:15-20

All are seated as the lesson is read.

Reader A reading from Deuteronomy.

Moses said: The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die."

The Word of the Lord.

People **Thanks be to God.**

THE PSALM

Psalm 111 *Confitebor tibi*

All remain seated as the choir sings the Psalm to an Anglican chant by Daniel Pinkham (1958-2000).

- 1 Hallelujah!
 I will give thanks to the Lord with my whole heart, *
 in the assembly of the upright, in the congregation.
- 2 Great are the deeds of the Lord! *
 they are studied by all who delight in them.
- 3 His work is full of majesty and splendor, *
 and his righteousness endures for ever.
- 4 He makes his marvelous works to be remembered; *
 the Lord is gracious and full of compassion.
- 5 He gives food to those who fear him; *
 he is ever mindful of his covenant.
- 6 He has shown his people the power of his works *
 in giving them the lands of the nations.
- 7 The works of his hands are faithfulness and justice; *
 all his commandments are sure.
- 8 They stand fast for ever and ever, *
 because they are done in truth and equity.
- 9 He sent redemption to his people;
 he commanded his covenant for ever; *
 holy and awesome is his Name.
- 10 The fear of the Lord is the beginning of wisdom; *
 those who act accordingly have a good understanding;
 his praise endures for ever.

THE SECOND LESSON: 1 CORINTHIANS 8:1-13

All remain seated as the lesson is read.

Reader

A Reading from the First Letter of Paul to the Corinthians.

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him. Hence, as to the eating of

food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

The Word of the Lord

People

Thanks be to God.

SEQUENCE HYMN (# 567)

All stand and sing the hymn.

1 Thine arm, O Lord, in days of old was strong to
 2 And lo! thy touch brought life and health, gave hear - ing,
 3 Be thou our great de - liv - erer still, thou Lord of

heal and save; it tri-umphed o'er dis-ease and death,
 strength, and sight; and youth re-newed and fren-zy calmed
 life and death; re-store and quick-en, soothe and bless,

o'er dark-ness and the grave. To thee they went, the
 owned thee, the Lord of light: and now, O Lord, be
 with thine al-might-y breath: to hands that work and

blind, the deaf, the pal-sied, and the lame, the lep-er
 near to bless, al-might-y as of yore, in crowd-ed
 eyes that see, give wis-dom's heaven-ly lore, that whole and

Words: Edward Hayes Plumptre (1821-1891), alt.
 Music: *St. Matthew*, from *Supplement to the New Version of Psalms* by Dr. Brady and Mr. Tate, 1708

THE HOLY GOSPEL: MARK 1:21-28

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 Jesus and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, "What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him." At once his fame began to spread throughout the surrounding region of Galilee.

The Gospel of the Lord.

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

THE 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.

PRAYERS OF THE PEOPLE (FORM III)

All remain standing. The reader and people pray responsively.

Deacon Father, we pray for your holy Catholic Church;

People **That we all may be one.**

Deacon Grant that every member of the Church may truly and
 humbly serve you;

People **That your Name may be glorified by all people.**

Deacon We pray for all bishops, priests, and deacons;

People That they may be faithful ministers of your Word and Sacraments.

Deacon We pray for all who govern and hold authority in the nations of the world;

People That there may be justice and peace on the earth.

Deacon Give us grace to do your will in all that we undertake;

People That our works may find favor in your sight.

Deacon Have compassion on those who suffer from any grief or trouble;

People That they may be delivered from their distress.

Deacon Give to the departed eternal rest.

People Let light perpetual shine upon them.

Deacon We praise you for your saints who have entered into joy;

People May we also come to share in your heavenly kingdom.

Deacon Let us pray for our own needs and those of others.

Silence is observed

The People may add their own petitions. The Celebrant adds a concluding Collect.

*If you would like to offer a **special prayer concern**, please contact the Parish Office or complete a Prayer Request Card (found at the entrance to the church) and drop it in the offering plate. Requests include those who are ill, those who have died recently, prayers on the anniversary of someone's death, and thanksgivings. Names remain on the list for one month; please let the office know if you would like someone listed for a longer time.*

THE CONFESSION OF SIN

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

All kneel. Silence is observed.

All **Most merciful God,**
we confess that we have sinned against you
in thought, word and deed
by what we have done and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,

have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

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



ANTHEM AT THE OFFERTORY

All are seated as the choir sings O praise the Lord, all ye heathen *by Adrian Batten (c. 1591-c. 1637)*

O praise the Lord, all ye heathen, praise him, all ye nations:
For his merciful kindness is evermore and more towards us.
And the truth of the Lord endureth for ever and ever. Amen.

– Psalm 117

OFFERTORY DOXOLOGY (#380 vs. 3)

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

Praise God, from whom all bless - ings flow; praise
him, all crea-tures here be - low; praise him a - bove, ye
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

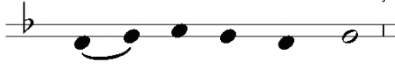
Words: Thomas Ken (1637-1711)

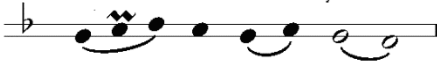
Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?)

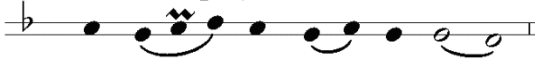
THE GREAT THANKSGIVING

All remain standing.

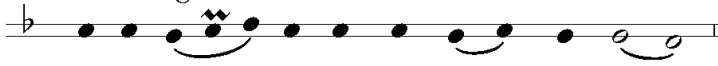
Celebrant 
The Lord be with you.

People 
And al - so with you.

Celebrant 
Lift up your hearts.

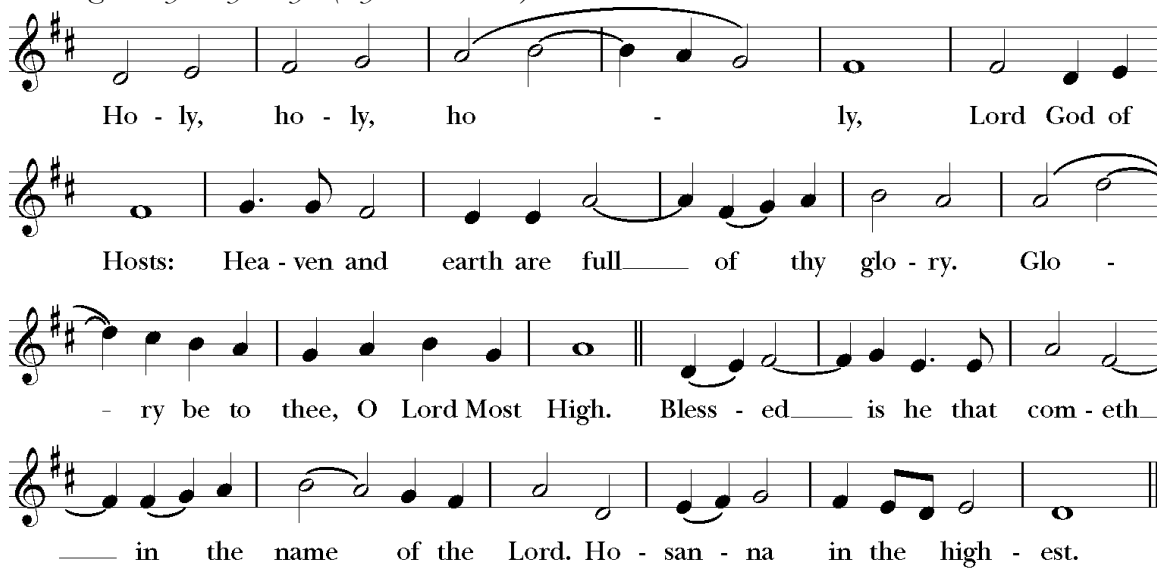
People 
We lift them to the Lord.

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 in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

All sing "Holy, holy, holy" (Hymn #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

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 There - fore, according to his command, O Father,



People We re-mem-ber his death,



We pro-claim his res - ur - rec - tion,




We a-wait his com-ing in glo-ry.

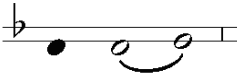
Celebrant And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite ✠ us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, the Virgin Mother of God and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

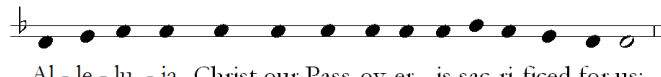


People A - MEN.

Celebrant And now, as our Savior Christ hath 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)
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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

The choir sings the motet Jeus dulcis memoria by William Byrd (c. 1540-1623) during the ministrations of Holy Communion.

Surge illuminare Jerusalem quia venit lumen tuum,
et gloria Domini super te orta est. Alleluia.

– Isaiah 60:1, *Latin Vulgate*

*Arise, shine forth in splendor Jerusalem, for thy light hath now appeared,
and the glory of God the Lord over thee hath arisen, Alleluia.*

– Isaiah 60:1 (literal English translation)

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 Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

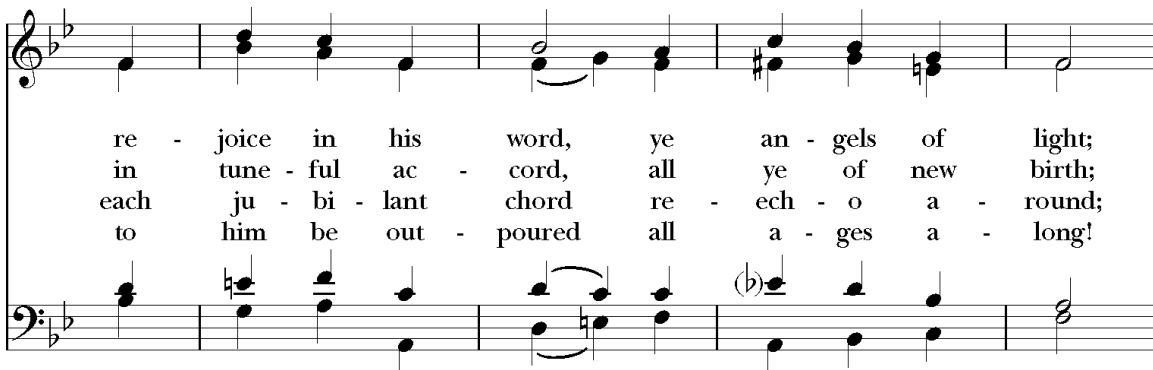
All **Amen.**

PROCESSIONAL HYMN (#432)

All remain standing and sing the hymn as the clergy, acolytes, and choir process from the sanctuary.



1 O praise ye the Lord! Praise him in the height;
2 O praise ye the Lord! Praise him up - on earth,
*3 O praise ye the Lord! All things that give sound;
4 O praise ye the Lord! Thanks - giv - ing and song



re - jice in his word, ye an - gels of light;
in tune - ful ac - cord, all ye of new birth;
each ju - bi - lant chord re - ech - o a - round;
to him be out - poured all a - ges a - long!



ye hea - vens, a - dore him by whom ye were made,
praise him who hath brought you his grace from a - bove,
loud or - gans, his glo - ry forth tell in deep tone,
For love in cre - a - tion, for hea - ven re - stored,

and wor - ship be - fore him, in bright - ness ar - rayed.
 praise him who hath taught you to sing of his love.
 and sweet harp, the sto - ry of what he hath done.
 for grace of sal - va - tion, O praise ye the Lord!

Words: Henry Williams Baker (1821-1877), alt.; based on Psalms 148 and 150
 Music: *Laudate Dominum*, Charles Hubert Hastings Parry (1848-1918)

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



DISMISSAL

Deacon Go in peace to love and serve the Lord.
People **Thanks be to God.**

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.

IV. The Rejoicing *from* Suite in G by Charles Callahan (1951-2023)

PRAYERS FOR HEALING AT THE BOLTON ALTAR

Following the Eucharist every Sunday prayers for healing with the anointing of Holy Oil are offered by Deacon Chisara or Father Matt. Come to the altar and tell the priest or deacon what you want to pray for.

ABOUT THE MUSIC

Choral Selections:

Adrian Batten (c. 1591 – c. 1637) was a cathedral musician of the Tudor period. Born in Salisbury, he was a chorister and then organ scholar at Winchester Cathedral as a boy. As a young man, he was appointed Vicar Choral (professional chorister) for Westminster Abbey under Orlando Gibbons, who was Organist and Master of the Choir at the time. In 1626, he became Vicar Choral and a Suborganist for St. Paul's Cathedral in London, where he was employed for the remainder of his life. The chorister's income in the cathedrals was meager, so Batten supplemented his income by working as music copyist for Westminster Abbey, copying out parts for motets and anthems by Weelkes, Tallis and Tomkins, among the more widely known and established composers of his day. The Abbey also has a 498-page quarto, *The Batten Organbook*, a collection of organ transcriptions of choral pieces of the day – some of which no longer survive except in this transcription – entirely in Batten's handwriting. Batten was a prolific composer, though much of his own oeuvre is lost.

“O praise the Lord, all ye heathen” is one of only 50 anthems by Batten that have survived (of some 67 he is believed to have composed). It is a brief anthem, setting the first two verses of Psalm 117, characterized by ever-changing meters and a declamatory style.

William Byrd (c. 1543-1623), with his teacher Thomas Tallis, is considered the Father of English Church Music. During the reigns of both Mary Tudor and Elizabeth I, he successfully navigated the fraught religious politics of Tudor England in a career closely associated with the Crown, probably as a boy chorister under Thomas Tallis and then as a Gentleman of the Chapel Royal; *most likely* as a recusant Catholic under Elizabeth's reign. As a sign of her esteem, Elizabeth granted Byrd and Tallis the first monopoly for the publication of music in 1575. Their Chapel Royal style balanced the Puritan demand for unembellished singing of sacred texts with the more sophisticated contrapuntal techniques of continental Europe a generation earlier. Byrd's unique accomplishment, whether setting English or Latin texts, was the prioritization of the words through careful text-painting and lucid counterpoint.

Byrd's motet *Surge illuminare, Jerusalem* is a splendid example of his contrapuntal style. Its initial rising motive (melody) on the word “surge” (“arise”) has the musical effect

of a sunrise slowly dawning over Jerusalem. As each voice part enters, the rhythmic energy propels the piece to the words “et gloria Domine,” whose falling motive mirrors the opening motive, this time on a tonal center a third higher. The effect is of a sun now fully risen leading to a shower of light at “super te orta est” (“above you has arisen”). The “alleluia” coda recapitulates the arc shape created by these two motives with a rising “alleluia” followed by a decorated descending “alleluia” bringing the motet to a luminous close.

Organ Selections:

Charles Callahan (1951-2023) was a native of Cambridge, Massachusetts and alumnus of Philadelphia’s Curtis Institute of Music, where he was an organ student of Alexander McCurdy, father of longtime Christ Church parishioner Xandra Schultz. He earned a doctorate from the Catholic University of America, where he studied with Daniel Roth. He also studied internationally with Flor Peeters and Francis Jackson. Dr. Callahan served several Roman Catholic and Episcopal parishes throughout the United States as organist and director of music, including the Episcopal Church of the Epiphany in Washington, DC and Holy Family Church, the Roman Catholic parish to the United Nations in New York City. He taught organ at Baylor University, Middlebury College, Catholic University and Rollins College. Well-known as a concert organist, composer, conductor, and teacher, Dr. Callahan’s commissions included works composed for Harvard University and the Roman Catholic Dioceses of New York and St. Louis for works premiered during papal visits to those cities. Dr. Callahan died in Vermont on Christmas Day, 2023.

His *Suite in G*, dating from the mid-1980s, is a four movement work for solo organ that draws inspiration from several famous works by Baroque composers. Notably, its first and second movements are free interpretations of Johann Pachelbel’s famous *Canon in D* (really a passacaglia, which is a type of chaconne that features a free-form melodic development over a repeated bass line). The fourth movement, *The Rejoicing*, seems to be an homage to George Frideric Handel’s *La Réjouissance* from *Music for a Royal Fireworks*.

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*
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Ms. Barbara Zambelli	

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

† A Parish of the Diocese of New York †

Christ Church

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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.