

# 5TH SUNDAY AFTER EPIPHANY & FOUR CHAPLAINS DAY

## THE HOLY EUCHARIST FEBRUARY 4, 2024



This is the 5th Sunday after the Epiphany. 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.

February 3 is Four Chaplains Day in the USA. This day commemorates the events of February 3, 1943, when the troop ship USAT Dorchester sank. Dorchester left New York on January 23, 1943, carrying 4 chaplains and about 900 others as a part of convoy of three ships. It was torpedoed by German submarine U-223 off Newfoundland at 12:55 a.m. When Dorchester began to sink, four chaplains of different religions, George L. Fox (Methodist), Alexander D. Goode (rabbi), Clark V. Poling (Baptist) and John P. Washington (Catholic) were helping to calm down the passengers and organized an orderly evacuation. The life vests were passed out to men, but the supply ran out before each man had one. The four chaplains gave their own life vests to others and helped as many men as they could into the boats, then they linked their arms together, saying prayers and singing hymns, went down with the ship. Congress established February 3 as Four Chaplains Day in 1988. We welcome the American Legion, Pelham Post 50, for their annual observance of Four Chaplains Day, which is hosted annually on the Sunday nearest February 3 by one of the houses of worship in Pelham. Between the Peace and the Offertory the American Legion will offer a reflection and several ceremonies for Four Chaplains Day.

## WELCOME TO CHRIST CHURCH

The Parish of Christ the Redeemer (known as Christ Church) is the Episcopal Church in Pelham, New York. The Episcopal Church is part of the Anglican Communion which is made up of 85 million people in over 165 countries and is the third largest Christian denomination in the world. Christ Church was founded in 1843 and is the first house of worship in Pelham. This building was consecrated on September 15, 1843, the original church building was expanded in 1910, and the sanctuary was reconstructed in 1968 to allow for the current, more intimate worship space. Our congregation draws primarily from Pelham, New Rochelle, Mount Vernon, and the Bronx, and includes people from diverse denominational and cultural backgrounds. Whether you are new to Christ Church or a long-time member, you are invited to pray in our sacred spaces, join in our services of worship, and take an active role in the life and leadership of the parish. We give thanks and praise to God for your presence with us this morning!

Please speak to Father Matthew Mead, Deacon Chisara Alimole, or our Administrator, Ms. Marie Main, if you are interested in Baptism, Confirmation, and joining Christ Church.

# ORGAN PRELUDE

Nr. 5. Vision *from* 12 Charakterstücke, Op. 156 *by* Josef Rheinberger (1839-1901).

## ENTRANCE HYMN (# 1)

*All stand and sing the hymn as the acolytes, choir, and clergy enter.*



1 Fa - ther, we praise thee, now the night is  
2 Mon - arch of all things, fit us for thy  
3 All - ho - ly Fa - ther, Son, and e - qual



o - ver, ac - tive and watch - ful, stand we all be -  
man - sions; ban - ish our weak - ness, health and whole - ness  
Spi - rit, Trin - i - ty bless - ed, send us thy sal -



fore thee; sing - ing we of - fer prayer and med - i -  
send - ing; bring us to hea - ven, where thy saints u -  
va - tion; thine is the glo - ry, gleam - ing and re -



ta - tion: thus we a - dore thee.  
nit - ed joy with - out end - ing.  
sound - ing through all cre - a - tion.

Words: Latin, 10th cent.; tr. Percy Deamer (1867-1936)

Music: *Christe sanctorum*, melody from *Antiphoner*, 1681; harm. by Erik Routley (1917-1982) and Ralph Vaughan Williams (1872-1958);  
descant by Jeffrey Hoffman (b. 1970)

# OPENING ACCLAMATION & COLLECT FOR PURITY

*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.**

## SONG OF PRAISE (#421)

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

## COLLECT OF THE DAY

*Celebrant* The Lord be with you.

***People*** And also with you.

*Celebrant* Let us pray.

Set us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

***All*** Amen.

## THE FIRST LESSON: ISAIAH 40:21-31

*All are seated as the lesson is read.*

*Reader* A reading from the Book of Isaiah.

Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them like a tent to live in; who brings princes to naught, and makes the rulers of the earth as nothing. Scarcely are they planted, scarcely sown, scarcely has their stem taken root in the earth, when he blows upon them, and they wither, and the tempest carries them off like stubble. To whom then will you compare me, or who is my equal? says the Holy One. Lift up your eyes on high and see: Who created these? He who brings out their host and numbers them, calling them all by name; because he is great in strength, mighty in power, not one is missing. Why do you say, O Jacob, and speak, O Israel, "My way is hidden from the Lord, and my right is disregarded by my God"? Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. He gives power to the faint, and strengthens the powerless. Even youths will faint and be weary, and the young will fall exhausted; but those who wait for the Lord shall renew

their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

The Word of the Lord.

**People**

**Thanks be to God.**

**PSALM 147:1-12, 21C** *Laudate Dominum*

*All remain seated as the choir chants the Psalm to an Anglican chant by George Thalben-Ball (1896-1987).*

- 1 Hallelujah!  
How good it is to sing praises to our God! \*  
how pleasant it is to honor him with praise!
- 2 The Lord rebuilds Jerusalem; \*  
he gathers the exiles of Israel.
- 3 He heals the brokenhearted \*  
and binds up their wounds.
- 4 He counts the number of the stars \*  
and calls them all by their names.
- 5 Great is our Lord and mighty in power; \*  
there is no limit to his wisdom.
- 6 The Lord lifts up the lowly, \*  
but casts the wicked to the ground.
- 7 Sing to the Lord with thanksgiving; \*  
make music to our God upon the harp.
- 8 He covers the heavens with clouds \*  
and prepares rain for the earth;
- 9 He makes grass to grow upon the mountains \*  
and green plants to serve mankind.
- 10 He provides food for flocks and herds \*  
and for the young ravens when they cry.
- 11 He is not impressed by the might of a horse; \*  
he has no pleasure in the strength of a man;
- 12 But the Lord has pleasure in those who fear him, \*  
in those who await his gracious favor.  
Hallelujah!

## THE SECOND LESSON: 1 CORINTHIANS 9:16-23

*All remain seated as the lesson is read.*

*Reader*

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

If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel. For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.

The Word of the Lord

*People*

**Thanks be to God.**

# SEQUENCE HYMN (#529)

*All stand and sing the hymn.*

*Unison or harmony*

1 In Christ there is no East or West, in  
2 Join hands, dis - ci - ples of the faith, what -  
3 In Christ now meet both East and West, in

him no South or North, but one great fel - low -  
e'er your race may and be! Who serves my Fa - ther  
him meet South and North, all Christ - ly souls are

ship of love through - out the whole wide earth.  
as his child is sure - ly kin to me.  
one in him, through - out the whole wide earth.

Words: John Oxenham (1852-1941), alt.

Music: *McKee*, Afro-American spiritual; adapt. and harm. Harry T. Burleigh (1866-1949)

## THE HOLY GOSPEL: MARK 1:29-39

*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* After Jesus and his disciples left the synagogue, they entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them. That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered around the door. And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, "Everyone is searching for you." He answered, "Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do." And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

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,  
**the Father, the Almighty,**  
maker of heaven and earth,  
of all that is, seen and unseen.

*All*

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.

Through him all things were made.

For us and for our salvation

he came down from heaven:

by the power of the Holy Spirit

he became incarnate from the Virgin Mary,  
and was made man.

For our sake he was crucified under Pontius Pilate;

he suffered death and was buried.

On the third day he rose again

in accordance with the Scriptures;

he ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,

and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

## THE PRAYERS OF THE PEOPLE (FORM III)

*All remain standing.*

*Reader* Father, we pray for your holy Catholic Church;

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

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

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

*Reader* We pray for all bishops, priests, and deacons;

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

*Reader* 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.**

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

***People* That our works may find favor in your sight.**

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

***People* That they may be delivered from their distress.**

*Reader* Give to the departed eternal rest;

***People* Let light perpetual shine upon them.**

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

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

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

*Silence is observed then the Celebrant adds a concluding prayer.*

## THE PEACE

*All stand.*

*Celebrant*      The Peace of the Lord be always with you.

***People***                      **And also with you.**

## FOUR CHAPLAINS DAY CEREMONIES

*February 3 is Four Chaplains Day in the USA. This day commemorates the events of February 3, 1943, when the troop ship USAT Dorchester sank. Dorchester left New York on January 23, 1943, carrying 4 chaplains and about 900 others as a part of convoy of three ships. It was torpedoed by German submarine U-223 off Newfoundland at 12:55 a.m. When Dorchester began to sink, four chaplains of different religions, George L. Fox (Methodist), Alexander D. Goode (rabbi), Clark V. Poling (Baptist) and John P. Washington (Catholic) were helping to calm down the passengers and organized an orderly evacuation. The life vests were passed out to men, but the supply ran out before each man had one. The four chaplains gave their own life vests to others and helped as many men as they could into the boats, then they linked their arms together, saying prayers and singing hymns, went down with the ship. Congress established February 3 as Four Chaplains Day in 1988. We welcome the American Legion, Pelham Post 50, for their annual observance of Four Chaplains Day, which is hosted annually on the Sunday nearest February 3 by one of the houses of worship in Pelham. Between the Peace and the Offertory the American Legion will offer a reflection and several ceremonies for Four Chaplains Day.*

*Our service continues on the next page with Holy Communion. Please note, 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).*



## 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. Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.*



# AT THE OFFERTORY, MOTET

*All are seated as members of the choir sing the motet Nos autem gloriari by Felice Anerio (1560-1614).*

Nos autem gloriari oportet  
in cruce Domini nostri Jesu Christi:  
In quo est salus, vita et resurrectio nostra:  
Per quem salvati et liberati sumus.

– Introit for the Feast of the Exaltation  
of the Cross (ref. Gal. 6:14, *Vulgate*)

*But it befits us to glory  
in the Cross of our Lord Jesus Christ,  
in whom is our salvation, life, and resurrection,  
through whom we are saved and set free.*

– translation paraphrasing Galatians 6:14

# OFFERTORY HYMN FOR FOUR CHAPLAINS DAY (#716)

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

1 God bless our native land; firm may she  
2 For her our prayers shall rise to God, a -

ev - er stand through storm and night: when the wild  
bove the skies; on him we wait; thou who art

tem - pests rave, ru - ler of wind and wave,  
 ev - er nigh, guard - ing with watch - ful eye,

do thou our coun - try save by thy great might.  
 to thee a - loud we cry, God save the state!

Words: Siegfried August Mahlmann (1771-1826); tr. Charles Timothy Brooks (1813-1883) and John Sullivan Dwight (1812-1893), alt.  
 Music: *America*, from *Thesaurus Musicus*, 1745

## THE GREAT THANKSGIVING

*All remain standing.*

**Celebrant** The Lord be with you.

**People** **And also with you.**

**Celebrant** Lift up your hearts.

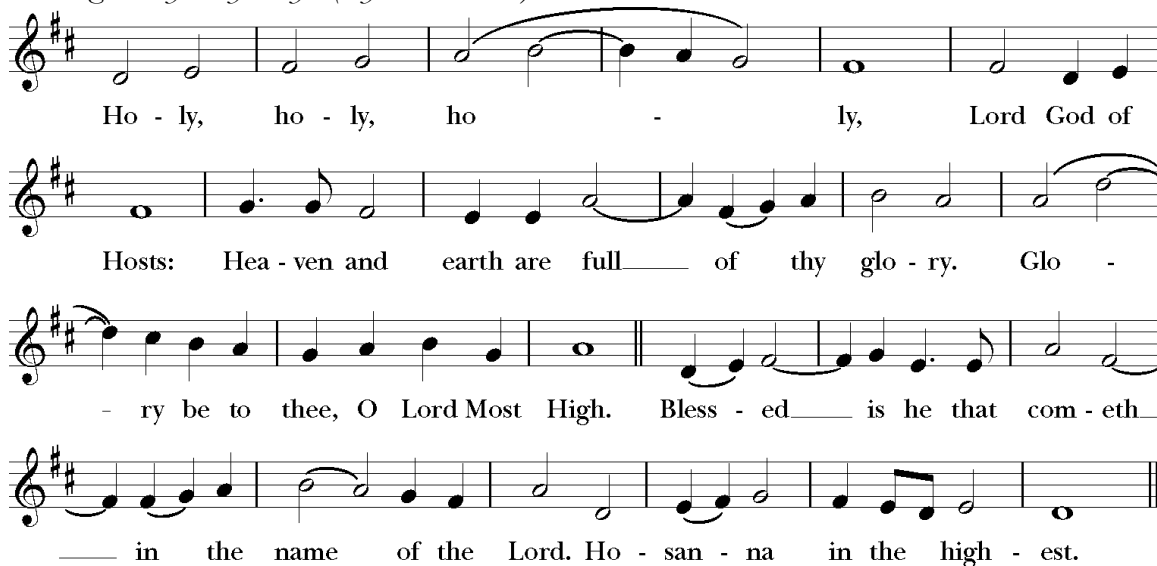
**People** **We lift them to the Lord.**

**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)  
Copyright: By permission of Oxford University Press.

*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.”

Therefore, according to his command, O Father,

*All*           **We remember his death,  
We proclaim his resurrection,  
We await his coming in glory;**

*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, now and forever.

*All*           **AMEN.**

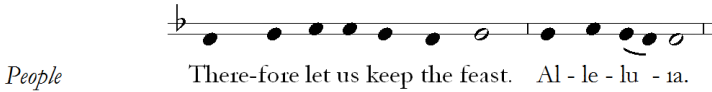
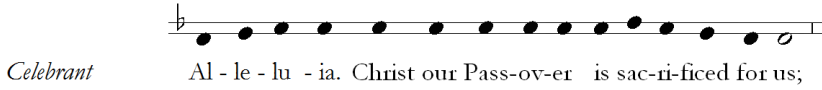
*Celebrant*   And now, as our Savior Christ hath taught us, we are bold to say,

*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,**

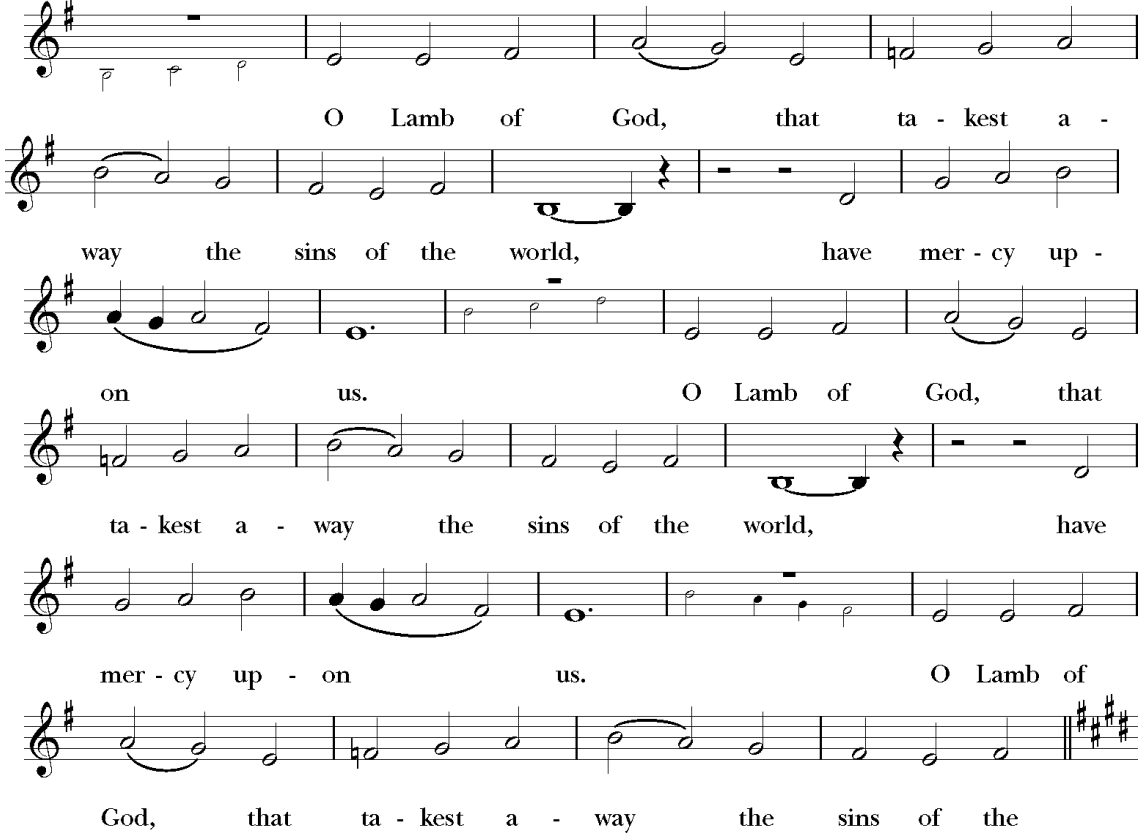
but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.

## THE BREAKING OF THE BREAD

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

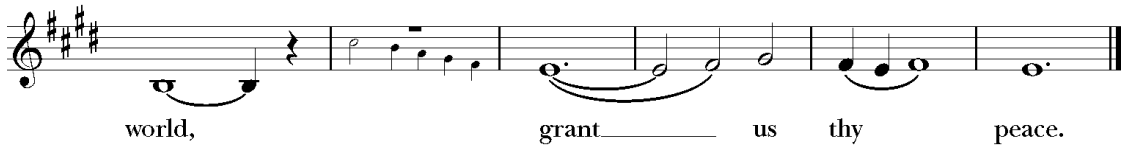


*All remain standing and sing "Lamb of God" (Hymn #S 158)*



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





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).*

## ANTHEM DURING COMMUNION

*The choir sings the anthem God, be in my head by John Rutter (b. 1945) during the ministration of Holy Communion.*

God be in my head,  
 and in my understanding;

God be in my heart,  
 and in my thinking;

God be in my eyes,  
 and in my looking;

God be at mine end,  
 and at my departing.

God be in my mouth,  
 and in my speaking;

– from *An Old Sarum Primer* (1558)

# 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 (#608)

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

1 E - ter - nal Fa - ther, strong to save, whose arm hath bound the  
2 O Christ, whose voice the wa - ters heard and hushed their ra - ging  
3 Most Ho - ly Spi - rit, who didst brood up - on the cha - os  
4 O Trin - i - ty of love and power, thy chil - dren shield in

rest - less wave, who bidd'st the might - y o - cean deep its  
at thy word, who walk - edst on the foam - ing deep, and  
dark and rude, and bid its an - gry tu - mult cease, and  
dan - ger's hour; from rock and tem - pest, fire and foe, pro -

own ap - point - ed lim - its keep: O hear us when we  
calm a - mid its rage didst sleep: O hear us when we  
give, for wild con - fu - sion, peace; O hear us when we  
tect them where - so - e'er they go; thus ev - er - more shall

cry to thee for those in per - il on the sea.  
cry to thee for those in per - il on the sea.  
cry to thee for those in per - il on the sea.  
rise to thee glad hymns of praise from land and sea.

Words: William Whiting (1825-1878), alt.  
Music: *Melita*, John Bacchus Dykes (1823-1876)

## DISMISSAL

*Deacon* Go in peace to love and serve 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.*

Processional from “Herod,” Op. 47, No. 1 by *Samuel Coleridge-Taylor (1875–1912)\**

## 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 Altar are given to the Glory of God*



## ABOUT THE MUSIC

### *Choral selections:*

Felice Anerio (c. 1560-1614), elder brother to another important composer of the late Renaissance era, Giovanni Francesco Anerio, was born in Rome. As a child, he was a chorister in the Julian Chapel Choir of St. Peter’s Basilica. His musical style is influenced by that of Palestrina, but also anticipates that of the later Claudio Monteverdi with its use of alternating meters and short energetic bursts of melody. Like most Italian composers of this period, Anerio became a priest and was instrumental in revising the responsories of the Roman Gradual during the Counter-Reformation. Anerio’s motet *Nos autem gloriamur*, written as an introit (an entrance hymn for the choir in the Gregorian liturgy) for the mid-September Feast of the Exaltation of the Cross, is a prime example of his clear and forward-looking compositional style. Balancing short contrapuntal passages with homophonic textures, Anerio ensures the text of the motet is always clearly presented. Of special note is the textpainting afforded by the rising chromatic motif at the words “*Et resurrectio nostra*” evoking the resurrection. Anerio repeats short motivic ideas throughout the work, anticipating the compositional device of motivic structure we are familiar with in works from the baroque and classical periods.

**John Rutter** (b. 1945) was born in London and received his first musical education as a chorister at Highgate School. He went on to study music at Clare College, Cambridge, where he wrote his first published compositions and conducted his first recording while still a

student, eventually becoming Clare College's director of music, from which position he launched an international career with the professional choir he founded: The Cambridge Singers.

His compositional career has embraced both large and small-scale choral works, orchestral and instrumental pieces, a piano concerto, two children's operas, music for television, and specialist writing for such groups as the Philip Jones Brass Ensemble and the King's Singers.

His larger choral works, *Gloria* (1974), *Requiem* (1985), *Magnificat* (1990), *Psalmfest* (1993) and *Mass of the Children* (2003) have been performed many times in Britain, North America, and a growing number of other countries.

Rutter's a cappella setting of the beloved prayer "God, be in my head" from the *Sarum Primer*, a collection of devotional poetry and prayers published in Salisbury in 1558, is a fine example of his abilities as a miniaturist and melodist working within an accessible harmonic framework in a fine marriage of text with music.

### **Organ selections:**

**Josef Gabriel Rheinberger** (1839-1901) was born in Vaduz, Liechtenstein. At the time of his birth, his father was treasurer to Aloys II, Prince of Liechtenstein. A precocious child, Rheinberger began serving as organist for the parish church in Vaduz at just seven years of age and began composing and performing his compositions at eight years of age. In 1851, he entered the Munich Conservatorium as a pupil, where he became professor of piano and composition shortly after his graduation. He worked also as a répétiteur (vocal coach) for Munich's Court Theatre after the Munich Conservatory was closed and until 1867. In 1877, he was appointed court conductor and kapellmeister for the royal chapel in Munich. When the Munich Conservatorium was reorganized and reopened, he was appointed Royal Professor of organ and composition, in which capacity he served for the rest of his life. Rheinberger was an internationally influential teacher: the American composers Horatio Parker and Sidney Homer, uncle of Samuel Barber, were among his many pupils, as were Engelbert Humperdinck (the composer of *Hansel and Gretel*, not the 20<sup>th</sup> century British pop star who took this composer's name as his pseudonym), Richard Strauss, and Wilhelm Furtwängler. Rheinberger's contributions to the repertoire for the organ include 2 concerti, 20 organ sonatas (of a planned 24) in 20 different keys, 22 trios, and 36 shorter solo pieces. Additionally, he wrote twelve masses for choir, a requiem, several operas, symphonies, and much chamber music.

Rheinberger's *12 Characterstücke* (*12 Characteristic pieces*), Op. 156, were initially entitled "*Präludienbuch für die Orgel*" (*Book of preludes for the organ*) and given his Opus number 155. It

would seem that these pieces were initially intended as voluntaries for organists to play at Mass, but he appears to have abandoned that project in favor of entitling these as “characteristic pieces,” a common genre in the 19<sup>th</sup> century piano repertoire, much less often used to describe compositions for the organ.

***Throughout the month of February, our musical offerings will feature at least one composition by a noteworthy Black composer, in recognition of Black History Month.***

**Samuel Coleridge-Taylor** (1875-1911) was born in Holborn, London to Alice Hare Martin, an Englishwoman, and Dr. Daniel Peter Hughes Taylor a Krio man from Sierra Leone who had been in London studying medicine. Dr. Taylor had returned to Sierra Leone sometime before Ms. Martin had discovered her pregnancy, and so is unlikely to have known of the birth of his son. Alice Martin named her son for the poet Samuel Taylor Coleridge, and her family called him Coleridge throughout his childhood. She later married George Evans, a railroad man, and they moved to Croydon in the South of London.

Coleridge-Taylor first studied violin with Benjamin Holman, who was a farrier and amateur violinist, and apparently also his grandfather. Holman soon arranged for Samuel to have lessons with another teacher, Colonel Herbert Walters, who was choirmaster at St. George’s Church, Croydon, and with Joseph Beckwith, a local orchestral violinist.

Coleridge-Taylor secured a place in the Royal College of Music at the age of 15. Although first enrolled as a violin student, he soon began studying composition with the great Charles Villiers Stanford and won the college’s Lesley Alexander prize in composition twice, in 1895 and again in 1896. At the Royal College, he also encountered the great composers Gustav Holst and Ralph Vaughan Williams, who both played in the orchestra for one of his compositions, and he also became acquainted with the music publisher Vincent Novello, who became his lifelong publisher. Throughout his life, Coleridge struggled against racism, but he had a powerful ally in his teacher: Stanford once overheard another student insult Samuel for his racial background and he quickly replied to that student that Coleridge-Taylor “has more music in his little finger than you have in your whole body.”

Coleridge-Taylor graduated from the Royal College and almost immediately won a commission for his *Ballade in A minor* from the Three Choirs Festival upon the recommendation of Edward Elgar, who was unable to accept a commission that year. His *Hiawatha’s Wedding Feast*, based on the famous poem by Henry Wadsworth Longfellow, an oratorio for choir and orchestra, catapulted him into national popularity. His prodigious output was cut short by his untimely death, of pneumonia, at the age of 37. Today’s organ

voluntary sets a transcription from the orchestral score of his incidental music for the play *Herod*: a fanfare and grand procession.

**A note about today's sequence hymn:**

Our sequence hymn today, *In Christ there is no east or west*, began life as an Irish folktune, according to a letter from Charles Villiers Stanford to Samuel Coleridge-Taylor, who had included an arrangement of the tune in one of his piano albums. Apparently it came to the United States in the ante-bellum period, where it became associated with the Negro spiritual "*I know the angels done changed my name*," which Harry Thacker Burleigh then arranged and harmonized in order to set the text of this 1908 hymn by Englishman William Arthur Dunkerley (1852-1941), who wrote and published it under the pen name John Oxenham.

Harry Thacker Burleigh (1866-1949). A gifted African-American baritone, Burleigh was born in Erie, Pennsylvania, where he simultaneously sang in the choirs of the Cathedral of St. Paul, the Park Presbyterian Church, and the Reform Jewish Temple. In 1892, at 26 years of age, Burleigh came to New York City, where he studied at the National Conservatory of Music on a scholarship awarded by Frances MacDowell, mother of the famous New England composer George MacDowell. At the National Conservatory, he was befriended by the composer Antonin Dvořák, who was head of the conservatory. Burleigh is credited with introducing Dvořák to the treasury of American spirituals, which profoundly influenced Dvořák, resulting in his "New World" Symphony.

In 1894, Burleigh auditioned for and was awarded a position as soloist for St. George's Episcopal Church (now part of the Parish of Calvary-St. George's), which he held for the next 50 years. Initially, this caused a controversy within the (white) congregation at St. George's due to racial prejudice, which he overcame through his talent and dedication. In 1900, he also became the first African-American soloist for Temple Emanu-El. In addition to his solo work, including recital tours of Europe, Burleigh worked as a composer arranger, music editor, and conductor, bringing the idiom of the Negro spiritual into concert halls and churches around the world. He was a founding member of ASCAP and was made a Fellow of the Hymn Society in the United States and Canada in 1944. Burleigh named his arrangement of the tune for our hymn *McKee* in honor of the Rev'd Elmer M. McKee, who was the rector of St. George's Church.

# CHRIST CHURCH

Episcopal/Anglican

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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*  
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***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.***