



## EMMANUEL CHURCH IN THE CITY OF BOSTON

Emmanuel Episcopal Church has been serving the urban community of greater Boston as a dynamic center for spiritual discovery and renewal since 1860. We explore Christian tradition and foster inquiry through the celebration of liturgy, music, and the arts. We strive for justice and peace. Emmanuel Church welcomes all people without exception to our Eucharistic table. We honor individuals of every age, gender, ethnic heritage, sexual orientation, and religious background, and we respect the dignity of every living being.

**September 8, 2024**

**10:00am—Holy Eucharist in the Lindsey Chapel**

Presiding & Preaching: The Rev. Pamela L. Werntz

Deacon: The Rev. Robert Greiner

Conductor: Ryan Turner

Organist & Choir Director: John Dilworth

Subdeacon: Jamie Shore

Crucifer: Rebekah Shore

First Reader: Brian McCaig

Second Reader: Melissa Fernau

Prayer Intercessor: Joy Howard

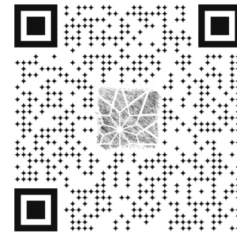
Altar Guild: Glenn Seberg, William Fitzner

Greeters: Galen Gilbert, Edgar Brenninkmeyer

Sexton: Dennis Gaskell

*Are you visiting or new to Emmanuel?*

We'd love to talk with you! Newcomers and Visitors are encouraged to fill out a Welcome Card by using the camera on your smartphone to scan the QR code to the right or at this address: <https://forms.gle/hxpUdqMnEX12JvLT9> Paper copies are also available in the pews.



*Worship Today in Lindsey Chapel*

Are you visiting Emmanuel for the first time today? Our congregation moves into the beautiful Lindsey Chapel during the summer. The chapel was built by William and Anne Lindsey, in memory of their newlywed daughter Leslie Lindsey and her spouse Stewart Mason, who both tragically passed away on the Lusitania.

The chapel, originally a brownstone, was purchased by the Lindseys in 1919 and offered to the church as a memorial chapel. It was built in the style of a Lady Chapel, a space meant to honor the Blessed Mother.

**We will celebrate the 100th anniversary of the chapel's consecration this fall at a special Eucharist and reception on Saturday, September 28 at 7 pm, Bishop Gates presiding. Visit our website to learn more about the chapel's architecture, stained glass windows and more:**

<https://www.emmanuelboston.org/mission/history/history-of-lindsey-chapel/>

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**Land Use Acknowledgment**

Founded in 1860, Emmanuel Church is located on land once used by the matriarchal Massachusetts Tribe for fishing in the estuary of the Quinobequin (now Charles River). Acknowledging this is an expression of our appreciation and a small, first step on the Way of Love, toward respect and accountability to Indigenous or First Peoples, who continue to suffer as a consequence of genocide and forced removal perpetrated by white ancestors of European descent. Our next steps have to do with actions to end violence directed toward them, which occurs when their histories are erased, cultures are trivialized, labor is exploited, and resources are seized. As the current occupiers of this territory, we must amplify First Peoples' voices, honor their dignity, and repent of our complicity in their oppression. Read more about our Land Use Acknowledgment on our website:

<https://www.emmanuelboston.org/mission/social-justice/land-acknowledgement/>

**The Holy Eucharist**  
**The Sixteenth Sunday after Pentecost - Proper 18- Year B**

**Prelude** Overture from Partita in C major, GWV 127

Christoph Graupner (1683-1760)

**Announcements**

**Opening Hymn** Lift up your heads, ye mighty gates

Hymn 436

*(Please open your hymnal and rise in body or spirit)*

TRURO

**The Word of God**

Presider: Blessed be God: eternal Majesty, incarnate Word, abiding Spirit.

All: **And blessed be God's Holy Name, now and forever. Amen.**

**The Collect for Purity**

Presider: 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.**

**Trisagion**

*(Sung three times)*

S102

ARCHANGELSKY

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

**The Collect of the Day**

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray.

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All: **Amen.**

*(Please be seated)*

## The Lessons

### **First Reading** Proverbs 22:1-2, 8-9, 22-23

A good name is to be chosen rather than great riches,  
and favor is better than silver or gold.  
The rich and the poor have this in common:  
the LORD is the maker of them all.

Whoever sows injustice will reap calamity,  
and the rod of anger will fail.  
Those who are generous are blessed,  
for they share their bread with the poor.

Do not rob the poor because they are poor,  
or crush the afflicted at the gate;  
for the Lord pleads their cause  
and despoils of life those who despoil them.

Reader: The Word of the Lord.

People: **Thanks be to God.**

**Psalm 125** *Please join in singing the antiphon when indicated; verses are sung by the choir.*

### **Antiphon**

Show your good - ness, O LORD, to the true of heart.

1 Those who trust in God are like Mount Zion,  
which cannot be moved, but stands fast for ever.

2 The hills stand about Jerusalem;  
so does God stand round about the people,  
from this time forth for evermore.

[ANT.]

3 The scepter of the wicked shall not hold sway over the land allotted to the just,  
so that the just shall not put their hands to evil.

4 Show your goodness, O God, to those who are good  
and to those who are true of heart.

5 As for those who turn aside to crooked ways,  
God will lead them away with the evildoers;  
but peace be upon Israel.

[ANT.]

Antiphon from *A HymnTune Psalter, Revised Common Lectionary Edition* © 2007 Carl P. Daw, Jr. and Kevin R. Hackett. All rights reserved.  
Used by permission. Anglican Chant Psalm tone: Jonathan Battishill (1738-1801), source: Hymnal 1982 S-179

**Second Reading** James 2:1-10, [11-13], 14-17

My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it. [For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery but if you murder, you have become a transgressor of the law. So speak and so act as those who are to be judged by the law of liberty. For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.]

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

Reader: The Word of the Lord.

People: **Thanks be to God.**

**Gospel Hymn** We limit not the truth of God (St. 1-2)

*(Please open your hymnal and rise in body or spirit)*

Hymn 629

HALIFAX

**The Gospel Reading** Mark 7:24-37

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

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

Jesus set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." But she answered him, "Sir, even the dogs under the table eat the children's crumbs." Then he said to her, "For saying that, you may go—the demon has left your daughter." So she went home, found the child lying on the bed, and the demon gone.

Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

Deacon: The Gospel of the Lord.  
People: **Praise to you, Lord Christ.**

**Gospel Hymn** We limit not the truth of God (St. 3)  
*(Please open your hymnal and rise in body or spirit)*

Hymn 629  
HALIFAX

**The Sermon**

Ms. Wertz

**The Nicene Creed**  
*(Please rise in body or spirit)*

**We believe in one God, 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. 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** *(The Leader and People pray responsively)* Form VI, BCP p. 392-393

In peace, we pray to you, Lord God. *Silence*

For all people in their daily life and work;

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

For this community, the nation, and the world;

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

For the just and proper use of your creation;

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

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

**For those who minister to those who are sick, friendless, or needy.**

For the peace and unity of the Church of God;

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

For Michael, our Presiding Bishop; Alan and Carol our Bishops; and for all bishops and other ministers;

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

For the special needs and concerns of this congregation.

*The People may add their own petitions.*

Hear us, Lord;

**For your mercy is great.**

We thank you, Lord, for all the blessings of this life.

*The People may add their own thanksgivings.*

We will exalt you, O God our Sovereign;

**And praise your Name for ever and ever.**

We pray for all who have died, that they may have a place in your eternal realm.

*The People may add their own petitions*

Lord, let your loving-kindness be upon them;

**Who put their trust in you.**

Presider: Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

### **Confession**

EOW, p. 56

Deacon: Let us confess our sins to God.

All: **God of mercy, we confess that we have sinned against you,  
opposing your will in our lives.**

**We have denied your goodness in each other,  
in ourselves, and in the world you have created.**

**We repent of the evil that enslaves us,  
the evil we have done,**

**and the evil done on our behalf.**

**Forgive, restore, and strengthen us**

**through our Savior Jesus Christ,**

**that we may abide in your love**

**and serve only your will. Amen.**

Presider: Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

### **The Peace**

Presider: The peace of the Lord be always with you.

People: **And also with you.**

### **The Holy Communion**

#### **Offertory Sentence**

I beseech you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love. (Eph. 4:1-2)

#### **Offertory Anthem "O for a closer walk with God"**

Charles Villiers Stanford (1852-1924)

Text: William Cowper (1731-1800)

O for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb!

Return, O holy dove, return,  
Sweet messenger of rest;  
I hate the sins that made thee mourn,  
And drove thee from my breast.

So shall my walk be close with God,  
Calm and serene my frame;  
So purer light shall mark the road  
That leads me to the Lamb.

*We gratefully accept cash or check donations during the offertory.  
 Electronic gifts may be made via PayPal or CashApp. Our CashApp Cashtag \$EmmanuelBostonGive  
 If you are visiting or new to Emmanuel, we also invite you to take this moment to complete the Welcome Card on paper or on online,  
 linked on the inside cover of the bulletin. Paper Welcome Cards and gifts may be brought to the box at the chancel steps at the end of the service.*

**Offertory Hymn** And now, O Father, mindful of the love  
 (Please open your hymnal and rise in body or spirit)

Hymn 337  
 UNDE ET MEMORES

**The Great Thanksgiving**

Eucharistic Prayer B, BCP pg. 367

The Great Thanksgiving musical notation consists of four staves. The first two staves are for the Presider and People, and the last two are for the Presider and People respectively. The lyrics are: "The Lord be with you. And al - so with you. Lift up your hearts. We lift them to the Lord. Let us give thanks to the Lord our God. It is right to give our thanks and praise."

Presider: It is right, and a good and joyful thing, always and everywhere to give thanks to you, God Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For you are the source of light and life, you made us in your image, and called us to new life in 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 say this hymn to proclaim the glory of your Name.

**Sanctus**

S130

The Sanctus musical notation consists of two systems. The first system has two staves (treble and bass clef) with the lyrics: "Ho - ly, ho - ly, ho - ly Lord, God of power and". The second system also has two staves with the lyrics: "might, Ho - ly, ho - ly, ho - ly Lord,". The music is in a minor key and features a steady, rhythmic accompaniment.



God of power and might, hea-ven and earth are

full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

Music: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.

Presider: 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."

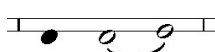
Therefore, according to his command, O Father,

All: **We remember his death, we proclaim his resurrection, we await his coming in glory.**

Presider: 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, reconcile all things in your Christ and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your children; 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 God, now and for ever.

All:   
A-men.

### **The Lord's Prayer**

Presider: As our Savior Christ has taught us, we are bold to say,

All: **Our Father who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory for ever and ever. Amen.**

### **The Breaking of the Bread**

Presider: Behold who you are.

People: **May we become what we see.**

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

Music: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Adaptation: Copyright © 1985 GIA Publications, Inc.

Presider: The gifts of God for the people of God.

**Communion**

There is one communion station at the foot of the chancel steps. Gluten-free wafers are available upon request, as well as non-alcoholic grape juice in the ceramic chalice. When the chalice is offered, please refrain from dipping the bread into the wine. *All without exception are welcome to receive. You who hunger and thirst for deeper communion with the Holy One come to the table.*

**Communion Hymn:** How lovely is thy dwelling place  
*(Please open your hymnal and rise in body or spirit)*

Hymn 517  
 BROTHER JAMES' AIR

### 1. Dictum (Chorus)

*Wie lieblich sind Deine Wohnungen, Herr Zebaoth!  
Wohl denen, die in deinem Hause wohnen,  
die loben dich immerdar. Sela. (Psalm 84:2, 5)*

### 2. Recitativ S

Das Höchste Wesen kann zwar nicht  
In Häusern eingeschlossen werden,  
doch seine Huld verspricht  
bei Seinen Gläubigen auf Erden  
in Wohnungen zu sein,  
die sie, um Ihm zu dienen,  
in reiner Andacht weih'n.  
So oft nur eine fromme Schar  
allda in gutem Sinn erschienen, so war  
der große Gott ihr niemals fern.  
Ihr Christen, dienet Ihm nur recht!  
Sind eure Tempel noch so schlecht,  
so sind sie – glaubt's! – doch Wohnungen des Herrn.

### 3. Arie S

Da wohnt Gott und Jesus gerne,  
wo man Gutes tut und spricht.  
Haus und Ort wird heilig werden,  
sind nur Herz, Wort und Gebärden  
bei dem Gottesdienste rein.  
Mengen sich die Heuchler drein,  
ei, das schadet Frommen nicht.

### 4. Recitativ B

Ein kleiner Haufe guter Seelen  
macht einen großen Tempel rein.  
Und sollte man nur Dreie zählen,  
so stellt Sich doch der Herr bei solchen ein.  
Ihr Dienst war allzeit und ist noch  
dem Herrn ein lieblicher Geruch,  
auch da, wo Heuchler Zorn und Fluch  
durch ihren Schein-Dienst auf sich häufen  
und Gott ganz fern von ihnen ist.  
Drum flieht ein Christ  
den äußer'n Tempel nicht,  
wiewohl, er macht auch keinen Götzen draus.  
Er kann es wohl begreifen, das Haus macht ihn nicht rein.  
Doch glaubt er, was der Herr verspricht:  
Kommt er mit Frommen rein hinein,  
so naht sich Gott zu ihm  
und so auch zu dem Haus.

### 1. Bible Reading (Chorus)

*How lovely are your dwellings, Lord Sabaoth!  
Happy those who live in your house,  
They praise you constantly. Sela.*

### 2. Recitative S

Although mere structures cannot  
contain the essence of the Almighty,  
yet his mercy promises  
to be present in dwellings  
with his faithful on earth,  
which they, in order to serve him,  
dedicate in pious devotion.  
As often as a faithful flock  
gathers together with good intent,  
Almighty God will never be distant from them.  
You Christians, serve him rightly!  
Though your temples be ever so humble,  
yet they are - believe it! - still dwellings of the Lord.

### 3. Aria S

God and Jesus delight to dwell  
where goodness is preached and performed.  
The house and site will be blessed,  
as long as hearts, words, and gestures  
are spotless in worship.  
Though hypocrites might crowd within,  
ah, this cannot harm the faithful.

### 4. Recitative B

A small flock of good souls  
sanctifies a large temple.  
And even if they be only three,  
yet the Lord will appear among them.  
Their worship has always been and still is  
a lovely fragrance to the Lord,  
even while hypocrites heap wrath and damnation upon  
themselves through their pretense of worship  
and God is entirely remote from them.  
Therefore a Christian does not avoid  
outward temples,  
though he does not make idols out of them.  
He understands well, that the building is not what sanctifies  
him. Yet he believes what the Lord promises:  
if he enters with devotion,  
then God will draw near to him  
and be present in the space.

### 5. Arie B

Herr, sei nahe allen Tempeln,  
lass sie Dir empfohlen sein.  
Will Dich gleich der Heuchel-Schein  
vieler Seelen da betrüben,  
ei, Du wirst die, so Dich lieben,  
doch nicht fliehen. Nein, ach nein!

### 6. Choral

Erfülle die Gemüter  
mit reiner Glaubenszier,  
die Häuser und die Güter  
mit Segen für und für.  
Vertreib' den bösen Geist,  
der Dir sich widersetzt  
und, was dein Herz ergötzt,  
aus meinem Herzen reißt.  
(Zeuch ein zu seinen Toren," v. 13)

### 5. Aria B

Lord, be near to all temples,  
Let them be commended to you.  
If the hypocritical pretense of many souls  
troubles you,  
ah, yet you will not shun  
those who love you. No, ah, no!

### 6. Chorale

Fill our minds  
with the pure adornment of faith,  
our houses and possessions  
with blessings forevermore.  
Drive away the wicked spirit,  
which opposes you  
and steals from my heart  
everything that pleases you.

Text by Johann Conrad Lichtenberg; Psalm 84:2, 5 (mov't 1); "Zeuch ein zu seinen Toren," v. 13; Paul Gerhardt 1653  
(mov't. 6)  
©Pamela Dellal

### Post-Communion Prayer *(Please rise in body or spirit)*

BCP, pg. 365

Subdeacon: Let us pray.

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

### Blessing

Presider: May the Spirit of truth lead you into all truth, giving you grace to confess that Jesus Christ is Lord, and to proclaim the wonderful works of Love; and the blessing of God Almighty, Author, Word, and Inspiration be with you now and remain with you always. **Amen.**

### Closing Hymn Judge Eternal, throned in splendor *(Please open your hymnal and rise in body or spirit)*

Hymn 596  
KOMM, O KOMM, DU GEIST DES LEBENS

### Dismissal

Deacon: Let us go forth into the world rejoicing in the power of the Spirit.  
All: **Thanks be to God.**

### Postlude Fugue in D Major

Georg Philip Telemann (1681-1767)

*Welcome Cards may be brought with any gifts to the box at the chancel steps at the conclusion of the Postlude.*

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# Emmanuel Church Announcements

## *Today and Upcoming*

### Music Notes

#### **Wie lieblich sind Deine Wohnungen, GWV 1108/42**

Christoph Graupner (1683-1760)

This year's collaboration between Emmanuel Music and Chapel choir falls in the same month that we reflect on 100 years of the Lindsey Chapel, and so it seemed fitting to turn to a cantata that expounds upon "lovely dwelling places" of God. While all God's dwelling places are, of course, lovely, I think we can all agree that Lindsey Chapel is one of the loveliest.

Christoph Graupner is perhaps most famous as the Leipzig authorities' second choice for the position of Thomaskantor in 1723 (Telemann was first, and Bach third). Graupner leveraged the job offer to get a significant raise at his current gig as Kapellmeister at the court in Darmstadt, where he stayed for the remainder of his career.

In contrast to Bach's intense burst of cantata composition in his first years at Leipzig, Graupner composed cantatas regularly over 50 years in his post at Darmstadt, largely working at a slightly more manageable pace of one every other Sunday. This resulted in a remarkable catalog of over 1400 sacred works, nearly all which have survived in his own manuscripts, and almost none of which are ever regularly performed. This is quite possibly this cantata's second ever public performance.

Graupner's cantatas from 1718 onwards were largely written to texts by Johann Conrad Lichtenberg, a Lutheran preacher who was also his brother-in-law. "Wie lieblich sind deine Wohnungen" was written for December 30, 1742, the Sunday after Christmas. The Gospel reading for that morning (Luke 2: 33-40) told part of the story of the Presentation of Jesus at the Temple in Jerusalem, including a reference to the prophetess Anna, who "never left the Temple, but worshiped night and day, fasting and praying". Lichtenburg took this as a cue to think through the nature of God's "dwelling places" on earth: alongside reminding the listeners of God's continual presence with them, in places and in hearts, his text is marked by a characteristically Protestant anxiety about potentially idolatrous notions of sacred space, and an almost obsessive return in successive movements to the dangers of hypocrisy in worship. His poetry is direct and concise, at times dense in biblical allusions (e.g. the bass recitative, no. 4).

The form of the text will be familiar from Bach cantatas: an opening biblical quotation sung by choir; a chorale at the end; and recitatives and arias offering various functions (exhortation, consolation, encouragement) in between. But Graupner's musical treatment is quite different from Bach; although Graupner's early musical education was in the older church style, including strict counterpoint (he was a pupil at the Thomasschule), his style changed with the times. Thus, the opening chorus is simple and light in a manner that might remind us of Handel or Haydn rather than Bach or Schütz. Graupner's artful, fluid vocal writing in the two arias is testament to his experience in the operatic world, where the young composer cut his teeth, first in Leipzig, then Hamburg (1705-9). Both arias here follow a Graupnerian mold, in that the orchestral forces have their own character and ideas, separate from the vocal lines. There are nevertheless little snatches of imitation and other playful interactions between soloist and instruments.

While Bach generally favored finishing his cantatas with simple four-part chorales, the instruments doubling the voices, Graupner typically went for highly decorated instrumental accompaniments, often with virtuosic violin parts; as Friedrich Noack wrote (*Christoph Graupner als Kirchenkomponist, 1926*), this is essentially chamber music, written for small forces (often one per part) to perform in a small court chapel. The chorale that floats through busy strings today is a stanza from Paul Gerhardt's "Zeuch ein zu deinen Thoren," a prayer to the Holy Spirit to "Enter into your gates," that is, to come into the Temple - the believer's heart.

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**Chapel Camp Today:** It's time for our annual parish picnic! All are welcome to join us today after the service. (Note: there will be no coffee hour today) The picnic will be held at the Emmanuel House, 7 St. Lukes Road in Allston. Parking is available, but limited, so carpooling or the T is encouraged. The house is a short walk from Packard's Corner on the B line.

**Emmanuel Music 2024-2025 Season Opens September 22 with Bach cantata *Bringet dem Herrn Ehre seines Namens*, BWV 148.** Subscribe to their newsletter (scroll down to the bottom of the homepage) or download their season brochure for updates. <https://www.emmanuelmusic.org/>

## *Ways to Get Involved*

**Language Reading Groups at Emmanuel** - Want to learn or brush up an ancient language? Join one of Emmanuel's Reading Groups. We currently offer:  
Hebrew Reading Group - Wednesdays at 9AM (co-sponsored with Central Reform Temple)  
Greek Reading Group - Thursdays at 9AM  
Latin Reading Group - Fridays at 9AM  
Beginners are always welcome. Email the Parish Office at [parishassist@emmanuelboston.org](mailto:parishassist@emmanuelboston.org) for the Zoom link.

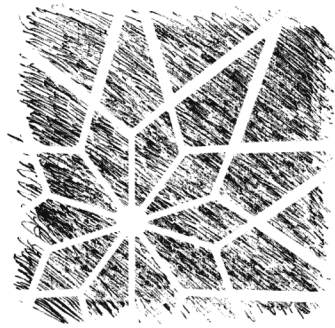
**Bible Study via Zoom resumes in September-** Bible Study meets virtually on Tuesdays from 7:30-8:30 am in all odd-numbered months. These lively conversations with the Rector take place via Zoom. If you would like to participate next month, please contact the Parish Office.

**Do you know someone who is in the hospital, or confined at home?** The Care Commission provides pastoral ministry by writing notes, making visits, and more. Pastoral care needs are being coordinated by Pavel Hradecky ([pavelhrx@gmail.com](mailto:pavelhrx@gmail.com)) and Deacon Bob Greiner ([deacon@emmanuelboston.org](mailto:deacon@emmanuelboston.org)). If you have a need, please contact them.

## *In and Around Emmanuel*

**Preparations are now underway for Bishop-elect Whitworth's ordination and consecration service, to take place on Saturday, Oct. 19 at 11 a.m. at Trinity Church in Boston.** She will be seated as the 17th bishop diocesan of the Diocese of Massachusetts the following day, Sunday, Oct. 20 at 5 p.m. at the Cathedral Church of St. Paul in Boston. More details about the consecration service—including seating, livestreaming and regional watch parties—will be announced as the date approaches.

Meanwhile, volunteers will be needed throughout the consecration weekend, ranging from choir members, acolytes, crucifers, liturgical ministers, procession marshals, greeters, ushers, hospitality and watch party hosts and more. Anyone who is interested is invited to sign up to be considered for available roles. The online volunteer sign-up form is available at [www.diomass.org/consecration](http://www.diomass.org/consecration). Questions may be directed to the Consecration Committee at [consecration@mabishopsearch.org](mailto:consecration@mabishopsearch.org).



# EMMANUEL CHURCH

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The Rev. Pamela L. Wertz, Rector  
The Rt. Rev. J. Clark Grew, Senior Pastoral Assistant  
The Rev. Dr. John Golenski, Priest Associate  
The Rev. Dr. Martha Tucker, Priest Associate  
The Rev. Isaac Everett, Creche Executive Director  
The Rev. Susan Ackley, 12-Step Recovery Services  
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