

## 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 22, 2024**

**10:00am—Holy Eucharist in the Sanctuary**

Presiding & Preaching: The Rev. Pamela L. Wertz

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Jane Redmont

Crucifer: Joy Howard

Torch Bearers: Karen King, Dawn Dreisbach

First Reader: Ryan Turner

Second Reader: Susan Swan

Prayer Intercessor: Dana Whiteside

Altar Guild: Joy Howard, Karen King

Greeters: Mary Beth Clack, Kelly Hager

Livestream provided by: Emmanuel Music

Sexton: Dennis Gaskell

*Are you visiting or new to Emmanuel?*

We'd love to talk to 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.



**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 Eighteenth Sunday After Pentecost: Proper 20B

Prelude Prelude in E flat Major, BWV 525

J.S. Bach

Announcements

Opening Hymn When in our music God is glorified  
(Please rise in body or spirit)

Hymn 420  
ENGELBERG



1 When in our mu - sic God is glo - ri - fied, \_\_\_\_\_  
2 How of - ten, mak - ing mu - sic, we have found \_\_\_\_\_  
3 So has the Church, in lit - ur - gy and song, \_\_\_\_\_  
4 And did not Je - sus sing a psalm that night \_\_\_\_\_  
5 Let ev - ery in - stru - ment be tuned for praise! \_\_\_\_\_



1 and a - dor - a - tion leaves no room for pride, \_\_\_\_\_  
2 a new di - men - sion in the world of sound, \_\_\_\_\_  
3 in faith and love, through cen - tu - ries of wrong, \_\_\_\_\_  
4 when ut - most e - vil strove a - gainst the Light? \_\_\_\_\_  
5 Let all re - joice who have a voice to raise! \_\_\_\_\_



1 it is as though the whole cre - a - tion cried \_\_\_\_\_  
2 as wor - ship moved us to a more pro - found \_\_\_\_\_  
3 borne wit - ness to the truth in ev - ery tongue, \_\_\_\_\_  
4 Then let us sing, for whom he won the fight, \_\_\_\_\_  
5 And may God give us faith to sing al - ways \_\_\_\_\_



— Al - le - lu - ia! — Al - le - lu - ia! A - men.

Words: Fred Pratt Green (1903-2000). Copyright © 1972 by Hope Publishing Company Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: Engelberg, Charles Villiers Stanford (1852-1924).

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.**

The musical score is written for two staves, Treble and Bass clef, in a key signature of one flat (B-flat major). The melody is primarily composed of chords, with some eighth-note accompaniment in the bass line. The lyrics are: "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, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever

All: **Amen.**

*(Please be seated)*

**The Lessons**

**First Reading** Proverbs 31:10-31

A capable wife who can find?  
She is far more precious than jewels.  
The heart of her husband trusts in her,  
and he will have no lack of gain.  
She does him good, and not harm,  
all the days of her life.  
She seeks wool and flax,  
and works with willing hands.  
She is like the ships of the merchant,  
she brings her food from far away.  
She rises while it is still night  
and provides food for her household  
and tasks for her servant-girls.  
She considers a field and buys it;  
with the fruit of her hands she plants a vineyard.  
She girds herself with strength,  
and makes her arms strong.  
She perceives that her merchandise is profitable.  
Her lamp does not go out at night.  
She puts her hands to the distaff,  
and her hands hold the spindle.  
She opens her hand to the poor,  
and reaches out her hands to the needy.

She is not afraid for her household when it snows,  
 for all her household are clothed in crimson.  
 She makes herself coverings;  
 her clothing is fine linen and purple.  
 Her husband is known in the city gates,  
 taking his seat among the elders of the land.  
 She makes linen garments and sells them;  
 she supplies the merchant with sashes.  
 Strength and dignity are her clothing,  
 and she laughs at the time to come.  
 She opens her mouth with wisdom,  
 and the teaching of kindness is on her tongue.  
 She looks well to the ways of her household,  
 and does not eat the bread of idleness.  
 Her children rise up and call her happy;  
 her husband too, and he praises her:  
 “Many women have done excellently,  
 but you surpass them all.”  
 Charm is deceitful, and beauty is vain,  
 but a woman who fears the Lord is to be praised.  
 Give her a share in the fruit of her hands,  
 and let her works praise her in the city gates.

Reader: Hear what the Spirit is saying to God’s people.  
 People: **Thanks be to God.**

<b>Motet</b>	Locus Iste	Anton Bruckner (1824-1896)
	Locus iste a Deo factus est, Inaestimabile sacramentum, irreprehensibilis est.	This place was made by God, a priceless sacrament; it is without reproach.

**Second Reading** James 3:13-4:3, 7-8a

Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace.

Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

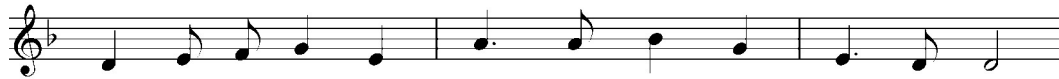
Reader: Hear what the Spirit is saying to God’s people.  
 People: **Thanks be to God.**

**Gospel Hymn** What does the Lord require? (St.1-2)

*(Please rise in body or spirit)*

Hymn 605

SHARPTHORNE



1 What does the Lord re - quire for praise and of - fer - ing?  
2 Ru - lers of earth, give ear! Should you not jus - tice show?  
3 Still down the a - ges ring the pro - phet's stern com-mands.  
4 How shall my soul ful - fill God's law so hard and high?



What sac - ri - fice de - sire, or trib - ute bid you bring?  
Will God your plead - ing hear, while crime and cruel - ty grow?  
To mer - chant, work - er, king he brings God's high de - mands.  
Let Christ en - due our will with grace to for - ti - fy.



Do just - ly; love mer - cy; walk hum - bly with your God.  
Do just - ly; love mer - cy; walk hum - bly with your God.  
Do just - ly; love mer - cy; walk hum - bly with your God.  
Then just - ly; in mer - cy we'll (hum - bly walk with God.)



hum - bly walk with God.

Words: Albert F. Bayly (1901-1984), alt. Copyright © 1949 Albert Bayly. Used by permission of Oxford University Press.  
Music: *Sharphorne*, Erik Routley (1917-1982). Copyright © 1969 by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission.

**The Gospel Reading** Mark 9:30-37

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

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

Jesus and his disciples passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again." But they did not understand what he was saying and were afraid to ask him.

Then they came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

Presider: The Gospel of the Lord.

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

**Gospel Hymn** What does the Lord require? (St.3-4)

*(See opposite page)*

Hymn 605

SHARPTHORNE

**The Sermon**

Ms. Werntz

# The Nicene Creed

*(Please rise in body or spirit)*

WLP 768

DOMHNACH TRIONOIDE

I be-lieve in God al - might - y, Au - thor of all things that be, Mak - er  
I be-lieve that Je - sus suf - fered, scourged and scorned and cru - ci - fied; tak - en  
I be-lieve in God's own Spir - it, bond - ing all the saints with - in one church,  
of the earth and heav - ens, Keep - er of the sky and sea. I be -  
from the cross, was bur - ied— True Life there had tru - ly died. I be -  
cath - o - lic and ho - ly, where for - give - ness frees from sin; in the  
lieve in God's Son, Je - sus, now for us both Lord and Christ, of the  
lieve that on the third day, Christ was raised up from the grave, then as -  
bod - y's res - ur - rec - tion, for the break - ing of death's chain gives the  
Spir - it and of Mar - y, born to bring a - bun - dant life.  
cend - ed to God's right - y, hand. He will come to judge and save.  
life that's ev - er - last - ing. This the faith that I have claimed.

## Prayers of the People *(The Leader and People pray responsively)*

In trust, we bring before God our hopes and fears, our wonder and confusion, our joys and sorrows, asking God's blessing on our lives and the life of the world. Let us pray.

We give thanks for our lives which are in God's hand, for our souls which are in God's keeping, for God's wondrous providence and continuous goodness, bestowed on us day by day. *(Silence)*

For grateful hearts we pray:

**Be with us and awaken us, O God.**

We pray for the Church throughout the world, remembering particularly all who minister in this congregation and community. We give thanks for ... *(Silence)*

For the household of faith we pray:

**Be with us and bless us, O God.**

We pray for our nation. Endow us with your grace, and bring us to a more perfect union embracing young and old, rich and poor, people of all colors, cultures, and tongues. *(Silence)*

For our nation we pray:

**Be with us and guide us, O God.**

We pray for all nations, peoples, and tribes throughout the world. In your compassion lead us into the way of unity and peace, and bring us to that glorious liberty which is the birthright of all your children. *(Silence)*

For the welfare of the world we pray:

**Be with us and unite us, O God.**

We pray for our neighbors in this community: at work, at school, and at play. Help us all to be aware of those who are unemployed and without shelter, and give us compassion and determination to respond to their needs. *(Silence)*

For our community we pray:

**Be with us and help us, O God.**

We pray for everyone whose body aches, whose heart is weary or frightened, whose mind is confused or cast down. Strengthen with your healing Spirit all who suffer, especially those who we now name aloud or in our hearts. Give us grace to be instruments of your peace. *(Silence)*

For all who suffer and struggle we pray.

**Be with us and heal us, O God.**

We pray for all those who have died. Draw them to your bosom in love and to the new life of eternity, with all your saints, who have shown us how to live more fully the life of Christ. *(Silence)*

For all who have entered new life in the resurrection we pray:

**Be with us and raise us, O God.**

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

Presider: 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)

*During the Offertory, we invite you to donate in person or online using 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 online,  
linked on the inside cover of the bulletin. Paper Welcome Cards and gifts  
may be placed in the collection plate.*

**At the Offertory** Introitus primi toni

Christian Erbach (1568-1635)



Offertory Hymn O day of radiant gladness

(Please rise in body or spirit)

Hymn 48

ES FLOG EIN KLEINS WALDVÖGELEIN

1 O day of ra - diant glad - ness, O day of joy and  
 2 This day at the cre - a - tion, the light first had its  
 3 This day, God's peo - ple meet - ing, his Ho - ly Scrip - ture  
 4 That light our hope sus - tain - ing, we walk the pil - grim

light, O balm of care and sad - ness, most  
 birth; this day for our sal - va - tion Christ  
 hear; his liv - ing pres - ence greet - ing, through  
 way, at length our rest at - tain - ing, our

beau - ti - ful, most bright; this day the high and  
 rose from depths of earth; this day our Lord vic -  
 Bread and Wine made near. We jour - ney on, be -  
 end - less Sab - bath day. We sing to thee our

low - ly, through a - ges joined in tune, sing,  
 to - rious the Spi - rit sent from heaven, and  
 liev - ing, re - newed with heaven - ly might, from  
 prais - es, O Fa - ther, Spi - rit, Son; the

"Ho - ly, ho - ly, ho - ly," to the great God Tri - une.  
 thus this day most glo - rious a tri - ple light was given.  
 grace more grace re - ceiv - ing on this blest day of light.  
 Church her voice up - rais - es to thee, blest Three in One.

Words: Sts. 1-2, Christopher Wordsworth (1807-1835), alt.; st. 3, Charles P. Price (1920-1999); st. 4, ver. *Hymnal* 1982. St. 3, Copyright © 1982, Charles P. Price. St. 4, Copyright © The Church Pension Fund. Music: *Es flog ein kleins Waldvögelein*, German folk song; harm. George Ratcliffe Woodward (1848-1934).

*Presider* The Lord be with you. *People* And also with you.  
*Presider* Lift up your hearts. *People* We lift them to the Lord.  
*Presider* Let us give thanks to the Lord our God.  
*People* 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. 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 sings this hymn to proclaim the glory of your Name:

Sanctus

S125

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,  
 heaven and earth are full of your glo - ry. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.  
 Blessed is he who comes in the name of the Lord. Ho -  
 san - na in the high - est. Ho - san - na in the high - est.

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."

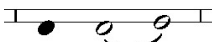
After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according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

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.

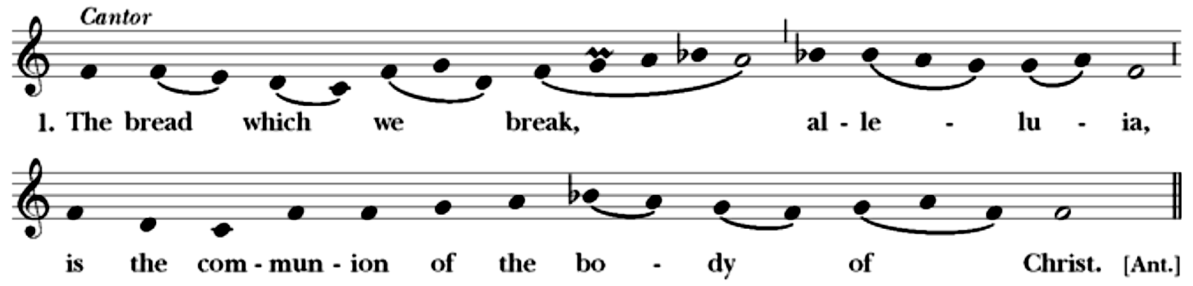
People: **May we become what we see.**

*Antiphon*  
*Cantor; then All*




The dis - ci - ples knew the Lord Je - sus in the break - ing of the bread.

*Cantor*



1. The bread which we break, al - le - lu - ia,  
is the com - mun - ion of the bo - dy of Christ. [Ant.]

*Cantor*



2. One bo - dy are we, al - le - lu - ia,  
for though man - y we share one bread. [Ant.]

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

**Communion**

There are two communion stations at the altar rail and at the baptismal font. At the rail, you may receive either standing or kneeling. Gluten-free wafers are available at both stations. Non-alcoholic grape juice is available in the ceramic chalice at the baptismal font.

*You who hunger and thirst for deeper communion with the Holy One, come to the table. All without exception are welcome to receive. As you receive communion, we ask that you refrain from dipping the bread in the cup. As an alternative, please sip from the cup or hold your bread over the cup without touching the cup as the chalice is presented.*

**Communion Motet** Ave verum corpus

William Byrd (1543-1623)

Ave verum corpus,  
Natum de Maria virgine;  
Vere passum immolatum  
In crucis pro homine.  
Cuius latus perforatum  
Unda fluxit sanguine.  
Esto nobis praegustatum  
In mortis examine.  
O dulcis, o pie,  
O Jesu Fili Mariae,  
Miserere mei. Amen.

Hail, true body,  
Born of the virgin Mary;  
Who has truly suffered, slaughtered  
On the Cross for humanity.  
Whose side was pierced,  
Pouring out water and blood.  
Be a foretaste for us  
During our ordeal of death.  
O sweet, O holy,  
O Jesus Son of Mary,  
Have mercy on me. Amen.

**Communion Hymn** We the Lord's people  
*(Please rise in body or spirit and open your hymnal)*

Hymn 51  
DECATUR PLACE

**Soloists:** Carrie Cheron, alto; Morgan Mastrangelo, tenor

**Instrumental soloists:** Heidi Braun-Hill, violin; Terry Everson, trumpet

**Instrumentation:** trumpet, oboe d'amore I/II, English horn, violin I/II, viola, cello, bass, bassoon, organ

**1. Chor**

*Bringet dem Herrn Ehre seines Namens, betet an den Herrn im  
heiligen Schmuck.  
(Psalm 29:2)*

**2. Arie T**

Ich eile, die Lehren  
Des Lebens zu hören  
Und suche mit Freuden das heilige Haus.  
Wie rufen so schöne  
Das frohe Getöse  
Zum Lobe des Höchsten die Seligen aus!

**3. Rezitativ A**

So wie der Hirsch nach frischem Wasser schreit,  
So schrei ich, Gott, zu dir.  
Denn alle meine Ruh  
Ist niemand außer du.  
Wie heilig und wie teuer  
Ist, Höchster, deine Sabbatsfeier!  
Da preis ich deine Macht  
In der Gemeinde der Gerechten.  
O! wenn die Kinder dieser Nacht  
Die Lieblichkeit bedächten,  
Denn Gott wohnt selbst in mir.

**4. Arie A**

Mund und Herze steht dir offen,  
Höchster, senke dich hinein!  
Ich in dich, und du in mich;  
Glaube, Liebe, Dulden, Hoffen  
Soll mein Ruhebede sein.

**5. Rezitativ T**

Bleib auch, mein Gott, in mir  
Und big mir deinen Geist,  
Der mich nach deinem Wort regiere,  
Daß ich so einen Wandel führe,  
Der dir gefällig heißt,  
Damit ich nach der Zeit  
In deiner Herrlichkeit,  
Mein lieber Gott, mit dir  
Den großen Sabbat möge halten.

**1. Chorus**

*Bring to the Lord the honor due his name; worship the Lord in holy  
splendor.*

**2. Aria T**

I hasten to hear the teachings  
of life  
and joyfully seek the holy house.  
How beautifully  
the happy sounds  
call the blessed to the praise of the Highest!

**3. Recitative A**

Just as the hart cries after fresh water,  
so I cry, God, for you.  
For all my peace  
is nothing without you.  
How blessed and how precious  
is, Highest, your sabbath holiday!  
Then I praise your might  
in the company of the righteous.  
Oh! if the children of this night  
would be mindful of this tenderness,  
for God himself dwells in me.

**4. Aria A**

Mouth and heart stand open for you,  
Highest, sink within!  
I in you, and you in me;  
faith, love, patience, hope  
shall be my bed of rest.

**5. Recitative T**

Stay also, my God, in me  
and give me your Spirit,  
which shall govern me according to your word,  
so that I may follow such a pilgrimage  
that you consider pleasing,  
so that, beyond time  
in your glory,  
my dear God, with you  
I might keep the great sabbath.

6. Choral

Amen zu aller Stund  
Sprech ich aus Herzensgrund;  
Du wollest uns tun leiten,  
Herr Christ, zu allen Zeiten,  
Auf daß wir deinen Namen  
Ewiglich preisen. Amen.  
("Auf meinen lieben Gott," verse 6)

6. Chorale

Amen at every hour  
I recite from the depths of my heart;  
you wish to guide us,  
Lord Christ, at all times,  
for this we praise your name  
eternally. Amen.

Christian Friedrich Henrici ('Picander') 1725; Psalm 29:2 (mov't. 1); "Auf meinen lieben Gott," verse 6: Lübeck, before 1603 (mov't. 6)  
©Pamela Dellal

*Emmanuel Music will perform the final chorale,  
then it will be repeated for the entire congregation to join in singing:*

6.<sup>2)</sup>

*Soprano*  
Oboe d'amore I  
Violino I  
A - men zu al - ler Stund sprech ich aus Her - zens -

*Alto*  
Oboe d'amore II  
Violino II  
A - men zu al - ler Stund sprech ich aus Her - zens -

*Tenore*  
Oboe da caccia  
Viola  
A - men zu al - ler Stund sprech ich aus Her - zens -

*Basso*  
A - men zu al - ler Stund sprech ich aus Her - zens -

*Continuo*

4

grund; du wol - lest uns tun lei - ten, Herr Christ, zu al - len Zei - ten, auf

grund; du wol - lest uns tun lei - ten, Herr Christ, zu al - len Zei - ten, auf

grund; du wol - lest uns tun lei - ten, Herr Christ, zu al - len Zei - ten, auf

grund; du wol - lest uns tun lei - ten, Herr Christ, zu al - len Zei - ten, auf

9

daß wir dei - nen Na - - men e - wig - lich prei - sen. A - - men.

daß wir dei - nen Na - - men e - wig - lich prei - sen. A - - men.

daß wir dei - nen Na - - men e - wig - lich prei - sen. A - - men.

daß wir dei - nen Na - - men e - wig - lich prei - sen. A - - men.

daß wir dei - nen Na - - men e - wig - lich prei - sen. A - - men.

**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: God's blessing be with you, Christ's peace be with you, the Spirit's outpouring be with you, now and always. **Amen.**

**Closing Hymn** Lord dismiss us with thy blessing  
(Please rise in body or spirit)

Hymn 344  
SICILIAN MARINERS

1 Lord, dis - miss us with thy bless - ing; fill our hearts with  
2 Thanks we give and a - dor - a - tion for thy Gos - pel's  
3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,  
joy - ful sound: may the fruits of thy sal - va - tion  
world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,  
in our hearts and lives a - bound: ev - er faith - ful,  
glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.  
ev - er faith - ful to thy truth may we be found;  
may we ev - er reign with thee in end - less day.

Words: Att. to John Fawcett (1739/40-1817). Music: *Sicilian Mariners*, Sicilian melody; first published *The European Magazine and London Review*, 1792, alt.

**Dismissal**

Presider: Let us go forth into the world rejoicing in the power of the Spirit.

All: **Thanks be to God.**

**Postlude** Suite du 3ème me Ton: VI Grand Jeu

Jean-Adam Guilain (1680-1739)

*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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## Music Notes

*Today's cantata is made possible in part by income from the Young Fund of Emmanuel Church, in memory of Priscilla Young, whose generosity helps to sustain our cantata program.*

### Locus Iste

Anton Bruckner (1824-1896)

Although mostly known for his nine symphonies, Anton Bruckner's compositional output includes sacred masterworks as well. Bruckner assiduously studied the music of Renaissance Italian polyphonic masters such as Palestrina and German Baroque composers, especially Bach. *Locus iste* was written in 1869, to celebrate the dedication of the votive chapel of the cathedral at Linz, where Bruckner had been the cathedral organist. The chorus's opening phrase is a solidly spaced C major chord, but then the harmony becomes transparently chromatic. The texture thins in the middle of the piece at "irreprehensibilis est" ("it is without reproach") until the symmetry of C Major returns.

©Ryan Turner

### Bringet dem Herrn Ehre seines Namens, BWV 148

J.S. Bach

*BWV 148 was last presented on January 12, 2014, with Ryan Turner conducting. The vocal soloists were Deborah Rentz-Moore, alto, and Charles Blandy, tenor. The instrumental soloists were Heather Braun-Bakken, violin, and Terry Everson, trumpet.*

BWV 148, *Bringet dem Herrn Ehre seines Namens*, was composed for the seventeenth Sunday after Trinity. The readings for that Sunday in Bach's 18th century Lutheran lectionary included the beautiful exhortation of Paul to the Ephesians 4: 1-6 for generosity and selflessness combined with the parable from Luke 14:1-11 of the man invited to the rich man's dinner. Both readings emphasize humility and modesty. The resultant text is unusually sunny, without any of the dark shadows that permeate most of Bach's cantata texts.

The communal nature of many Psalms of praise often inspire Bach to compose large-scale fugues; the opening movement of this cantata is an excellent example of Bach's choral fugue style. Bach sets a quote from Psalm 29, as a brilliant and densely fugal work for trumpet, oboe, and strings. The opening statement in the orchestra is basically a canon between trumpet and 1st violin; this is followed by a homophonic presentation of the same material in the chorus, followed by an initial presentation of the first fugal phrase with countersubjects already sounding. Not until the second large phrase, beginning "Betet an den Herrn," does Bach let the texture thin out to present each fugal voice sequentially against a thematically related continuo line. With each presentation of the fugue Bach adds a fifth voice in the instruments, but this fifth entrance is not always the final one! The final return of the choir once reprises the 'head' theme, taken up four bars later by the trumpet. From this point to the end the trumpet repeats exactly its original ritornello but now it rings out above choir and orchestra alike. The vibrant, dense energy of this movement is reminiscent of the celebratory movements in the B-minor Mass and the later secular cantatas. Clearly Bach wants to give the effect of an enormous crowd singing these ringing words.

The tenor aria is a virtuoso affair both for the solo violin as well as for the high-flying tenor part. Taking off from the key word 'eilet', Bach composes a slippery, flowing line in 6/8 meter, with perpetual motion in the virtuoso violin obbligato and urgency provided by the figuration in the continuo. The range of the tenor solo is unusually high, touching a written B natural at one spot. The elegant trill figure becomes justified later in the text where the beautiful sound calling the devout to worship is referenced.

The full strings accompany the alto recitative, which continues the Old Testament theme with a striking reference to Psalm 42. Despite the profound sentiments in this movement, it not only begins and ends in the same key, G, but also introduces an aria that is also in G. This harmonic stability is in itself unusual for Bach. This sense of groundedness is enhanced by the choir of reeds that accompanies the aria, in which the main

theme elegantly and symmetrically rises and descends to depict the receptiveness of the soul to God's presence. The balance continues in the B section, where pedal tones express the peacefulness of the "Ruhebette" (bed of rest). The penultimate movement, a secco recitative for tenor, is an unsophisticated and simple declaration of trust. No text survives for the final chorale movement, although the melody is generally associated with the chorale "Auf meinen lieben Gott." The message is that of an hourly 'Amen' offered honestly with a prayer for Christ to lead us at all times. Our cantata, which began with such extrovert communal rejoicing, concludes with a sincere and genuine, private and personal prayer. This cantata is a wonderful example of Bach's ability to take ideas that don't seem to have much contrast and build a convincing and moving structure of faith.

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### **Celebrating the life of Russell Sherman**

Please join us on Sunday, September 29, 2024 at 4pm in Jordan Hall to remember, honor, and celebrate the artistic brilliance, curiosity, and poetry of pianist and beloved friend of Emmanuel Music, Russell Sherman. Emmanuel Music will perform Bach's celebratory motet Lobet den Herrn, alle Heiden, BWV 230. Scan the QR code to view event information and to RSVP.



## *Today and Upcoming*

### **CELEBRATE THE MAGIC OF BACHFEST**

#### **A Special Reception with Emmanuel Music | After Today's Service**

Welcome back Emmanuel Community! The 2024-2025 Cantata Season Begins! The Orchestra and Chorus of Emmanuel Music, Ryan Turner conducting, invite you to CELEBRATE THE MAGIC OF BACHFEST, as we commemorate the opening of the 2024-2025 Bach Cantata Season. We will share stories, video footage and music from our triumphant concert at Bachfest and the new Cantata season during a celebratory reception in the Parish Hall. All are welcome.

"For 54 years, the musicians of Emmanuel Music have engaged in a weekly dialogue with Bach. With this experience and the cantatas as our vernacular, our performance at the Bachfest has imprinted our place in the international Bach world. The impact of this pilgrimage will echo far beyond Leipzig--it's galvanizing effect for the ensemble is palpable. We return from Bachfest/Leipzig with a renewed sense of vigor for what the future of Emmanuel Music holds."

-Ryan Turner, Artistic Director

**Next Weekend: Lindsey Chapel Centennial & Volunteer Opportunities!** We will celebrate the 100th anniversary of the chapel's consecration at a special Eucharist and reception on **Saturday, September 28, 7pm**, with Bishop Gates presiding. We hope to open the chapel for tours the next afternoon, on Sunday, September 29th, and we need volunteers who will greet visitors and answer questions.

The Chapel will be open from 2:00 pm - 5:00 pm, and we are looking for people willing to be on hand from either 2:00 - 3:30 pm or 3:30 - 5:00 pm. Information about the chapel and its history will be provided to volunteers in advance. If you are interested, please contact Pat Krol at [jrwarden@emmanuelboston.org](mailto:jrwarden@emmanuelboston.org), who can answer questions you may have.

Visit our website to learn more about the chapel's history, architecture, stained glass windows and more: <https://www.emmanuelboston.org/mission/history/history-of-lindsey-chapel/>

## *In and Around Emmanuel*

**Emmanuel Announcements & “This Week at Emmanuel”** If you would like to submit an announcement for inclusion in our Sunday Announcements, please email the Parish Office. Our weekly E-news is sent by email every Wednesday with announcements listed here plus many more. If you would like to receive those, please contact the Parish Office or sign up on our website.

**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).

## *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 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, 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.



# EMMANUEL CHURCH

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The Rt. Rev. J. Clark Grew, Senior Pastoral Assistant  
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**Emmanuel Music** has been Ensemble-in-Residence in Emmanuel Church since 1970.

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