

## 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 29, 2024**

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

Presiding & Preaching: The Rev. Pamela L. Wertz

Deacon: The Rev. Robert Greiner

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Karen King

Crucifer: Joy Howard

Torch Bearers: Kelly Hager, Rebecca Clark Lightcap

First Reader: Karen King

Second Reader: Lucille Heenan

Prayer Intercessor: Jane Redmont

Altar Flowers: Glenn Seberg

Altar Guild: Joy Howard, Rebecca Clark Lightcap

Greeters: Liz Levin, Pat Krol

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 Nineteenth Sunday After Pentecost: Proper 21B**

**Prelude Melody**  
**Announcements**

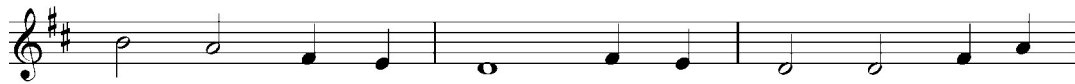
Samuel Coleridge-Taylor (1875-1912)

**Opening Hymn** Come, thou fount of every blessing  
*(Please rise in body or spirit)*

Hymn 686  
 NETTLETON



1 Come, thou fount of ev - ery bless - ing, tune my  
 2 Here I find my great - est trea - sure; hith - er,  
 3 Oh, to grace how great a debt - or dai - ly



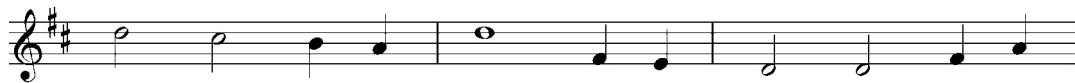
heart to sing thy grace! Streams of mer - cy nev - er  
 by thy help, I've come; and I hope, by thy good  
 I'm con - strained to be! Let thy good - ness, like a



ceas - ing, call for songs of loud - est praise.  
 plea - sure, safe - ly to ar - rive at home.  
 fet - ter, bind my wan - dering heart to thee:



Teach me some me - lo - dious son - net, sung by  
 Je - sus sought me when a stran - ger wan - dering  
 prone to wan - der, Lord, I feel it, prone to



flam - ing tongues a - bove. Praise the mount! Oh, fix me  
 from the fold of God; he, to res - cue me from  
 leave the God I love; here's my heart, oh, take and



on it, mount of God's un - chang - ing love.  
 dan - ger, in - ter - posed his pre - cious blood.  
 seal it, seal it for thy courts a - bove.

Words: Robert Robinson (1735-1790), alt. Music: *Nettleton*, melody from *A Repository of Sacred Music, Part II*, 1813; harm. Gerre Hancock (b. 1934).

**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.**

## Hymn of Praise Holy God

*(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.

O God, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; 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** Esther 7:1-6, 9-10; 9:20-22

The king and Haman went in to feast with Queen Esther. On the second day, as they were drinking wine, the king again said to Esther, "What is your petition, Queen Esther? It shall be granted you. And what is your request? Even to the half of my kingdom, it shall be fulfilled." Then Queen Esther answered, "If I have won your favor, O king, and if it pleases the king, let my life be given me-- that is my petition-- and the lives of my people-- that is my request. For we have been sold, I and my people, to be destroyed, to be killed, and to be annihilated. If we had been sold merely as slaves, men and women, I would have held my peace; but no enemy can compensate for this damage to the king." Then King Ahasuerus said to Queen Esther, "Who is he, and where is he, who has presumed to do this?" Esther said, "A foe and enemy, this wicked Haman!" Then Haman was terrified before the king and the queen.

Then Harbona, one of the eunuchs in attendance on the king, said, "Look, the very gallows that Haman has prepared for Mordecai, whose word saved the king, stands at Haman's house, fifty cubits high." And the king said, "Hang him on that." So they hanged Haman on the gallows that he had

prepared for Mordecai. Then the anger of the king abated. Mordecai recorded these things, and sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far, enjoining them that they should keep the fourteenth day of the month Adar and also the fifteenth day of the same month, year by year, as the days on which the Jews gained relief from their enemies, and as the month that had been turned for them from sorrow into gladness and from mourning into a holiday; that they should make them days of feasting and gladness, days for sending gifts of food to one another and presents to the poor.

Reader: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

**Motet** Hear my prayer

Henry Purcell (1659-1695)

Psalm 102:1

Hear my prayer, O Lord,  
and let my crying come unto Thee.

### **Second Reading** James 5:13-20

Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and the heaven gave rain and the earth yielded its harvest.

My brothers and sisters, if anyone among you wanders from the truth and is brought back by another, you should know that whoever brings back a sinner from wandering will save the sinner's soul from death and will cover a multitude of sins.

Reader: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

Gospel Hymn Put forth, O God, thy Spirit's might (St.1-2)

(Please rise in body or spirit)

Hymn 521

CHELSEA SQUARE

*Descant*

4 O Judge di - vine of hu - man strife! O

1 Put forth, O God, thy Spi - rit's might and  
 2 Let works of dark - ness dis - ap - pear be -  
 3 Let what a - pos - tles learned of thee be  
 4 O Judge di - vine of hu - man strife! O

Van - quish - er of pain! To know thee is e -

bid thy Church in - crease, in breadth and length, in  
 fore thy con - quering light; let ha - tred and tor -  
 ours from age to age; their stead - fast faith our  
 Van - quish - er of pain! To know thee is e -

ter - nal life, to serve thee, to reign.

depth and height, her u - ni - ty and peace.  
 ment - ing fear pass with the pass - ing night.  
 u - ni - ty, their peace our her - it - age.  
 ter - nal life, to serve thee is to reign.

Words: Howard Chandler Robbins (1876-1952). Music: Chelsea Square, Howard Chandler Robbins (1876-1952); harm. Ray Francis Brown (1897-1964); desc. Lois Fyfe (b. 1927). Melody by permission of the Estate of Howard C. Robbins. Harmonization Copyright © 1940, Estate of Ray F. Brown. Used by permission. Descant: Fred Bock Music.

## The Gospel Reading Mark 9:38-50

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

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

John said to Jesus, "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us." But Jesus said, "Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.

"If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched.

"For everyone will be salted with fire. Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another."

Deacon: The Gospel of the Lord.

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

**Gospel Hymn** Put forth, O God, thy Spirit's might (St.3-4)

*(See opposite page)*

Hymn 521

CHELSEA SQUARE

## The Sermon

Ms. Werertz

## The 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 - 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

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)

*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** Vater unser im Himmelreich

Johann Praetorius (1595-1660)

**Offertory Hymn** Before thy throne, O God, we kneel  
*(Please rise in body or spirit)*

Hymn 575

VATER UNSSER IM HIMMELREICH

1 Be - fore thy throne, O God, we kneel: give us a con-science  
 2 Search out our hearts and make us true; help us to give to  
 3 For sins of heed - less word and deed, for pride am - bi - tious  
 4 Let the fierce fires which burn and try, our in - most spi - rits

quick to feel, a rea - dy mind to un - der - stand  
 all their due. From love of plea - sure, lust of gold,  
 to suc - ceed, for craft - y trade and sub - tle snare  
 pu - ri - fy: con - sume the ill; purge out the shame;

the mean - ing of thy chas - tening hand; what - e'er the pain and  
 from sins which make the heart grow cold, wean us and train us  
 to catch the sim - ple un - a - ware, for lives be - reft of  
 O God, be with us in the flame; a new - born peo - ple

shame may be, bring us, O Fa - ther, near - er thee.  
 with thy rod; teach us to know our faults, O God.  
 pur - pose high, for - give, for - give, O Lord, we cry.  
 may we rise, more pure, more true, more no - bly wise.

Words: William Boyd Carpenter (1841-1918), alt. Music: *Vater unser im Himmelreich*, melody from *Geistliche lieder auff's new gebessert und gemehrt*, 1539; adapt. Martin Luther (1483-1546); harm. Hans Leo Hassler (1564-1612).



Presider: Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." As supper was ending, Jesus took the cup of wine.

Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

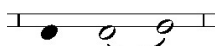
All: **We remember his death, we proclaim his resurrection, we await his coming in glory;**

Presider: Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

All:   
A-men.

### The Lord's Prayer

Presider: As our Savior Christ has taught us, we now pray:

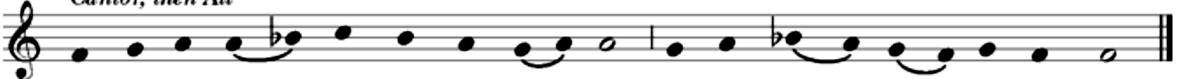
All: **Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread and forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

### The Breaking of the Bread

Presider: Alleluia! God of promise, you have prepared a banquet for us.

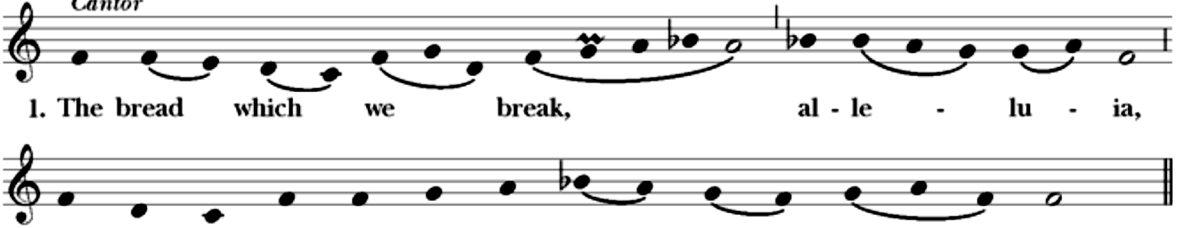
People: **Therefore let us keep the feast. Alleluia!**

*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** Breathe on me breath of god  
(Please rise in body or spirit)

Hymn 508  
NOVA VITA

1 Breathe on me, Breath of God, fill me with life a - new,  
2 Breathe on me, Breath of God, un - til my heart is pure,  
3 Breathe on me, Breath of God, till I am whol - ly thine,  
4 Breathe on me, Breath of God, so shall I nev - er die;

that I may love what thou dost love, and do what thou wouldst do.  
un - til with thee I will one will, to do or to en - dure.  
till all this earth - ly part of me glows with thy fire di - vine.  
but live with thee the per - fect life of thine e - ter - ni - ty.

Words: Edwin Hatch (1835-1889), alt. Music: *Nova Vita*, Lister R. Peace (1885-1969).

**Cantata** Herr, wie du willst, so schick's mit mir, BWV 73

J.S. Bach

**Soloists:** Carley DeFranco, soprano; Charles Blandy, tenor; Nathan Halbur, bass

**Instrumental soloists:** Peggy Pearson, oboe

**Instrumentation:** horn, oboe I/II, violin I/II, viola, cello, bass, bassoon, organ

**1. Choral und Rezitativ T B S**

**Herr, wie du willst, so schick's mit mir**

**Im Leben und im Sterben!**

[T] Ach! aber ach! wieviel  
Läßt mich dein Wille leiden!  
Mein Leben ist des Unglücks Ziel,  
Da Jammer und Verdruß  
Mich lebend foltern muß,  
Und kaum will meine Not im Sterben von mir scheiden.

**Allein zu dir steht mein Begier,**

**Herr, laß mich nicht verderben!**

[B] Du bist mein Helfer, Trost und Hort,  
So der Betrübten Tränen zählet  
Und ihre Zuversicht,  
Das schwache Rohr, nicht gar zerbricht;  
Und weil du mich erwählet,  
So sprich ein Trost- und Freudenwort!

**Erhalt mich nur in deiner Huld,**

**Sonst wie du willst, gib mir Geduld,**

**Denn dein Will ist der beste.**

[S] Dein Wille zwar ist ein versiegelt Buch,  
Da Menschenweisheit nichts vernimmt;  
Der Segen scheint uns oft ein Fluch,  
Die Züchtigung ergrimmt Strafe,

**1. Chorale and Recitative T B S**

**Lord, as you will, so let it be done with me  
in life and in death!**

[T] Ah! but alas! How much  
your will allows me to suffer!  
My life is the target of misfortune,  
where anguish and misery  
must torture me alive,  
and even in death my torments will scarcely leave me.

**My desire is only for you,**

**Lord, do not let me be destroyed!**

[B] You are my helper, comfort, and treasure,  
who numbers the tears of the troubled,  
and their consolation,  
the pliable reed, not completely broken;  
and since you have chosen me,  
then speak a word of comfort and joy!

**Sustain me only in your grace,**

**rather as you will, grant me patience,  
for your will is the best.**

[S] Your will indeed is a sealed book,  
that mankind's wisdom will never grasp;  
blessing often appears to us as a curse,  
chastisement as gruesome punishment,

Die Ruhe, so du in dem Todesschlaf  
Uns einst bestimmt,  
Ein Eingang zu der Hölle.  
Doch macht dein Geist uns dieses Irrtums frei  
und zeigt, daß uns dein Wille heilsam sei.

**Herr, wie du willst!**

("Herr, wie du willst," verse 1)

## **2. Arie T**

Ach senke doch den Geist der Freuden  
Dem Herzen ein!  
Es will oft bei mir geistlich Kranken  
Die Freudigkeit und Hoffnung wanken  
Und zaghaft sein.

## **3. Rezitativ B**

Ach, unser Wille bleibt verkehrt,  
Bald trotzig, bald verzagt,  
Des Sterbens will er nie gedenken;  
Allein ein Christ, in Gottes Geist gelehrt,  
Lernt sich in Gottes Willen senken  
Und sagt:

## **4. Arie B**

Herr, so du willst,  
So preßt, ihr Todesschmerzen,  
Die Seufzer aus dem Herzen,  
Wenn mein Gebet nur vor dir gilt.

Herr, so du willst,  
So lege meine Glieder  
In Staub und Asche nieder,  
Dies höchst verderbte Sündenbild.

Herr, so du willst,  
So schlagt, ihr Leichenglocken,  
Ich folge unerschrocken,  
Mein Jammer ist nunmehr gestillt.

## **5. Choral**

**Das ist des Vaters Wille,  
Der uns erschaffen hat;  
Sein Sohn hat Guts die Fülle  
Erworben und Genad;  
Auch Gott der Heilge Geist  
Im Glauben uns regieret,  
Zum Reich des Himmels führet.  
Ihm sei Lob Ehr und Preis!  
("Von Gott will ich nicht lassen," verse 9)**

"Herr, wie du willst," verse 1: Kaspar Bienemann 1582 (mov't. 1); "Von Gott will ich nicht lassen," verse 9: Ludwig Helmbold 1563 (mov't. 5)

the rest, that one day in the sleep of death  
you have appointed for us,  
merely the entrance to hell.  
Yet your spirit will free us from these errors  
and show us that your will is healing to us.

**Lord, as you will!**

## **2. Aria T**

Ah, only let the spirit of joy  
sink into my heart!  
Often spiritual sickness in me  
makes joy and hope waver  
and despair.

## **3. Recitative B**

Ah, our will remains perverted,  
quickly contrary, quickly dashed,  
never considering death;  
but a Christian, educated in God's spirit,  
teaches itself to sink into God's will  
and says:

## **4. Aria B**

Lord, as you will,  
then squeeze, you pangs of death,  
the sobs out of my heart,  
if only my prayer is acceptable before you.

Lord, as you will,  
then lay my limbs  
down in dust and ashes,  
this most corrupted image of sin.

Lord, as you will,  
then strike, funeral bells,  
I follow unafraid,  
my suffering is quieted from now on.

## **5. Chorale**

**That is the will of the Father,  
who has created us;  
his Son has won the fullness  
of goodness and grace;  
also God the Holy Spirit  
governs us in faith,  
leading us to the kingdom of heaven.  
Praise, honor, and glory be to him!**

Subdeacon: Let us pray.

All: **Loving God,**  
**we give you thanks**  
**for restoring us in your image**  
**and nourishing us with spiritual food**  
**in the Sacrament of Christ's Body and Blood.**  
**Now send us forth**  
**a people, forgiven, healed, renewed;**  
**that we may proclaim your love to the world**  
**and continue in the risen life of Christ our Savior. 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** Father eternal, Ruler of creation  
*(Please rise in body or spirit)*

Hymn 573  
 LANGHAM



1 Fa - ther e - ter - nal, Ru - ler of cre - a - tion,  
 2 Rac - es and peo - ples, lo, we stand di - vid - ed,  
 3 En - vious of heart, blind - eyed, with tongues con - found - ed,  
 4 Lust of pos - ses - sion work - eth des - o - la - tions;  
 5 How shall we love thee, ho - ly hid - den Be - ing,



1 Spi - rit of life, which moved ere form was made,  
 2 and, shar - ing not our griefs, no joy can share;  
 3 na - tion by na - tion still goes un - for - given,  
 4 there is no meek - ness in the powers of earth;  
 5 if we love not the world which thou hast made?



1 through the thick dark - ness cov - ering ev - ery na - tion,  
 2 by wars and tu - mults love is mocked, de - rid - ed;  
 3 in wrath and fear, by jea - lous - ies sur - round - ed,  
 4 led by no star, the ru - lers of the na - tions  
 5 Bind us in thine own love for bet - ter see - ing



1 light to our blind - ness, O be thou our aid:  
 2 his sav - ing cross no na - tion yet will bear:  
 3 build - ing proud towers which shall not reach to heaven:  
 4 still fail to bring us to the bliss - ful birth:  
 5 thy Word made flesh, and in a man - ger laid:



thy king - dom come, O Lord, thy will be done.

Words: Laurence Housman (1865-1959), alt. By permission of Oxford University Press. Music: Langham, Geoffrey Turton Shaw (1879-1943). Used by permission of the United Nations Association.



## Dismissal

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

All: **Thanks be to God.**

**Postlude** Fugue in C minor, BWV 546

J.S. Bach

*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.*

**Hear My Prayer, O Lord**

Henry Purcell (1659-1695)

Purcell's eight-part setting of "Hear My Prayer, O Lord" – also a funeral anthem, thought to have been left unfinished – is notable for its structure and harmonic plangency. Its construction implies a long, unbroken crescendo from beginning to end, a crescendo not only of volume but one which underscores a growing intensity of emotion, abetted by the pungent dissonances heard when the text moves from "Hear my prayer, O Lord," to "and let my crying come unto Thee." Here again, Purcell astonishes the listener with extrovert, forward-looking audacity and power of personality.

©John W. Ehrlich (2001)

***Herr, wie du willst, so schick's mit mir, BWV 73***

J.S. Bach

*BWV 73 was last presented on September 30, 2012, with Ryan Turner conducting. The vocal soloists were Kendra Colton, soprano; Frank Kelley, tenor; and Dana Whiteside, bass. The instrumental soloist was Barbara LaFitte, oboe.*

The cantata BWV 73, composed in 1724 in Leipzig, begins as an unsolvable knot, which in the course of the piece unravels to produce music of the greatest peace and comfort. The Gospel reading – Matthew 8:1-13, for which our cantata was conceived, speaks of the faith of the Centurion. The reading emphasizes the lessons that can be learned from the faith of a Gentile. The issue of undying faith becomes the issue that is repeatedly hammered home in this text. The work begins with a chorus that is as single-minded and thunderous as the famous opening of Beethoven's Fifth Symphony. The oft-repeated motif in both the horn and the chorus actually resembles the "fate" motif in the symphony and functions in exactly the same way. The hard-hitting chorale theme is troped by some of the most emotional and over-the-top recitatives in all of Bach. The chorus ends without musical or emotional resolution.

The gently descending oboe line that begins the tenor aria acts like the dove descending and bringing a balm to mankind. It is one of the most striking releases of tension in all of Bach. The middle section of the aria is like a memory of the despair of the opening chorus. The bass recitative and aria go even deeper. The recitative sets up education and submission to God's will as the only hope of salvation. The aria is, unusually, a set of three quatrains, a form rare in the Bach cantatas. Our opening chorus motif, "Herr wie du willst" has been transformed into something malleable and plastic, one can almost see the soul descending into submission. The magical funeral bells – string pizzicati- in the third verse are unbearably poignant. A direct and affirming verse of the chorale, "Von Gott will ich nicht lassen" ends the cantata.

©Craig Smith with Ryan Turner

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

Please join us today 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*

**Including Loved Ones in the Prayers of the People:** All are welcome to request prayers for loved ones. Periodically we start our prayer list afresh. To request that a loved one be included--or reinstated--on the prayer list, please email Becky Lightcap ([lightcap@emmanuelboston.org](mailto:lightcap@emmanuelboston.org)).

## *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. Go to [DioMass.org](http://DioMass.org) to reserve your seats.

## *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 November-** 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.

## *New to Emmanuel?*

**Welcome to Emmanuel Church!** You honor us with your presence. We are a faith community with a long history of challenging assumptions, of outreach, good preaching, and mission. We also have a long history of attracting deeply thoughtful people to engage in faith, doubt, music and art, conversation and fine liturgy. If you would like to learn more, please contact the Parish Office so we can connect.

The **shape of our worship** service with Emmanuel Music, our Ensemble-in-Residence, has been compared to a labyrinth, where the Great Thanksgiving is at the center. The path into the center and the path back out is guided by scripture, prayers and meditations, through speech, music, and silence.

**In Episcopal liturgy**, please stand in body or spirit when indicated. If you prefer to kneel during the prayers, please do. Please join in with the text in bold, when indicated. Hymns and responses to the liturgy usually found in the Hymnal 1982, Book of Common Prayer, and others are included in the bulletin. Our scripture readings are prescribed by the Revised Common Lectionary and are taken from the NRSV translation of the Bible. Psalm translations often come from the St. Helena Psalter.

In our worship service, **there are periods of silence** which serve as transitions and moments of reflection within a rich liturgy. In scripture, silence lets Elijah hear the still small voice of God, and the Revelation to John speaks of the silence in heaven. You are encouraged to embrace this silence as an integral part of “God with us.”

**Our commitment to expansive language** dates from January 19, 1986, when the vestry vowed that our worship should “...speak of God, Christ, and our humanity in both male and female images.” Thirty-five years later, we continue to expand our language to embrace non-binary and gender-fluid words for people and the Divine, as well as non-anthropomorphic words for the Divine that are theologically coherent and biblically grounded. In accordance with this commitment, we welcome everyone to make changes in the language of the liturgy and in the hymns to that which is more fully inclusive. Our rector considers the disturbances this causes to be signs of the Holy Spirit, even as she acknowledges that words will always be insufficient to describe the Mystery of Life and Love.

In a typical week, Emmanuel Church provides sanctuary and hospitality for as many as fifteen hundred people who are living on the various margins of our society because of race, class, gender, sexual orientation, disability, addiction, immigration status, religion, and so on. Coming together to help lift heavy hearts and carry heavy burdens is what we do, and many hands make light work. Every single one of us has some capacity to join in this vital mission, thanks to Love.

In the sixth century, the **“filioque” clause** referring to the Holy Spirit crept into the Nicene Creed in the Church in the West (Roman) without consultation or agreement from the Church in the East (Orthodox): “...Holy Spirit, who proceeds from the Father **and the Son.**” The Episcopal Church meeting in General Convention in 1994 agreed to remove the clause in the next revision of the Book of Common Prayer. In the meantime, since Emmanuel Church prints the creed text in our bulletins, we have removed the clause and adjusted musical settings to put the Episcopal Church’s intention into practice.

Whoever you are, wherever you’ve been, whatever you’ve done, **you are welcome to participate in communion here.** At this time communion may be received by bread alone or by praying the Prayer of Spiritual Communion.

**Children are welcome** to participate fully in the service.

**The Cantata**, offered by Emmanuel Music’s professional choir and orchestra from September to May, is most often one of Johann Sebastian Bach. The texts come from various sources: text in bold represents chorale text; text in italics represents direct scripture quotes; both are in conversation with the rest of the service. Notes about the music can be found near the announcements.

It is our practice to remain seated through the **Postlude**. You are encouraged to respond “Amen” at its conclusion.

**Monetary gifts may be made** by dropping your donation in the box by the pulpit, mailing it to the church, or electronically via CashApp. CashApp (our cashtag is \$EmmanuelBoston Give) is a secure platform designed to allow you to quickly and easily make donations or payments. Please be sure to indicate if your gift should go towards your annual pledge or another special designation. If you are new to giving to Emmanuel Church and are using CashApp, please contact the Parish Office with your contact information.



# EMMANUEL CHURCH

## **Emmanuel Church Staff**

The Rev. Pamela L. Werntz, 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  
The Rev. Robert Greiner, Deacon  
Ryan Turner, Music Director  
John Dilworth, Organist & Chapel Choir Director  
Vaughan Sherrill, Parish Administrator  
Robb Scholten, Events Administrator  
James Maguire, Controller  
Event Sextons: Bill Comer, Luke Colombero, Sue Earley,  
Dennis Gaskell, Colin McEllhenney, Joel Schenk &  
Evan Sneed

## **Emmanuel Church Vestry**

Rebekah Shore, Senior Warden  
Pat Krol, Junior Warden  
Mark Fernau, Treasurer  
Mary Beth Clack, Clerk  
Edgar Brenninkmeyer  
Cindy Coldren  
Dawn Dreisbach  
Peter Dutilloy  
Kelly Hager  
Karen King  
Liz Levin  
Brian McCaig

**Emmanuel Music** has been Ensemble-in-Residence in Emmanuel Church since 1970.

Craig Smith, Founder and Artistic Director (1947-2007)

Ryan Turner, Artistic Director

John Harbison, Principal Guest Conductor

John I. Williams, Jr., Interim Executive Director

[www.emmanuelmusic.org](http://www.emmanuelmusic.org) 617-536-3356

**Central Reform Temple of Boston**, a Progressive Jewish Congregation,  
makes its home in Emmanuel Church.

Rabbi Dr. Michael Shire

[info@centralreformtemple.org](mailto:info@centralreformtemple.org) 617-262-1202

## **Parish Office**

15 Newbury Street, Boston, MA 02116

Hours: Monday through Friday, 9:00 a.m. to 4:00 p.m.

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