

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.

October 6, 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: Joy Howard

Crucifer: Jamie Shore

Torch Bearers: Rebekah Shore, Karen King

First Reader: Carolyn Roosevelt

Second Reader: Karen King

Prayer Intercessor: Mary Beth Clack

Altar Guild: Joy Howard

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 Twentieth Sunday After Pentecost: Proper 22B

Prelude Reflection "After an Old French Air"

Percy Whitlock (1903-1946)

Announcements

Opening Hymn O worship the King, all glorious above
(Please rise in body or spirit)

Hymn 388
 HANOVER

1 O wor - ship the King, all glo - rious a - bove!
 2 O tell of his might! O sing of his grace!
 3 The earth, with its store of won - ders un - told,
 4 Thy boun - ti - ful care, what tongue can re - cite?
 5 Frail chil - dren of dust, and fee - ble as frail,

1 O grate - ful - ly sing his power and his love!
 2 Whose robe is the light, whose can - o - py space.
 3 Al - might - y, thy power hath found - ed of old,
 4 It breathes in the air; it shines in the light;
 5 in thee do we trust, nor find thee to fail;

1 Our shield and de - fend - er, the An - cient of Days,
 2 His char - iots of wrath the deep thun - der - clouds form,
 3 hath stab - lished it fast by a change - less de - cree,
 4 it streams from the hills, it de - scends to the plain,
 5 thy mer - cies, how ten - der! how firm to the end!

1 pa - vil - ioned in splen - dor, and gird - ed with praise.
 2 and dark is his path on the wings of the storm.
 3 and round it hath cast, like a man - tle, the sea.
 4 and sweet - ly dis - tills in the dew and the rain.
 5 Our Ma - ker, De - fend - er, Re - deem - er, and Friend!

Words: Robert Grant (1779-1838). Music: *Hanover*, att. William Croft (1678-1727).

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.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; 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 Job 1:1, 2:1-10

There was once a man in the land of Uz whose name was Job. That man was blameless and upright, one who feared God and turned away from evil.

One day the heavenly beings came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. The Lord said to Satan, "Where have you come from?" Satan answered the Lord, "From going to and fro on the earth, and from walking up and down on it." The Lord said to Satan, "Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil. He still persists in his integrity,

although you incited me against him, to destroy him for no reason.” Then Satan answered the Lord, “Skin for skin! All that people have they will give to save their lives. But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face.” The Lord said to Satan, “Very well, he is in your power; only spare his life.”

So Satan went out from the presence of the Lord, and inflicted loathsome sores on Job from the sole of his foot to the crown of his head. Job took a potsherd with which to scrape himself, and sat among the ashes.

Then his wife said to him, “Do you still persist in your integrity? Curse God, and die.” But he said to her, “You speak as any foolish woman would speak. Shall we receive the good at the hand of God, and not receive the bad?” In all this Job did not sin with his lips.

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

People: **Thanks be to God.**

Motet Lord, make me to know thy ways

William Byrd (1540-1623)

Lord, make me to know thy ways, O Lord.

O Lord, teach me thy paths, O Lord.

O lead me in thy truth, and teach me,

for thou art the God of my salvation.

Second Reading Hebrews 1:1-14; 2:5-12

Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God’s glory and the exact imprint of God’s very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere,

“What are human beings that you are mindful of them,
or mortals, that you care for them?

You have made them for a little while lower than the angels;
you have crowned them with glory and honor,
subjecting all things under their feet.”

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying,

“I will proclaim your name to my brothers and sisters,
in the midst of the congregation I will praise you.”

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

People: **Thanks be to God.**

1 God, you have given us power to sound depths hith - er - to un-known,
2 Great are your gifts; yet great - er far this gift, O God, be - stow:
3 Let wis - dom's god - ly fear dis - pel the fears that hate im - part;
4 So for your glo - ry and our good may we your gifts em - ploy,
to probe earth's hid - den mys - ter - ies, and make their might our own.
that as to know - ledge we at - tain we may in wis - dom grow.
give un - der - stand - ing to the mind, and with new mind, new heart.
lest, mad - dened by the lust of power, we shall our - selves des - troy.

Words: George Wallace Briggs (1875-1959), alt. By permission of Oxford University Press. Music: *Culcross*, melody from *The Psalms of David in Prose and Meeter*, 1635.

The Gospel Reading Mark 10:2-16

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

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

Some Pharisees came, and to test Jesus they asked, "Is it lawful for a man to divorce his wife?" He answered them, "What did Moses command you?" They said, "Moses allowed a man to write a certificate of dismissal and to divorce her." But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."

Then in the house the disciples asked him again about this matter. He said to them, "Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery."

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And he took them up in his arms, laid his hands on them, and blessed them.

Deacon: The Gospel of the Lord.

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

The Sermon

Ms. Werntz

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

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)

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

Offertory Hymn Immortal, invisible, God only wise
 (Please rise in body or spirit)

Hymn 423
 ST. DENIO

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,
 2 Un - rest - ing, un - hast - ing, and si - lent as light,
 3 To all life thou giv - est, to both great and small;
 4 Thou reign - est in glo - ry, thou rul - est in light,

in light in - ac - ces - si - ble hid from our eyes,
 nor want - ing, nor wast - ing, thou rul - est in might;
 in all life thou liv - est, the true life of all;
 thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,
 thy jus - tice like moun - tains high soar - ing a - bove
 we blos - som and flour - ish, like leaves on the tree,
 all laud we would ren - der: O help us to see

al - might - y, vic - tor - ious, thy great Name we praise.
 thy clouds, which are foun - tains of good - ness and love.
 then with - er and per - ish; but nought chan - geth thee.
 'tis on - ly the splen - dor of light hid - eth thee.

Words: Walter Chalmers Smith (1824-1908), alt. Music: St. Denio, Welsh hymn, from *Caniadau y Cyssegr*, 1839; adapt. John Roberts (1822-1877); harm. *The English Hymnal*, 1906, alt.

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."

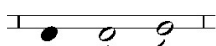
All: **We remember his death, we proclaim his resurrection, we await his coming in glory;**

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.

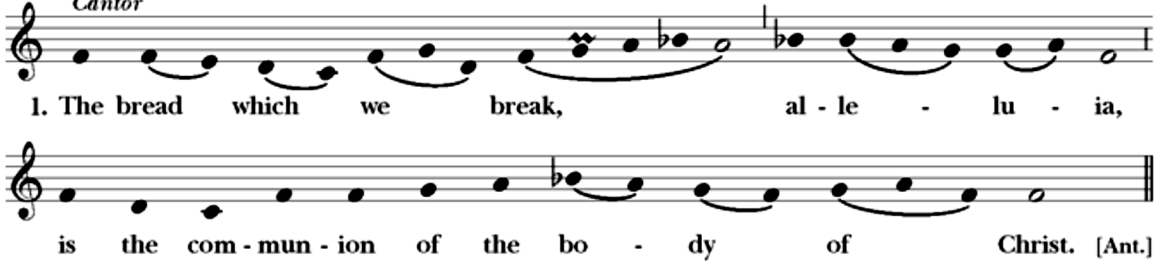
People: **Therefore let us keep the feast. Alleluia!**

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 (1540-1623)

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 Jesus calls us; o'er the tumult
(Please rise in body or spirit)

Hymn 550
 RESTORATION

Unison or harmony

1 Je - sus calls us; o'er the tu - mult
 2 as, of old, Saint An - drew heard it
 3 Je - sus calls us from the wor - ship
 4 In our joys and in our sor - rows,
 5 Je - sus calls us! By thy mer - cies,

1 of our life's wild, rest - less sea, day by day his
 2 by the Gal - i - le - an lake, turned from home and
 3 of the vain world's gold - en store; from each i - dol
 4 days of toil and hours of ease, still he calls, in
 5 Sa - vior, make us hear thy call, give our hearts to

1 clear voice sound - eth, say - ing, "Chris - tian, fol - low me;"
 2 toil and kin - dred, leav - ing all for his dear sake.
 3 that would keep us, say - ing, "Chris - tian, love me more."
 4 cares and plea - sures, "Chris - tian, love me more than these."
 5 thine o - be - dience, serve and love thee best of all.

Words: Cecil Frances Alexander (1818-1895), alt. Music: *Restoration*, melody from *The Southern Harmony*, 1835; harm. *Hymnal 1982*, after *The Southern Harmony*, 1985; alt. harm. Margart W. Mealy (b. 1922).

Soloists: Will Prapestis, bass

Instrumental soloists: Peggy Pearson, oboe

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

1. Arie B

Ich will den Kreuzstab gerne tragen,
Er kömmt von Gottes lieber Hand,
Der führet mich nach meinen Plagen
Zu Gott, in das gelobte Land.
Da leg ich den Kummer auf einmal ins Grab,
Da wischt mir die Tränen mein Heiland selbst ab.

2. Rezitativ B

Mein Wandel auf der Welt
Ist einer Schifffahrt gleich:
Betrübnis, Kreuz und Not
Sind Wellen, welche mich bedecken
Und auf den Tod
Mich täglich schrecken;
Mein Anker aber, der mich hält,
Ist die Barmherzigkeit,
Womit mein Gott mich oft erfreut.
Der rufet so zu mir:
Ich bin bei dir,
Ich will dich nicht verlassen noch versäumen!
Und wenn das wütenvolle Schäumen
Sein Ende hat,
So tret ich aus dem Schiff in meine Stadt,
Die ist das Himmelreich,
Wohin ich mit den Frommen
Aus vielem Trübsal werde kommen.

3. Arie B

Endlich, endlich wird mein Joch
Wieder von mir weichen müssen.
Da krieg ich in dem Herren Kraft,
Da hab ich Adlers Eigenschaft,
Da fahr ich auf von dieser Erden
Und laufe sonder matt zu werden.
O gescheh es heute noch!

4. Rezitativ und Arioso B

Ich stehe fertig und bereit,
Das Erbe meiner Seligkeit
Mit Sehnen und Verlangen
Von Jesus Händen zu empfangen.
Wie wohl wird mir geschehn,
Wenn ich den Port der Ruhe werde sehn.
Da leg ich den Kummer auf einmal ins Grab,
Da wischt mir die Tränen mein Heiland selbst ab.

1. Aria B

I will gladly carry the Cross,
it comes from God's dear hand,
and leads me, after my troubles,
to God, in the promised land.
There at last I will lay my sorrow in the grave,
there my Savior himself will wipe away my tears.

2. Recitative B

My pilgrimage in the world
is like a sea voyage:
trouble, suffering, and anguish
are the waves that cover me
and to death itself
daily terrify me;
my anchor however, which holds me firm,
is mercy,
with which my God often appeases me.
He calls thus to me:
I am with you,
I will not forsake you or abandon you!
And when the raging torrents
are come to an end,
then I will step off the ship into my city,
which is the kingdom of heaven,
where with the righteous
I will emerge out of many troubles.

3. Aria B

Finally, finally my yoke
must fall away from me.
Then will I fight with the Lord's strength,
then I will have an eagle's power,
then I will journey from this earth
and run without becoming fatigued.
O let it happen today!

4. Recitative and Arioso B

I stand ready and prepared
to receive the inheritance of my divinity
with desire and longing
from Jesus' hands.
How good would it be for me,
if I could see the port of rest.
There at last I will lay my sorrow in the grave,
there my Savior himself will wipe away my tears.

5. Choral

Komm, o Tod, du Schlafes Bruder,
Komm und führe mich nur fort;
Löse meines Schiffeleins Ruder,
Bringe mich an sichern Port!
Es mag, wer da will, dich scheuen,
Du kannst mich vielmehr erfreuen;
Denn durch dich komm ich herein
Zu dem schönsten Jesulein.
("Du, o schönes Weltgebäude," verse 6)

5. Chorale

Come, O death, brother of sleep,
come and lead me away;
release the rudder of my little ship,
bring me to the secure harbor!
He may shun you who will,
you can delight me much more;
for through you I will come
to my loveliest little Jesus.

Christoph Birkmann: "Du, o schönes Weltgebäude," verse 6: Johann Franck 1653 (mov't. 5)
©Pamela Dellal

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

BCP, pg. 365

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.

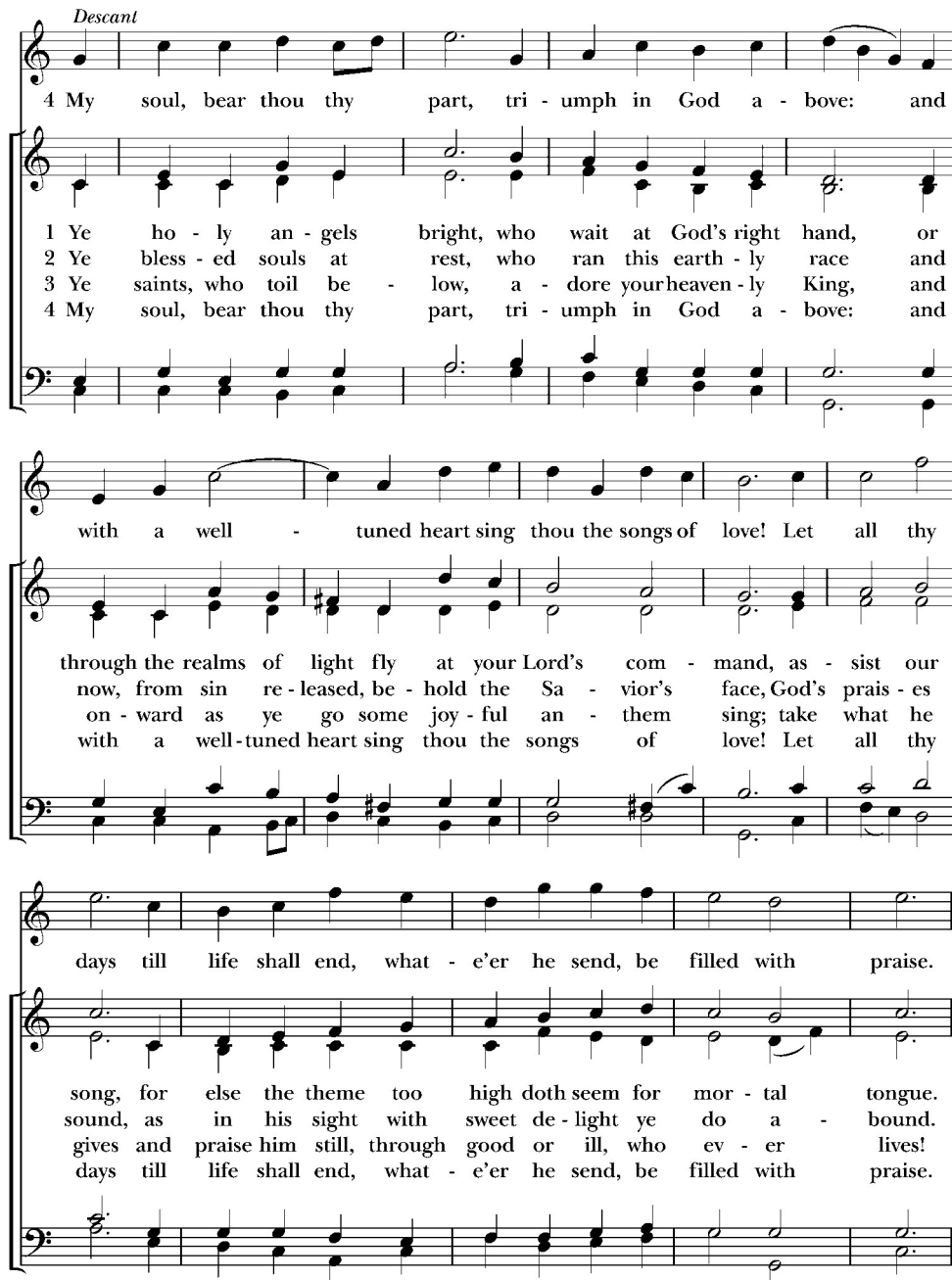
Blessing

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 Ye holy angels bright
(Please rise in body or spirit)

Hymn 625
DARWALL'S 148TH

Descant



4 My soul, bear thou thy part, tri - umph in God a - bove: and
1 Ye ho - ly an - gels bright, who wait at God's right hand, or
2 Ye bless - ed souls at rest, who ran this earth - ly race and
3 Ye saints, who toil be - low, a - dore your heaven - ly King, and
4 My soul, bear thou thy part, tri - umph in God a - bove: and
with a well - tuned heart sing thou the songs of love! Let all thy
through the realms of light fly at your Lord's com - mand, as - sist our
now, from sin re - leased, be - hold the Sa - vior's face, God's prais - es
on - ward as ye go some joy - ful an - them sing; take what he
with a well-tuned heart sing thou the songs of love! Let all thy
days till life shall end, what - e'er he send, be filled with praise.
song, for else the theme too high doth seem for mor - tal tongue.
sound, as in his sight with sweet de - light ye do a - bound.
gives and praise him still, through good or ill, who ev - er lives!
days till life shall end, what - e'er he send, be filled with praise.

Words: Richard Baxter (1615-1691); rev. John Hampden Gurney (1802-1862). Music: *Darwall's 148th*, melody and bass John Darwall (1731-1789); harm. William Henry Monk (1823-1889), alt.; desc. Sydney Hugo Nicholson (1875-1947).

Dismissal

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

All: **Thanks be to God.**

Postlude Prelude on "Darwall's 148th"

Percy Whitlock (1903-1946)

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.

Lord, make me to know thy ways

William Byrd (1540-1623)

Born around 1540 at Lincoln, Byrd studied music in his youth with the great Thomas Tallis, with whom he shared the position of organist at the Chapel Royal. Probably the most intellectual and varied of all of the British Renaissance composers, Byrd wrote not only Latin but also English language religious works as well as madrigals and a significant amount of great keyboard music. Today's motet, "Lord, make me to know thy ways," is a simple, direct prayer. Although homophonic, Byrd does employ a bit of motivic imitation between the soprano and alto.

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Ich will den Kreuzstab gerne tragen, BWV 56

J.S. Bach

BWV 56 was last presented on October 10, 2021, with John Harbison conducting. The vocal soloist was David Tinervia, bass. The instrumental soloist was Jennifer Slowik, oboe.

In his third year in Leipzig, Bach used single solo voices more frequently than in his earlier years. Many of the most well-known of the solo cantatas including three of the great alto cantatas BWV 35, 169 and 170 as well as the extraordinary bass cantata "Ich habe genug," BWV 82, are from this season. Whether the task of training a chorus for the big opening movements became onerous for Bach, or the inclination to encompass a whole spiritual journey with one voice was responsible for this, is not known. What resulted are some of the greatest and most intense pieces for solo voice in the literature.

Today's cantata BWV 56 has always been a bit in the shadow of the more famous BWV 82. This is undeserved, for in this work we have Bach working at his profoundest level. The reading for the Nineteenth Sunday after Trinity is an unusual and serious one. Since Bach wrote no Lenten music except for the Passion settings, this intense work is very suitable.

For all of its austerity, the opening movement is remarkably and vividly descriptive of the text. The stumbling bass line is a remarkably realistic depiction of one dragging a heavy cross. The opening awkward line has an almost pictorial authenticity of a cross. The orchestration with strings doubled by three oboes is of unparalleled density and seriousness. The unifying and oppressive atmosphere is broken by the vocal triplets that dominate the last two lines of text. The da capo strangely only includes the opening tutti with no vocal line, giving the movement an incomplete and unfinished quality.

The first recitative makes clear that this first movement is meant to be a prelude to the reading from Matthew, which begins with the voyage across the lake. The seascape is vividly drawn with the simplest of gestures, a series of arpeggios in the continuo. The moment when Jesus steps onto dry land is one of the great magical moments in all of Bach's recitatives. The lengthy aria with oboe obbligato that follows can seem repetitive if the extraordinary detail of overlapping phrases is missed. The palpable sense of relief from the weightiness of the first movement is essential to the message that Jesus gives to the scribes, that their charge of blasphemy is hypocritical. For the final recitative Bach makes a gesture unique in his cantatas: he brings back the last two lines of the first aria in an expanded and more finished form. The inconclusiveness of the first aria was necessary to complete the message of this cantata. The unusually poetic harmonization of the chorale "Du, o schönes Weltgebäude" brings the cantata to a personal and striking close.

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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).

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. Go to DioMass.org to reserve your seats or for information about livestreaming and regional watch parties.

Episcopal Relief & Development is mobilizing with partners to provide assistance to those affected by Hurricane Helene. Your donation to the Hurricane Relief Fund will support affected communities in Florida, Georgia, Tennessee and North Carolina. Visit episcopalrelief.org for more information.

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 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) and Deacon Bob Greiner (deacon@emmanuelboston.org). If you have a need, please contact them.

Emmanuel Center Statement of Purpose

Emmanuel Center is the programmatic partnership of Central Reform Temple and Emmanuel Church. Our two congregations are faithfully rooted in our distinct religious traditions and shared spiritual heritage. We strive to model compassionate encounters between Judaism and Christianity that affirm the difficult challenges of history and aspire to new levels of understanding. We collaborate with arts and educational groups on events that explore spiritual and ethical perspectives on our shared human experience.

Mark Your Calendars - October 16-23 | Emmanuel Center Celebrates Sukkot

Emmanuel Center has been working for many months, together with our faith-based neighbors and other climate-based non-profits, on an Interfaith celebration of the earth during the week of *Sukkot*. *There will be festivity, presentations, discussion, and an opportunity to build community across the neighborhoods. Here is a outline of the week - watch for details to follow!*

- Wednesday, October 16 - 5:00-7:00 - Sukkah decorating, opening ceremony
- Thursday, October 17 - 4:30-6:00 - climate table in Sukkah (Church of the Covenant)
- Friday, October 18 - 6:30 - Shabbat service and kiddush in the Sukkah
- Saturday, October 20 - 12:00 - guest speaker at Emmanuel after services
- Sunday, October 20 - 7:00 - movie night - A Life on Our Planet (Attenborough)
- Monday, October 21 - 6:00 - presentation by HEETLABS
- Tuesday, October 22 - 6:00 - clergy panel on environmental responsibility and closing

Emmanuel Center Movie Night October 20th

The next Emmanuel Center Movie Night will take place during our weeklong celebration of “Shomrei Adamah - Guardians of the Earth” during Sukkot. It seemed fitting, as we explore our role and responsibility for caring for the Earth, that we view a film devoted to the state of our planet.

SUMMARY: David Attenborough: A Life on Our Planet, 2020. In this documentary, Attenborough shares, first-hand, his concern for the current state of the planet due to humanity's impact on nature, and his hopes for the future. With a career in a wide variety of ecosystems, he narrates key moments and indicators of how the planet has changed since he was born in 1926.

All are welcome to join in the conversation, even if you have not been able to view the film beforehand. The film is available on Amazon.



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
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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 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 617-262-1202

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

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