

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 20, 2024

10:00am—Holy Eucharist in the Sanctuary

Presiding & Preaching: The Rev. Pamela L. Wertz

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Jamie Shore

Crucifer: Rebekah Shore

Torch Bearers: Melissa Fernau, Karen King

First Reader: Mark Fernau

Second Reader: Liz Levin

Prayer Intercessor: Brian McCaig

Altar Guild: Glenn Seberg, William Fitzner

Greeters: Mary Beth Clack, Mike Shea

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 Twenty-Second Sunday After Pentecost: Proper 24B

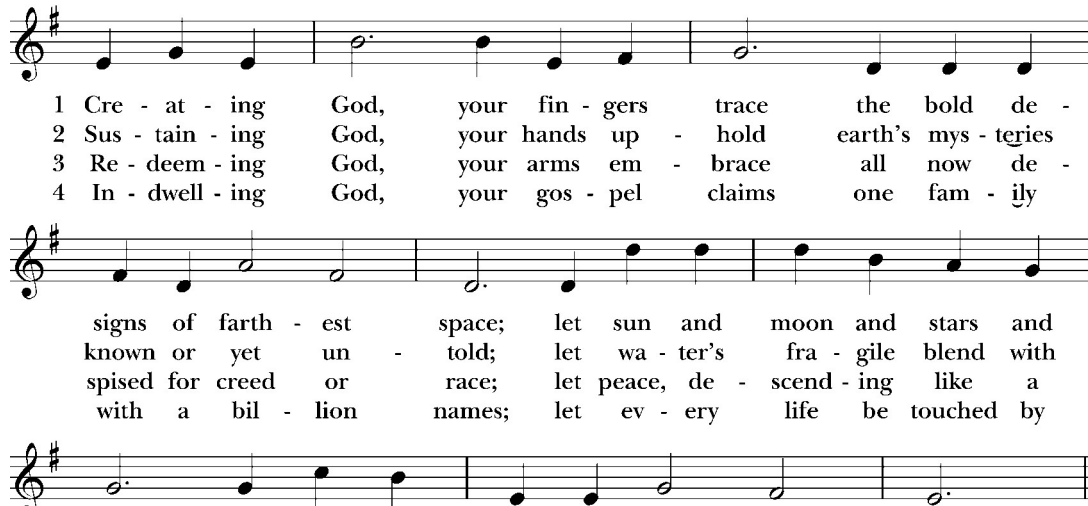
Prelude Elegy

William Grant Still (1895-1978)

Announcements

Opening Hymn Creating God, your fingers trace
(Please rise in body or spirit)

Hymn 394
WILDERNESS



1 Cre - at - ing God, your fin - gers trace the bold de -
2 Sus - tain - ing God, your hands up - hold earth's mys - teries
3 Re - deem - ing God, your arms em - brace all now de -
4 In - dwell - ing God, your gos - pel claims one fam - ily

signs of farth - est space; let sun and moon and stars and
known or yet un - told; let wa - ter's fra - gile blend with
spised for creed or race; let peace, de - scend - ing like a
with a bil - lion names; let ev - ery life be touched by

light and what lies hid - den praise your might.
air, en - a - bling life, pro - claim your care.
dove, make known on earth your heal - ing love.
grace un - til we praise you face to face.

Words: Jeffery Rowthorn (b. 1934), alt. Copyright © 1979 by The Hymn Society (admin. by Hope Publishing company, Carol Stream, IL 60188.) All Rights Reserved. Used by permission. Music: *Wilderness*, Reginald Sparshatt Thatcher (1888-1957). By permission of Oxford University Press.

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

The musical score is written for two staves, Treble and Bass clef, in a key signature of one flat (B-flat). The melody is primarily in the Treble clef, with the Bass clef providing a harmonic accompaniment. The lyrics are: "Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us." The score concludes with a double bar line.

The Collect of the Day

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray.

Almighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; 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 Job 38:1-7, (34-41)

The Lord answered Job out of the whirlwind:

"Who is this that darkens counsel by words without knowledge?

Gird up your loins like a man,

I will question you, and you shall declare to me.

"Where were you when I laid the foundation of the earth?

Tell me, if you have understanding.

Who determined its measurements—surely you know!

Or who stretched the line upon it?

On what were its bases sunk,

or who laid its cornerstone

when the morning stars sang together

and all the heavenly beings shouted for joy?

["Can you lift up your voice to the clouds,

so that a flood of waters may cover you?

Can you send forth lightnings, so that they may go

and say to you, 'Here we are?'

Who has put wisdom in the inward parts,
or given understanding to the mind?
Who has the wisdom to number the clouds?
Or who can tilt the waterskins of the heavens,
when the dust runs into a mass
and the clods cling together?

“Can you hunt the prey for the lion,
or satisfy the appetite of the young lions,
when they crouch in their dens,
or lie in wait in their covert?
Who provides for the raven its prey,
when its young ones cry to God,
and wander about for lack of food?”]

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

Motet O Lord, in thy wrath

Orlando Gibbons (1583-1625)
Psalm 6:1-4

O Lord, in thy wrath rebuke me not:
neither chasten me in thy displeasure.
Have mercy upon me, O Lord, for I am weak:
O Lord, heal me, for my bones are vexed.
My soul is also sore troubled:
but, Lord, how long wilt thou punish me?
O save me, for thy mercy's sake.

Second Reading Hebrews 5:1-10

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was.

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

“You are my Son,
today I have begotten you”;

as he says also in another place,

“You are a priest forever,
according to the order of Melchizedek.”

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

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

Gospel Hymn Can we by searching find out God (St.1-2)

(Please rise in body or spirit)

Hymn 476

EPWORTH

Words: Elizabeth Cosnett (b. 1936), alt. Copyright © 1980 Elizabeth J. Cosnett. Music: *Epworth*, melody att. Charles Wesley (1757-1834), alt.; harm. Martin Fallas Shaw (1875-1958), alt. By permission of Oxford University Press.

The Gospel Reading Mark 10:35-45

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

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

James and John, the sons of Zebedee, came forward to Jesus and said to him, “Teacher, we want you to do for us whatever we ask of you.” And he said to them, “What is it you want me to do for you?” And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?” They replied, “We are able.” Then Jesus said to them, “The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.”

When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

Presider: The Gospel of the Lord.

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

Gospel Hymn Can we by searching find out God (St.3-4)

(Please rise in body or spirit)

Hymn 476

EPWORTH

The Sermon

Ms. Wertz

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

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 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.

At the Offertory Offertoire "Quasi Andante"

Mel Bonis (1858-1837)

Offertory Hymn All things bright and beautiful
(Please rise in body or spirit)

Hymn 405
 ROYAL OAK

Descant



All things bright and beau - ti - ful, crea-tures great and small,

Refrain



All things bright and beau - ti - ful, all crea-tures great and small,



all things wise and won - der - ful, God made them all.



all things wise and won - der - ful, the Lord God made them all.



1 Each lit - tle flower that o - pens, each lit - tle bird that sings,
 2 The pur - ple - head - ed moun-tain, the riv - er run - ning by,
 3 The cold wind in the win - ter, the pleas - ant sum - mer sun,
 4 He gave us eyes to see them, and lips that we might tell

Repeat Refrain




he made their glow-ing col - ors, he made their ti - ny wings.
 the sun - set, and the morn - ing that bright - ens up the sky,
 the ripe fruits in the gar - den, he made them ev - ery one.
 how great is God Al - might - y, who has made all things well.

Words: Cecil Frances Alexander (1818-1895). Music: *Royal Oak*, melody from *The Dancing Master*, 1686; adapt. and harm. Martin Fallas Shaw (1875-1958), desc. Richard Proulx (b. 1937). Used by arrangement with G. Schirmer, Inc. Descant, Copyright © 1979, G.I.A. Publications, Inc.

The Great Thanksgiving

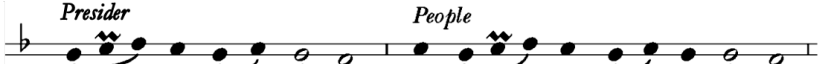
EOW 2

Presider *People*



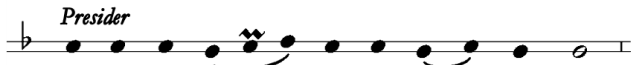
The Lord be with you. And al - so with you.

Presider *People*



Lift up your hearts. 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: We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we now sing:

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: 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.

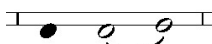
Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

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!**

Fraction Anthem


S167

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 Come, O thou Traveler

(Please rise in body or spirit)

Hymn 638

VERNON



1 Come, O thou Trav - el - er un - known, whom
2 I need not tell thee who I am, my
3 Yield to me now, for I am weak but
4 'Tis Love, 'tis Love! Thou didst for me! I



still I hold, but can - not see; my com - pa -
mis - er - y or sin de - clare; thy - self hast
con - fi - dent in self - de - spair; speak to my
hear thy whis - per in my heart: the morn - ing



ny be - fore is gone, and I am left a -
called me by my name, look on thy hands, and
heart, in bless - ings speak, be con - quered by my
breaks, the sha - dows flee. Pure U - ni - ver - sal

lone with thee. With thee all night I mean to
 read it there. But who, I ask thee, who art
 in - stant prayer. Speak, or thou nev - er hence shalt
 Love thou art; thy mer - cies nev - er shall re -

stay, and wres - tle till the break of day.
 thou? Tell me thy name, and tell me now.
 move, and tell me, if thy name is Love.
 move, thy na - ture and thy name is Love.

Words: Charles Wesley (1707-1788), alt. Music: *Vernon*, traditional melody; harm. att. Lucius Chapin (1760-1842); arr. *Hymnal* 1982.

Cantata Bach *Ich habe meine Zuversicht*, BWV 188

J.S. Bach

Soloists: Kristen Watson, soprano; Clare McNamara, alto; Morgan Mastrangelo, tenor; David McFerrin, bass

Instrumental Soloists: Jesse Irons, violin; Jennifer Slowik, oboe; Michael Sponseller, organ

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

1. Sinfonia

1. Sinfonia

2. Arie T

2. Aria T

Ich habe meine Zuversicht
 Auf den getreuen Gott gericht',
 Da ruhet meine Hoffnung fest.
 Wenn alles bricht, wenn alles fällt,
 Wenn niemand Treu und Glauben hält,
 So ist doch Gott der allerbeste.

I have placed my confidence
 in my faithful God,
 there my hope rests firmly.
 When everything breaks, when everything falls,
 when no one keeps loyalty and faith,
 yet God is best of all.

3. Rezitativ B

3. Recitative B

Gott meint es gut mit jedermann,
 Auch in den allergrößten Nöten.
 Verbirget er gleich seine Liebe,
 So denkt sein Herz doch heimlich dran,
 Das kann er niemals nicht entziehn;
 Und wollte mich der Herr auch töten,
 So hoff ich doch auf ihn.
 Denn sein erzürntes Angesicht
 Ins anders nicht
 Als eine Wolke trübe,
 Sie hindert nur den Sonnenschein,
 Damit durch einen sanften Regen
 Der Himmelsseggen
 Um so viel reicher möge sein.
 Der Herr verwandelt sich in einen grausamen,
 Um desto tröstlicher zu scheinen;
 Er will, er kann's nicht böse meinen.
 Drum laß ich ihn nicht, er segne mich denn.

God means well by everyone,
 even in the very greatest suffering.
 Though he might conceal his love,
 yet his heart secretly thinks upon it,
 since he can never withdraw it;
 And even if the Lord would kill me,
 yet I hope in him.
 For his angry countenance
 is nothing else
 than a turbulent cloud,
 which only blocks the sunshine,
 from which through a gentle rain
 the blessing of heaven
 might so much more richly be.
 The Lord changes to a threat,
 so that he might appear more comforting;
 he will not, he cannot intend evil.
 Therefore I will not let him go, so that he bless me.

4. Arie A

Unerforschlich ist die Weise,
Wie der Herr die Seinen führt.
Selber unser Kreuz und Pein
Muß zu unserm Besten sein
Und zu seines Names Preise.

4. Aria A

Inscrutable are the ways
by which the Lord leads his followers.
Even our suffering and pain
must be for our best interests
and for the praise of his name.

5. Rezitativ S

Die Macht der Welt verlieret sich.
Wer kann auf Stand und Hoheit bauen?
Gott aber bleibet ewiglich;
Wohl allen, die auf ihn vertrauen!

5. Recitative S

The strength of the world is passing.
Who can rely on position and title?
God however remains forever;
it is well for all who trust in him!

6. Choral

Auf meinen lieben Gott
Trau ich in Angst und Not;
Er kann mich allzeit retten
Aus Trübsal, Angst und Nöten,
Mein Unglück kann er wenden,
Steht alls in seinen Händen.

6. Chorale

In my dear God
I trust in fear and need;
he can save me always
from trouble, terror and suffering,
he can turn aside my misfortune,
since everything rests in his hands.

"Auf meinen lieben Gott," verse 1: Lübeck, before 1603 (mov't. 6)
©Pamela Dellal

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

The image shows a musical score for the chorale "Auf meinen lieben Gott". It features five vocal parts: Soprano, Alto, Tenore, Basso, and Continuo. The lyrics are: "Auf mei-nen lie-ben Gott trau ich in Angst und Not; er kann mich all-zeit". The score is written in a single system with five staves. The Soprano, Alto, and Tenore parts are in treble clef, while the Basso and Continuo parts are in bass clef. The music is in a simple, homophonic style with a clear harmonic structure.

6

ret - ten aus Trüb-sal, Angst und Nö - ten, mein Un-glück kann er wen - den, steht alls in sei - nen Hän - den.

ret - ten aus Trüb-sal, Angst und Nö - ten, mein Un-glück kann er wen - den, steht alls in sei - nen Hän - den.

ret - ten aus Trüb-sal, Angst und Nö - ten, mein Un-glück kann er wen - den, steht alls in sei - nen Hän - den.

ret - ten aus Trüb-sal, Angst und Nö - ten, mein Un-glück kann er wen - den, steht alls in sei - nen Hän - den.

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 Now let us rise and sing the grace
(Please rise in body or spirit)

WLP 781
OWEN

1. Now let us rise and hymn the grace that brings us
2. That we may o - pen love's em - brace to wel - come
3. Re - joic - ing let us take this "Peace!" In - to the

to this time and place. Full ded - i - ca - tion
all the hu - man race, here let no walls of
world that we in - crease Christ's reign of jus - tice,

here is owed the rich - es that our past be - stowed: God, in this
hate di - vide, but let Christ's "Peace!" a - lone a - bide. God, help us
truth, and love that heav - en come on earth, and of this bless - ing

time your church re - new; en - a - ble us your will to do.
all this dream ful - fill; en - a - ble us to do your will.
we, with grace a - new, still seek God's will to know and do.

Words: John L. Hooker (b. 1944). Music: Owen, John L. Hooker (b. 1944). Copyright © 1993 John L. Hooker.

Dismissal

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

All: **Thanks be to God.**

Postlude Concerto in A major: I Allegro

Giorgio Genitili (1669-1737)
arr. Johann Gottfried Walther (1684-1748)

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.

O Lord, in thy wrath

Orlando Gibbons (1583-1625)

Orlando Gibbons provides the compositional bridge from William Byrd to Henry Purcell, straddling the late Tudor and early Jacobean periods. "O Lord, in thy wrath rebuke me not," a setting for six part choir, SSAATB of Psalm 6:1-4, shares its opening with the composer's Fantasia a 6 for viols, but the magic is in the shifting textures employed to bring the text to life. Gibbons deliberately reduces the forces to highlight two major points in the text: 'for I am weak', sung only by the upper three voices, and the exclusion of highest voice for 'My soul is also sore troubled'. The following intense cry of 'but, Lord, how long with thou punish me?' contains the work's most surprising, but ultimately delicious chord.

©Owain Park

Ich habe meine Zuversicht, BWV 188

J.S. Bach

BWV 188 was last presented on November 8, 2015, with Ryan Turner conducting. The vocal soloists were Rebecca Whittington, soprano; Krista River, alto; Matthew Anderson, tenor; and Paul Guttry, bass. The instrumental soloists were Jane Harrison, oboe, and Michael Beattie, organ.

Ich habe meine Zuversicht, BWV 188, of the 1728-29 year has been transmitted in a rather fragmented form, the greatest casualty being the opening sinfonia. The original parts are lost, and only extracts from Bach's autograph score still exist. The opening sinfonia derives from the third movement of the D minor harpsichord concerto BWV 1052, of which only the last 45 bars exist in the autograph score. Today we use the 3rd movement of BWV 1052 - a modern reconstruction, based on a harpsichord concerto written much later by Bach, but which is presumed to originate from a violin concerto. Musicologist Christoph Wolff suspects there was also an organ version, which Bach may have played in Dresden, in 1724. This could explain how some parts of this concerto turn up a few years later in cantata 188 and 146. The result is exhilarating.

The sizzling intensity of the sinfonia is broken by the pastoral nature of the lovely tenor aria. Alfred Dürr notes the similarities of the main theme with that of the Polonaise from the French Suite in E major and the Sarabande from the English Suite in e minor. A solo oboe doubles the violins in the ritornello, yet it establishes its independence from the point of the vocal entry. The fundamental point of the aria, and the cantata, is God's consistency in our human failure. The secco recitative for bass speaks of God's love and our trust in him, no matter what He might do. The shaping of the melodic line subtly adapts its expression to the sense and feeling of the text. Near the end of the recitative the time changes to 6/8, the mood becomes pastoral, the continuo line flowing and supporting the final melisma.

The dark and dramatic alto aria brings the organ to the fore, with an important concertante part. The cross and pain referred to here are not those of Christ but individual ones of the believer (or non-believer) thus implying an analogy between the pain of Christ and that of humankind. The very brief accompanied recitative for soprano announces the demise of the world. However, the third line abruptly abandons the aggression of the opening string motive, and the vocal line softens to reminds us that we are blessed through trust. The cantata closes with a simple setting of the tune Auf meinen lieben Gott, a quiet expression of faith.

©Ryan Turner

Songs of Lost Innocence | Chamber Music for Voice and String Quartet

This Afternoon, 4:00pm | Emmanuel Church Parish Hall

Emmanuel Music launches the 2024–25 performance season with a celebration of our roots as a chamber vocal ensemble. Exploring a wide range of songs across time, join us for this contemplative juxtaposition of works by living composers with classic vocal repertoire. Music for voice and string quartet by Samuel Barber, Elena Ruehr, Florence Price, Clara Schumann, Kaija Saariaho, Gabriel Fauré, and Omar Najmi. Pay-what-you-can tickets at emmanuelmusic.org

Emmanuel Church Announcements

Today After the Service: Gina Coplon-Newfield will give a talk on advocating for strong climate policies with regard to fossil fuels and building healthy regenerative communities. Then Jennifer Coplon will give Emmanuel Church folks a tour of the Sukkah with its symbols and meanings. Please join us!

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

Bishop-elect Whitworth will be seated as the 17th bishop diocesan of the Diocese of Massachusetts today at 5 p.m. at the Cathedral Church of St. Paul in Boston. Go to DioMass.org 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.

Mark Your Calendars - October 20-22 | 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. See below for an outline of upcoming events and the leaflet in today's service bulletin for more details.*

- 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 Tonight

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
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
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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 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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