

## 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 27, 2024**

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

Presiding & Preaching: The Rev. Pamela L. Wertz

Assisting: The Rev. Isaac Everett

Deacon: The Rev. Robert Greiner

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Rebekah Shore

Crucifer: Jamie Shore

Torch Bearers: Melissa Fernau, Kelly Hager

First Reader: Brian McCaig

Second Reader: Melissa Fernau

Prayer Intercessor: Jane Redmont

Altar Guild: Ann Higgins, Joy Howard

Greeters: Edgar Brenninkmeyer, Brian McCaig

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-Third Sunday After Pentecost: Proper 25B**

**Prelude** Prelude on “Werde munter”

Percy Whitlock (1903-1946)

**Announcements**

**Opening Hymn** Lord of all being  
*(Please rise in body or spirit)*

Hymn 419  
MENDON

1 Lord of all be - ing, throned a - far, thy glo - ry  
2 Sun of our life, thy quick - ening ray sheds on our  
3 Lord of all life, be - low, a - bove, whose light is  
4 Grant us thy truth to make us free, and kin - dling

flames from sun and star; cen - ter and soul of  
path the glow of day; star of our hope, thy  
truth, whose warmth is love, be - fore thy ev - er -  
hearts that burn for thee, till all thy liv - ing

ev - ery sphere, yet to each lov - ing heart how near!  
soft - ened light cheers the long watch - es of the night.  
blaz - ing throne we ask no lus - ter of our own.  
al - tars claim one ho - ly light, one heaven - ly flame.

Words: Oliver Wendell Holmes (1809-1894). Music: *Mendon*, from *Methodist Harmonist*, 1821; adapt. and harm. Lowell Mason (1792-1872).

**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 composed of chords, with some eighth-note patterns in the bass line. The lyrics are: "Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have mer - cy up - on us." The 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, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; 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 42:1-6, 10-17

Job answered the Lord:

“I know that you can do all things,  
and that no purpose of yours can be thwarted.  
‘Who is this that hides counsel without knowledge?’  
Therefore I have uttered what I did not understand,  
things too wonderful for me, which I did not know.  
‘Hear, and I will speak;  
I will question you, and you declare to me.’  
I had heard of you by the hearing of the ear,  
but now my eye sees you;  
therefore I despise myself,  
and repent in dust and ashes.”

And the Lord restored the fortunes of Job when he had prayed for his friends; and the Lord gave Job twice as much as he had before. Then there came to him all his brothers and sisters and all who had known him before, and they ate bread with him in his house; they showed him sympathy and comforted him for all the evil that the Lord had brought upon him; and each of them gave him a piece of money and a gold ring. The Lord blessed the latter days of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand donkeys. He also had seven sons and three daughters. He named the first Jemimah, the second Keziah, and the third Keren-happuch. In all the land there were no women so beautiful as Job's daughters; and their father gave them an inheritance along with their brothers. After this Job lived for one hundred and forty years, and saw his children, and his children's children, four generations. And Job died, old and full of days.

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

**Motet Die mit Tränen säen, SWV 378**

Heinrich Schütz (1585-1672)  
Psalm 126:5-6

Die mit Tränen säen,  
werden mit Freuden ernten.  
Sie gehen hin und weinen  
und tragen edlen Samen  
Und kommen mit Freuden  
und bringen ihre Garben.

They who sow with tears  
will reap with joy.  
They go out and weep  
and carry worthy seed,  
And return with joy  
and bring their sheaves.

**Second Reading** Hebrews 7:23-28

The former priests were many in number, because they were prevented by death from continuing in office; but Jesus holds his priesthood permanently, because he continues forever. Consequently he is able for all time to save those who approach God through him, since he always lives to make intercession for them.

For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. Unlike the other high priests, he has no need to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself. For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

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

**Gospel Hymn** Jesus came, adored by angels (St. 1-2)  
(Please rise in body or spirit)

Hymn 454  
LOWRY

*Unison or harmony*

The musical score is written for unison or harmony in a single system. It consists of four systems of music, each with a vocal line (treble clef) and a bass line (bass clef). The key signature has one flat (B-flat). The lyrics are printed below the vocal line of each system. The first system contains four lines of lyrics. The second system contains four lines of lyrics. The third system contains four lines of lyrics. The fourth system contains four lines of lyrics. The music is a simple, hymn-like melody with a steady bass accompaniment.

1 Je - sus came, a - dored by an - gels, came with peace from  
2 Je - sus comes a - gain in mer - cy, when our hearts are  
3 Je - sus comes to hearts re - joic - ing, bring - ing news of  
4 Je - sus comes on clouds tri - um - phant, when the heavens shall

realms on high; Je - sus came for our re - demp - tion,  
bowed with care: Je - sus comes a - gain in an - swer  
sins for - given; Je - sus comes in sounds of glad - ness,  
pass a - way; Je - sus comes a - gain in glo - ry;

low - ly came on earth to die: Al - le - lu - ia,  
to our ear - nest heart - felt prayer; Al - le - lu - ia,  
lead - ing souls re - deemed to heaven; Al - le - lu - ia,  
let us then our hom - age pay: Al - le - lu - ia,

al - le - lu - ia! came in deep hu - mil - i - ty.  
al - le - lu - ia! comes to save us from de - spair.  
al - le - lu - ia! now the gate of death is riven.  
al - le - lu - ia! till the dawn of end - less day.

Words: Godfrey Thring (1823-1903), alt. Music: *Lowry*, Gerald Near (b. 1942). Copyright © The Church Pension Fund.

**The Gospel Reading** Mark 10:46-52

Deacon: The Holy Gospel of our Lord Jesus Christ according to Mark.  
People: **Glorify to you, Lord Christ.**

Jesus and his disciples came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!” Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!” Jesus

stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you." So throwing off his cloak, he sprang up and came to Jesus. Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher, let me see again." Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

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

**Gospel Hymn** Jesus came, adored by angels (St.3-4)  
*(Please rise in body or spirit)*

Hymn 454  
 LOWRY

**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 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** Canon in unison over "Vater unser im Himmelreich"

Samuel Scheidt (1587-1654)

### Offertory Hymn Let all mortal flesh keep silence

Hymn 324

*(Please rise in body or spirit)*

PICARDY

1 Let all mortal flesh keep silence, and with fear and  
2 King of kings, yet born of Ma - ry, as of old on  
3 Rank on rank the host of hea - ven spreads its van - guard  
4 At his feet the six - winged ser - aph; cher - u - bim with  
trem - bling stand; pon - der noth - ing earth - ly -  
earth he stood, Lord of lords in hu - man  
on the way, as the Light of Light de -  
sleep - less eye veil their fac - es to the  
mind - ed, for with bless - ing in his hand  
ves - ture, in the Bo - dy and the Blood  
scend - eth from the realms of end - less day,  
Pres - ence, as with cease - less voice they cry,  
Christ our God to earth de - scend - eth,  
he will give to all the faith - ful  
that the powers of hell may va - nish  
"Al - le - lu - ia, al - le - lu - ia!"  
our full hom - age to de - mand.  
his own self for heaven - ly food.  
as the dark - ness clears a way.  
Al - le - lu - ia, Lord Most High!"

Words: Liturgy of St. James; para. Gerard Moultrie (1829-1885). Music: Picardy, French carol, 17th cent.; melody from *Chansons populaires des Provinces de France*, 1860; harm. after *The English Hymnal*, 1906.



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."

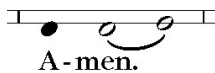
Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

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:



### 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.

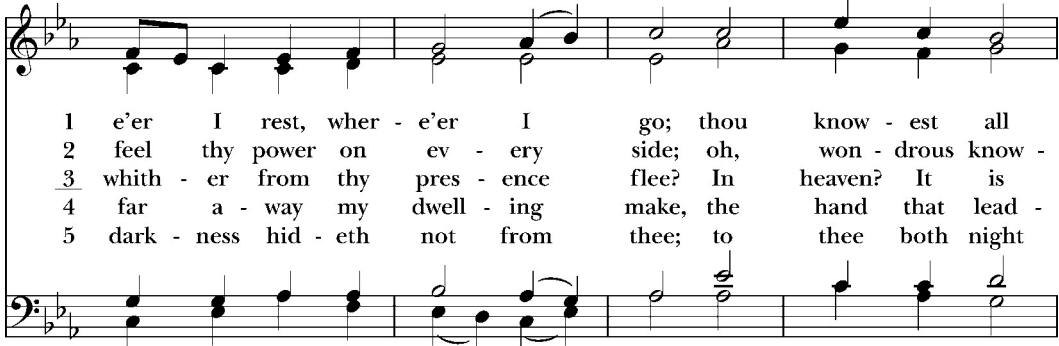
**Communion Hymn** Lord, thou hast searched me out and dost know  
(Please rise in body or spirit)

Hymn 702  
TENDER THOUGHT

*Unison or harmony*



1 Lord, thou hast searched me and dost know wher -  
2 My words from thee I can - not hide; I  
3 Where can I go a - part from thee, or  
4 If I the wings of morn - ing take, and  
5 If deep - est dark - ness cov - er me, the



1 e'er I rest, wher - e'er I go; thou know - est all  
2 feel thy power on ev - ery side; oh, won - drous know -  
3 whith - er from thy pres - ence flee? In heaven? It is  
4 far a - way my dwell - ing make, the hand that lead -  
5 dark - ness hid - eth not from thee; to thee both night



1 that I have planned, and all my ways are in thy hand.  
2 ledge, aw - ful might, un - fath - omed depth, un - mea - sured height!  
3 thy dwell - ing fair; in death's a - bode? Lo, thou art there.  
4 eth me is thine, and my sup - port thy power di - vine.  
5 and day are bright, the dark - ness shin - eth as the light.

Words: *The Psalter Hymnal*, 1927; para. of Psalm 139:1-11. Music: *Tender Thought*, from *Kentucky Harmony*, 1816.  
Arrangement as in *Hymnal for Colleges and Schools* (1956), edited by E. Harold Geer. Copyright © Yale University Press. Used by permission.

**Soloists:** Jonas Budris, tenor

**Instrumental Soloists:** Vanessa Holroyd, flute; Jennifer Slowik, oboe d'amore

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

**1. Arie T**

Ich armer Mensch, ich Sündenknecht,  
Ich geh vor Gottes Angesichte  
Mit Furcht und Zittern zum Gerichte.  
Er ist gerecht, ich ungerecht.  
Ich armer Mensch, ich Sündenknecht!

**2. Rezitativ T**

Ich habe wider Gott gehandelt  
Und bin demselben Pfad,  
Den er mir vorgeschrieben hat,  
Nicht nachgewandelt.  
Wohin? soll ich der Morgenröte Flügel  
Zu meiner Flucht erkiesen,  
Die mich zum letzten Meere wiesen,  
So wird mich doch die Hand des Allerhöchsten finden  
Und mir die Sündenrute binden.  
Ach ja!  
Wenn gleich die Höll ein Bette  
Vor mich und meine Sünden hätte,  
So wäre doch der Grimm des Höchsten da.  
Die Erde schützt mich nicht,  
Sie droht mich Scheusal zu verschlingen;  
Und will ich mich zum Himmel schwingen,  
Da wohnt Gott, der mir das Urteil spricht.

**3. Arie T**

Erbarme dich!  
Laß die Tränen dich erweichen,  
Laß sie dir zu Herzen reichen;  
Laß um Jesu Christi willen  
Deinen Zorn des Eifers stillen!  
Erbarme dich!

**4. Rezitativ T**

Erbarme dich!  
Jedoch nun  
Tröst ich mich,  
Ich will nicht für Gerichte stehen  
Und lieber vor dem Gnadenthron  
Zu meinem frommen Vater gehen.  
Ich halt ihm seinen Sohn,  
Sein Leiden, sein Erlösen für,  
Wie er für meine Schuld  
Bezahlet und genug getan,  
Und bitt ihn um Geduld,  
Hinfüro will ich's nicht mehr tun.  
So nimmt mich Gott zu Gnaden wieder an.

**1. Aria T**

I pitiful man, I slave of sin,  
I go before the face of God  
with fear and trembling for judgment.  
He is righteous, I am unjust.  
I pitiful man, I slave of sin!

**2. Recitative T**

I have acted against God  
and that same path  
that he has prescribed for me,  
I have not travelled.  
Where? Shall I choose the wings of the dawn  
for my flight,  
that will take me to the utmost ocean,  
yet the hand of the Almighty shall find me  
and bind the switch of sin for me.  
Alas yes!  
Even if Hell contained a bed  
for me and my sins,  
yet the wrath of the Highest would be there.  
The earth does not shield me,  
it threatens to devour me with monsters;  
and if I wished to soar to heaven,  
God lives there, who speaks the judgment against me.

**3. Aria T**

Have mercy!  
Let tears soften you,  
let them reach into your heart;  
may, for the sake of Jesus Christ,  
the zeal of your anger be quieted!  
Have mercy!

**4. Recitative T**

Have mercy!  
However now  
I am comforted,  
I will not stand before judgment  
and rather before the throne of grace  
I go to my holy Father.  
I hold his Son up to him,  
his Passion, his Redemption,  
how he, for my guilt  
has paid and done enough,  
and pray him for mercy,  
from henceforth I will do no more.  
Then God will take me into his grace again.

5. Choral

Bin ich gleich von dir gewichen,  
Stell ich mich doch wieder ein;  
Hat uns doch dein Sohn verglichen  
Durch sein Angst und Todespein.  
Ich verleugne nicht die Schuld,  
Aber deine Gnad und Huld  
Ist viel größer als die Sünde,  
Die ich stets bei mir befinde.  
("Werde munter, mein Gemüte," verse 6)

Christoph Birkmann; "Werde munter, mein Gemüte," verse 6: Johann Rist 1642 (mov't. 5)  
©Pamela Dellal

5. Chorale

Although I have been separated from you,  
yet I return again;  
even so your Son set the example for us  
through his anguish and mortal pain.  
I do not deny my guilt,  
but your grace and mercy  
is much greater than the sin  
that I constantly discover in me.

**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 Come with us, O blessed Jesus  
(Please rise in body or spirit)

Hymn 336  
WERDE MUNTER

1 Come with us, O bless - ed Je - sus, with us ev - er -  
\*2 Come with us, O might - y Sa - vior, God from God, and  
\*3 Come with us, O King of glo - ry, by an - gel - ic

more to be; and though leav - ing now thine  
Light from Light; thou art God, thy glo - ry  
voic - es praised; in our hearts as in thy

al - tar, let us nev - er - more leave thee.  
veil - ing, so that we may bear the sight.  
hea - ven, be en - rap - tured an - thems raised.

Be thou one with us for ev - er, in our life thy  
Now we go to seek and serve thee, through our work as  
Let the might - y cho - rus ev - er sing its glad ex -

love di - vine our own flesh and blood has  
through our prayer; grant us light to see and  
ul - tant songs; let its hymn be heard for



tak - en, and to us thou giv - est thine.  
 know thee, in thy peo - ple ev - ery - where.  
 ev - er— peace for which cre - a - tion longs.

Words: John Henry Hopkins, Jr. (1861-1945) and Charles P. Price (1920-1999). Sts. 2-3, Copyright © 1982, Charles P. Price.  
 Music: *Werde munter*, Johann Schop (d. 1665?); arr. and harm. Johann Sebastian Bach (1685-1750).

## Dismissal

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

All: **Thanks be to God.**

**Postlude** Sonata in F minor, op. 65, no. 1: IV Allegro assai vivace Felix Mendelssohn (1809-1847)

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

Permission to reprint, podcast, and / or stream the music in this service obtained from ONE LICENSE with license #A-725712. All rights reserved.

Cover Art © 1994, Archdiocese of Chicago: Liturgy Training Publications, art by Steve Erspamer, SM.

## 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.*

**Die mit Tränen säen, SWV 378**

Heinrich Schütz (1585-1672)

The quick exchanges of mood in the early part of this funeral motet stem directly from the thrust and parry structure of the text. Then Schütz makes a big formal decision. By greatly expanding his setting of the last lines of the text he decides the piece emphatically in favor of hope.

©John Harbison

**Ich armer Mensch, ich Sündenknecht, BWV 55**

J.S. Bach

*BWV 55 was last presented on November 13, 2022, with Michael Beattie conducting. The vocal soloist was Charles Blandy, tenor. The instrumental soloist was Vanessa Holroyd, flute.*

Bach's solo cantatas are, in some sense, his only true cantatas since the term 'cantata' was drawn from an Italian genre which was designed for solo voice. The solo cantatas offer a more contemplative approach to the text since the standard form for a single soloist was the aria, the form that so poignantly and passionately expresses, and internalizes emotion.

Cantata BWV 55, *Ich armer Mensch, ich Sündenknecht*, belongs to a series of solo cantatas that were composed in 1726. The solo tenor in this cantata personifies the Parable of the Unmerciful Servant as described in Matthew 18: 23-35. The over-arching formal structure of the cantata devotes the first two movements to reflections on the sinfulness of man, with the remaining three movements focusing on the mercy of God.

The opening aria and secco recitative that follows express the antithesis of the merciful Lord and the hard-hearted servant. Of special interest is the role the woodwinds play, coupled with the absence of the viola in this initial aria. The flute and oboe d'amore frequently move in parallel thirds and sixths with both violins. These

instruments, together with the continuo, create a five-part musical structure that opens up to six parts upon the entry of the tenor. By leaving the violas out of the texture and writing with a preference for the high range of the tenor, Bach creates the effect of a sinner writhing in pain as he attempts in vain to rid himself of the great burden that he is carrying. In the first recitative, the unknown librettist uses some of Psalm 139: 7-10 to portray the omnipresent God. He cannot escape the 'switch of sin' and the presence of his Maker, no matter how high and tortuously he sings.

In the third and fourth movements, the subject now turns from sinful humankind to divine mercy. The second aria, "Erbarme dich", with an obbligato flute, is filled with the anguish expressed in the first aria. The pleading of the sinner is presented by means of interval leaps of a sixth and falling seconds, but also by virtuoso passages on the flute. The rising minor-sixth, which was banned from the strict polyphonic idiom of the Renaissance, is exploited here for special effect as a means of conveying 'exclamation.' In the B section, the second statement of the words "deinen Zorn...stillen" (still your anger) elicits a sudden silence, making all the more dramatic the following repetition of "Erbarme dich."

It is interesting to note that both the third and fourth movements begin with the exclamation "Erbarme dich" (Have mercy), the opening words of the great alto aria from the St. Matthew Passion. The latter was written only a few months later, so it is likely that this cantata influenced Bach's later ideas. The final chorale (Bach sets the same verse in the St. Matthew Passion) is a simply harmonized, comforting expression of God's mercy.

©Ryan Turner

## Emmanuel Church Announcements

### All Saints' Day observed this year on Sunday, November 3

It is our custom at Emmanuel to pray for by name all those in and around our community who have died since last All Saints' Day. If there are names that you would like to have included in the prayers on November 3, please email them to Becky Lightcap at [lightcap@emmanuelboston.org](mailto:lightcap@emmanuelboston.org).

**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*

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

*Stewardship Reflections*  
*Rev. Dr. Martha Tucker and David Hargrove*

This is one of my favorite favorite hymns: I love to tell the story of unseen things above, of Jesus and his glory, of Jesus and his love...

I love to tell the story, Emmanuel tells the story in word and deed. In short that is why I love this community, why I love you, and why it feels like true home to me, and to us.

When I was ordained to the diaconate, I opened a card from one of my mentors/sponsors/friends and out dropped a compass, an everyday, REI camping compass on a lanyard. Trying to suppress my look of confusion and desperately trying to figure out where a compass fit in amidst the stoles and chalices, I read the inscription: Remember that your job is to always point people to Jesus!

Pointing people to Jesus, not to mention finding that true north myself when lost, has been a sustaining and inspiring metaphor for my vocation and my life. When that needle swings with certainty and clarity no matter where I am or what the wilderness I am navigating, I feel a sigh too deep for words and I know I am heading home.

So it is no wonder that when I came to a turning point in my ministry and needed to discern a direction that compass needle swung clearly to family on the South Shore and Emmanuel Church.

When we decided to relocate to Plymouth there was little doubt that one of the overwhelming opportunities was to return to what has always been for me and for us not only a spiritual home but a true north. I was turning toward Jesus.

Emmanuel for me offers an integrity to my faith, a blessed assurance that worship, prayer, music, service, beauty, mercy, justice, tenderness, hope, love, belonging...can and are in word and deed woven into community of faith, and faith of all colors and varieties, that we all may be One, no matter what, cost what it will...

In short I want to walk with Emmanuelites, I want to follow Jesus into the fray of justice and mercy, I love the messy as well as the beautiful.

To be able to tell that story, to feel that we have come home together, I count as blessing and hope to do all in my/our power to contribute to helping this community flourish.

I feel at peace and at home here with God, with you and with David...

-Rev. Dr. Tucker

As you can see Martha derives great joy from being a part of Emmanuel Church as do I. It is amazing to have witnessed what an important role Emmanuel has played in her priesthood journey. What strongly resonates with me is that Emmanuel embodies a truly welcoming community where loving thy neighbor is a reality not just lip service unlike many churches. Moreover in a world where divisiveness is rampant Emmanuel's affiliation with Central Reform Temple provides a model of how to find commonality where others only see difference. Emmanuel Music and especially the cantatas offer an exquisite beauty and sacred setting which hold all our joys and all our sorrows. Pledging to support an organization that lives into its mission is an opportunity that we embrace. Coming back to Emmanuel truly feels like returning home.

-David Hargrove



# 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.

[www.emmanuelboston.org](http://www.emmanuelboston.org) [info@emmanuelboston.org](mailto:info@emmanuelboston.org) 617-536-3355