

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.

November 3, 2023

10:00am—Holy Eucharist in the Sanctuary

Presiding & Preaching: The Rev. Pamela L. Werntz

Deacon: The Rev. Robert Greiner

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Jane Redmont

Crucifer: Rebecca Clark Lightcap

Torch Bearers: Jamie Shore, Jason McLin

First Reader: Ryan Turner

Second Reader: Susan Swan

Prayer Intercessor: Joy Howard

Altar Guild: Joy Howard, Rebecca Clark Lightcap, William Fitzner

Greeters: Galen Gilbert, Lucille Heenan

Altar Flowers: Glenn Seberg

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 Massachusett 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 Feast of All Saints Observed

Prelude Dies sind die heil'gen zehn Gebot'
Dies sind die heil'gen zehn Gebot' (2 verses)

Johann Michael Bach (1648-1694)
Jan Pieterszoon Sweelinck (1562-1621)

Announcements

Opening Hymn By all your saints still striving
(Please rise in body or spirit)

Hymn 231
KING'S LYNN



1 By all your saints still striv - ing, for all your saints at rest,
your ho - ly Name, O Je - sus, for ev - er - more be blessed.
You rose, our King vic - tor - ious, that they might wear the crown
and ev - er shine in splen - dor re - flect - ed from your throne.

Words: Horatio Bolton Nelson (1823-1913); ver. *Hymnal 1982*. Copyright © The Church Pension Fund. Music: *King's Lynn*, English melody; adapt. and harm. Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

2 Apostles, prophets, martyrs,
and all the noble throng
who wear the spotless raiment
and raise the ceaseless song;
for them and those whose witness
is only known to you—
by walking in their footsteps
we give you praise anew.

3 Then let us praise the Father
and worship God the Son
and sing to God the Spirit,
eternal Three in One,
till all the ransomed number
who stand before the throne
ascribe all power and glory
and praise to God alone.

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 God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting

All: **Amen.**
(Please be seated)

The Lessons

First Reading Isaiah 25:6-9

On this mountain the Lord of hosts will make for all peoples
a feast of rich food, a feast of well-aged wines,
of rich food filled with marrow, of well-aged wines strained clear.

And he will destroy on this mountain
the shroud that is cast over all peoples,
the sheet that is spread over all nations;
he will swallow up death forever.

Then the Lord God will wipe away the tears from all faces,
and the disgrace of his people he will take away from all the earth,
for the Lord has spoken.

It will be said on that day,
Lo, this is our God; we have waited for him, so that he might save us.
This is the Lord for whom we have waited;
let us be glad and rejoice in his salvation.

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

People: **Thanks be to God.**

Motet **And I saw a new heaven**

John Dilworth, organ

Edgar Bainton (1880-1956)

Revelation:21

And I saw a new heaven and a new earth:
for the first heaven and the first earth were passed away;
and there was no more sea.

And I John saw the holy city, new Jerusalem,
coming down from God out of heaven,
prepared as one adorned for their beloved.

And I heard a great voice out of Heaven, saying,
Behold, the tabernacle of God is with us,
and he will dwell with them, and they shall be his people,
and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes;
and there shall be no more death, neither sorrow, nor crying,
neither shall there be any more pain:
for the former things are passed away.

Second Reading Revelation 21:1-6a

I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying,

"See, the home of God is among mortals.
God will dwell with them as their God;
they will be his peoples,
and God himself will be with them;
he will wipe every tear from their eyes.
Death will be no more;
mourning and crying and pain will be no more,
for the first things have passed away."

And the one who was seated on the throne said, "See, I am making all things new." Also he said, "Write this, for these words are trustworthy and true." Then he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end."

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

Gospel Hymn Give us the wings of faith (St.1-2)
(Please open your hymnal and rise in body or spirit)

Hymn 253
SAN ROCCO

The Gospel Reading Mark 12:28-34

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

One of the scribes came near and heard the Sadducees disputing with one another, and seeing that Jesus answered them well, he asked him, "Which commandment is the first of all?" Jesus answered, "The first is, 'Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." Then the scribe said to him, "You are right, Teacher; you have truly said that 'he is one, and besides him there is no other'; and 'to love him with all the heart, and with all the understanding, and with all the strength,' and 'to love one's neighbor as oneself,' —this is much more important than all whole burnt offerings and sacrifices." When Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." After that no one dared to ask him any question.

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

Gospel Hymn Give us the wings of faith (St.3-4)
(Please open your hymnal and rise in body or spirit)

Hymn 253
SAN ROCCO

The Sermon

Ms. Werntz

The Nicene Creed

(Please rise in body or spirit)

WLP 768

DOMHNACH TRIONOIDE

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

If you are visiting or new to Emmanuel, we also invite you to take this moment to complete the Welcome Card online, linked on the inside cover of the bulletin, or a paper Welcome Card. Paper Welcome Cards and gifts may be placed in the collection plate.

At the Offertory Invocation

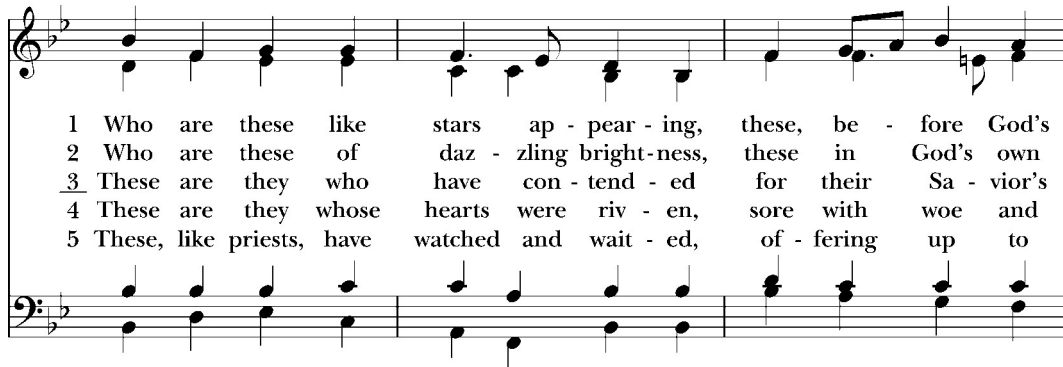
Mel Bonis (1858-1937)

Offertory Hymn Who are these like stars appearing

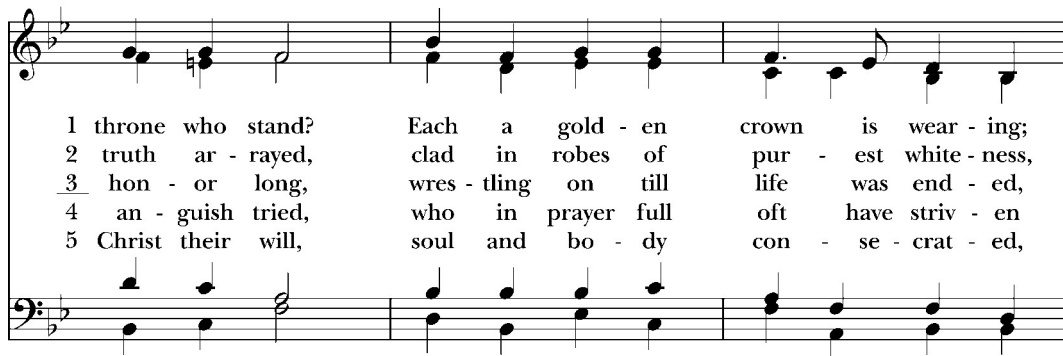
(Please rise in body or spirit)

Hymn 286

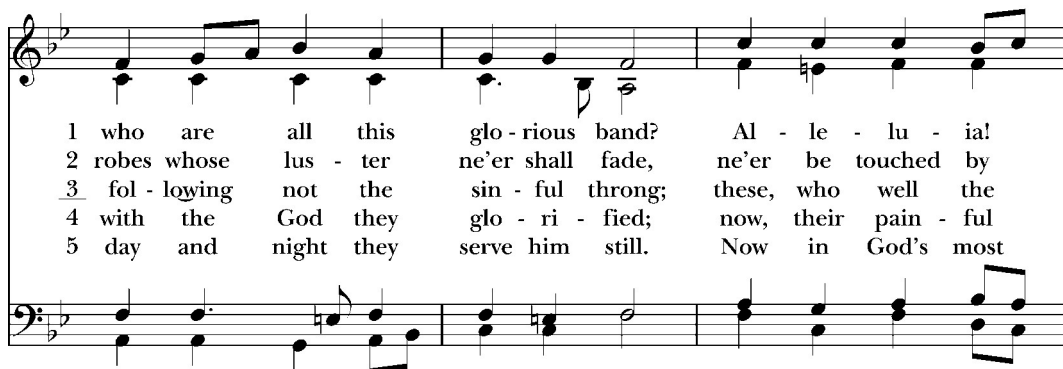
ZEUCH MICH



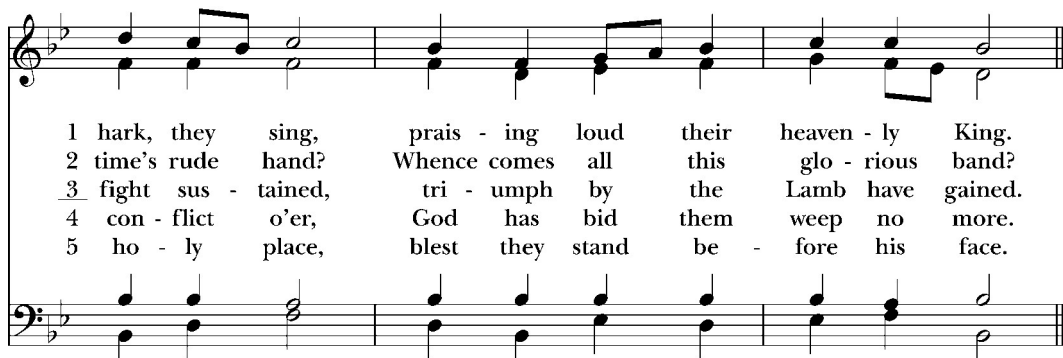
1 Who are these like stars ap - pear - ing, these, be - fore God's
2 Who are these of daz - zling bright - ness, these in God's own
3 These are they who have con - tend - ed for their Sa - vior's
4 These are they whose hearts were riv - en, sore with woe and
5 These, like priests, have watched and wait - ed, of - fering up to



1 throne who stand? Each a gold - en crown is wear - ing;
2 truth ar - rayed, clad in robes of pur - est white - ness,
3 hon - or long, wres - tling on till life was end - ed,
4 an - guish tried, who in prayer full oft have striv - en
5 Christ their will, soul and bo - dy con - se - crat - ed,



1 who are all this glo - rious band? Al - le - lu - ia!
2 robes whose lus - ter ne'er shall fade, ne'er be touched by
3 fol - lowing not the sin - ful throng; these, who well the
4 with the God they glo - ri - fied; now, their pain - ful
5 day and night they serve him still. Now in God's most



1 hark, they sing, prais - ing loud their heaven - ly King.
2 time's rude hand? Whence comes all this glo - rious band?
3 fight sus - tained, tri - umph by the Lamb have gained.
4 con - flict o'er, God has bid them weep no more.
5 ho - ly place, blest they stand be - fore his face.

Words: Theobald Heinrich Schenck (1656-1727); tr. Frances Elizabeth Cox (1812-1897), alt. Music: *Zeuch mich, zeuch mich*, melody from *Geistreiches Gesang-buch*, 1698; harm. William Henry Monk (1823-1889).

Presider: We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

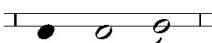
Therefore, according to his command, O God,

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

Presider: And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, reconcile all things in your Christ and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

All: 
A-men.

The Lord's Prayer

Presider: As our Savior Christ has taught us, we are bold to say,

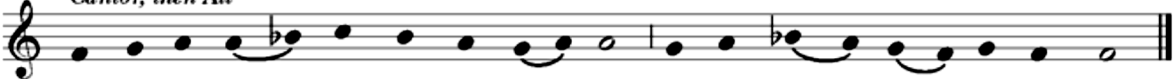
All: **Our Father who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory for ever and ever. Amen.**

The Breaking of the Bread

Presider: Behold who you are.


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

Antiphon
Cantor; then All




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

Cantor




1. The bread which we break, al - le - lu - ia,

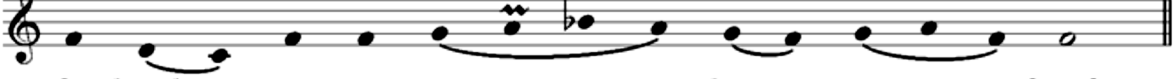


is the com - mun - ion of the bo - dy of Christ. [Ant.]

Cantor



2. One bo - dy are we, al - le - lu - ia,



for though man - y we share one bread. [Ant.]

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

Communion

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

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

Communion Motet Ave verum corpus

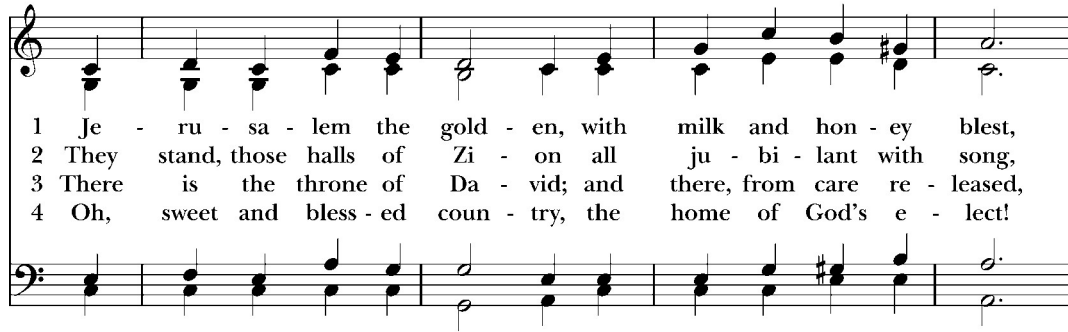
William Byrd (1540-1623)

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.

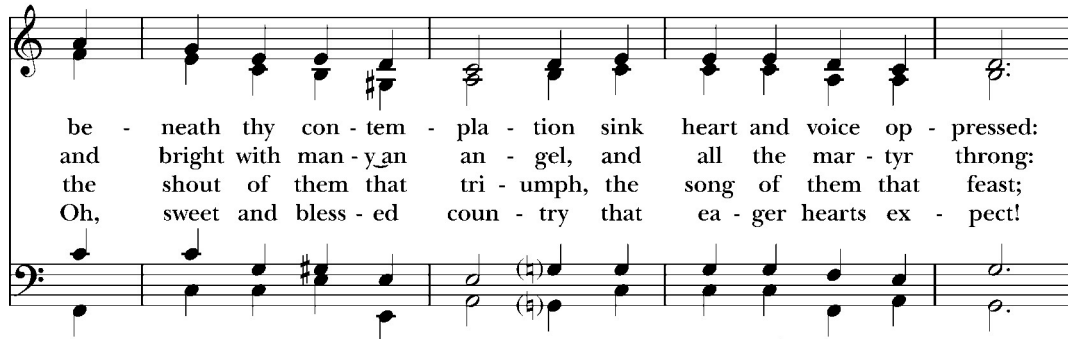
Hail, true body,
Born of the virgin Mary;
Who has truly suffered, slaughtered
On the Cross for humanity.
Whose side was pierced,
Pouring out water and blood.
Be a foretaste for us
During our ordeal of death.
O sweet, O holy,
O Jesus Son of Mary,
Have mercy on me. Amen.

Communion Hymn Jerusalem the Golden
(Please rise in body or spirit)

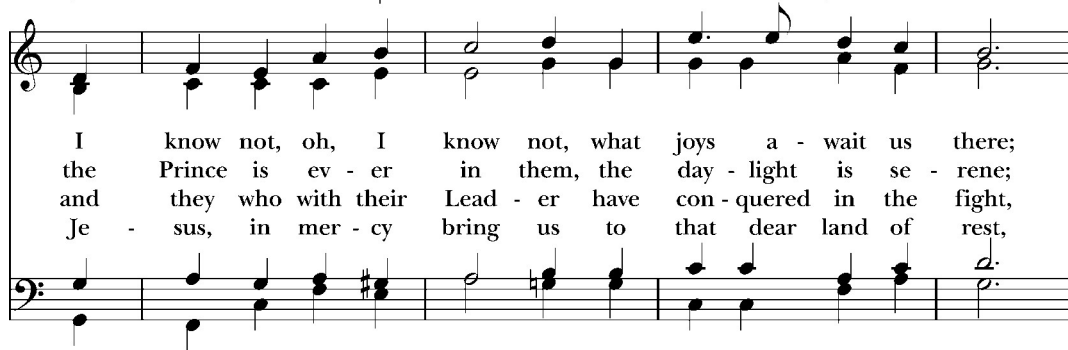
Hymn 624
EWING



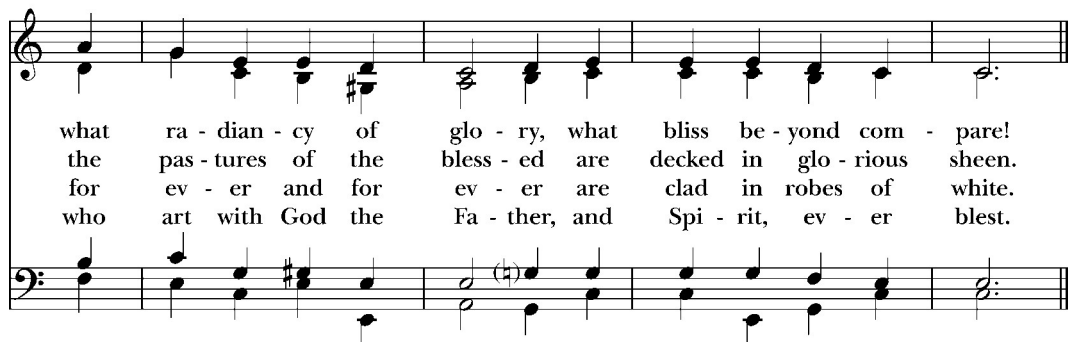
1 Je - ru - sa - lem the gold - en, with milk and hon - ey blest,
2 They stand, those halls of Zi - on all ju - bi - lant with song,
3 There is the throne of Da - vid; and there, from care re - leased,
4 Oh, sweet and bless - ed coun - try, the home of God's e - lect!



be - neath thy con - tem - pla - tion sink heart and voice op - pressed:
and bright with man - y an an - gel, and all the mar - tyr throng;
the shout of them that tri - umph, the song of them that feast;
Oh, sweet and bless - ed coun - try that ea - ger hearts ex - pect!



I know not, oh, I know not, what joys a - wait us there;
the Prince is ev - er in them, the day - light is se - rene;
and they who with their Lead - er have con - quered in the fight,
Je - sus, in mer - cy bring us to that dear land of rest,



what ra - dian - cy of glo - ry, what bliss be - yond com - pare!
the pas - tures of the bless - ed are decked in glo - rious sheen.
for ev - er and for ev - er are clad in robes of white.
who art with God the Fa - ther, and Spi - rit, ev - er blest.

Words: Bernard of Cluny (12th cent.); tr. John Mason Neale (1818-1866). alt. St. 4, *Hymns Ancient and Modern*, 1861. Music: Ewing, Alexander Ewing (1830-1895).

Soloists: Carley DeFranco, soprano; Katherine Maysek, alto; Fausto Miro, tenor; Dana Whiteside, bass

Instrumental soloists: Peggy Pearson and Jennifer Slowik, oboe; Richard Kelley, trumpet

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

1. Chor

Du sollt Gott, deinen Herren, lieben von ganzem Herzen, von ganzer Seele, von allen Kräften und von ganzem Gemüte und deinen Nächsten als dich selbst.

(Instrumental Chorale:

Dies sind die heil'gen zehn Gebot

Die uns gab unser Herre Gott,

Durch Mose, seinen Diener treu,

Hoch auf den Berg Sinai.

Kyrie eleis!)

2. Rezitativ B

So muß es sein!

Gott will das Herz vor sich alleine haben.

Man muß den Herrn von ganzer Seelen

Zu seiner Lust erwählen

Und sich nicht mehr erfreuen,

Als wenn er das Gemüte

Durch seinen Geist entzündt,

Weil wir nur seiner Huld und Güte

Alsdenn erst recht versichert sind.

3. Arie S

Mein Gott, ich liebe dich von Herzen,

Mein ganzes Leben hängt dir an.

Laß mich doch dein Gebot erkennen

Und in Liebe so entbrennen,

Daß ich dich ewig lieben kann.

4. Rezitativ T

Gib mir dabei, mein Gott! ein Samariterherz,

Daß ich zugleich den Nächsten liebe

Und mich bei seinem Schmerz

Auch über ihn betrübe,

Damit ich nicht bei ihm vorübergeh

Und ihn in seiner Not nicht lasse.

Gib, daß ich Eigenliebe hasse,

So wirst du mir dereinst das Freudenleben

Nach meinem Wunsch, jedoch aus Gnaden geben.

5. Arie A

Ach, es bleibt in meiner Liebe

Lauter Unvollkommenheit!

Hab ich oftmals gleich den Willen,

Was Gott saget, zu erfüllen,

Fehlt mir's doch an Möglichkeit.

1. Chorus

You shall love God, your Lord, with all your heart, with all your soul, with all your strength and with all your mind, and your neighbor as yourself.

(Instrumental Chorale:

These are the holy ten Commandments

that our Lord God gave us,

through Moses, his faithful servant,

high upon Mount Sinai.

Kyrie eleison!)

2. Recitative B

So it must be!

God wants your heart by itself.

You must choose the Lord with your entire soul

according to his pleasure

and not delight again in anything

except when he has ignited your mind

though his spirit,

since only then can we be truly sure

of his graciousness and goodness.

3. Aria S

My God, I love you from my heart,

my entire life depends on you.

Let me only understand your commandments

and be enflamed with such love,

that I will be able to love you forever.

4. Recitative T

Give me as well, my God! a Samaritan heart,

so that I might also love my neighbor

and at his suffering

be myself also troubled,

so that I will never pass by him

and leave him in his need.

Grant that I might hate self-love,

so that one day the joyous life, my desire,

you will grant me out of grace.

5. Aria A

Ah, in my love there is still

nothing but imperfection!

Though I often have the will

to fulfill what God says,

yet I lack the ability.

6. Choral

Herr, durch den Glauben wohn in mir,
Laß ihn sich immer stärken,
Daß er sei fruchtbar für und für
Und reich in guten Werken;
Daß er sei tätig durch die Lieb,
Mit Freuden und Geduld sich üb,
Dem Nächsten fort zu dienen.

6. Chorale

Lord, dwell in me through faith,
let it become always stronger,
so that it might be fruitful for ever and ever
and rich in good works;
so that it be active through love,
practiced in joy and patience,
to serve my neighbor from now on.

Luke 10:27 and "Dies sind die heil'gen zehn Gebot," verse 1: Martin Luther, 1524 (mov't. 1); "O Gottes Sohn, Herr
Jesu Christ," verse 8: David Denicke 1657 (mov't. 6)
©Pamela Dellal

Post-Communion Prayer (*Please rise in body or spirit*) BCP, pg. 365

Sub-deacon: Let us pray.


All: **Eternal God, heavenly Author, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

Blessing

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

Closing Hymn For all the saints, who from their labors rest
(Please rise in body or spirit)

Hymn 287
SINE NOMINE




1 For all the saints, who from their la - bors rest, who

4 O blest com - mun - ion, fel - low - ship di - vine! —



thee — by faith be - fore the world con - fessed, thy

We feeb - ly strug - gle, they in glo - ry shine; yet



Name, O — Je - sus, be for ev - er blessed.

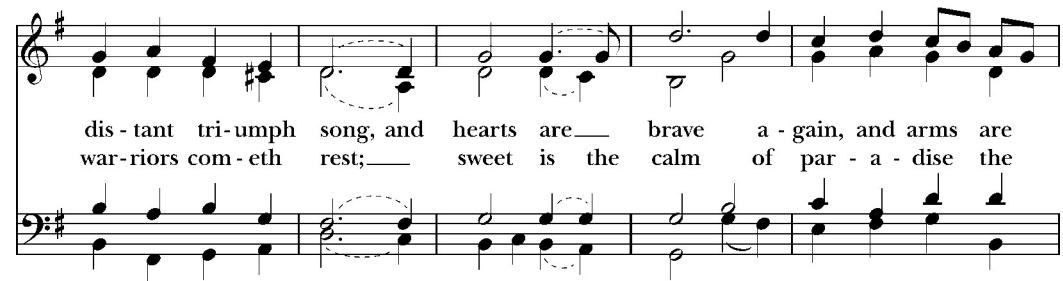
all are — one in thee, for all are thine.



Al - le - lu - ia, al - le - lu - ia!



*5 And when the strife is fierce, the war-fare long, steals on the ear the
*6 The gold-en eve-ning bright-ens in the west; soon, soon to faith-ful



dis - tant tri - umph song, and hearts are — brave a - gain, and arms are
war - riors com - eth rest; — sweet is the calm of par - a - dise the



strong.
blest. Al - le - lu - ia, al - le - lu - ia!

*7 But lo! there breaks a yet more glo - rious day; the
 *8 From earth's wide bounds, from o - cean's far - thest coast, through
 saints tri - umph - ant rise in bright ar - ray; the
 gates of pearl streams in the count - less host
 King of glo - ry pass - es on his way.
 sing - ing to Fa - ther, Son, and Ho - ly Ghost,
 Al - le - lu - ia, al - le - lu - ia!

Words: William Walsham How (1823-1897). Music: *Sine Nomine*, Ralph Vaughn Williams (1872-1958).

Dismissal

Deacon: Go in peace to love and serve the Lord. Alleluia, alleluia.

All: **Thanks be to God. Alleluia, alleluia.**

Postlude Oh! What a Beautiful City

David Hurd (b. 1950)

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.

And I saw a new heaven

Edgar Bainton (1880-1956)

London-born Edgar Bainton studied composition with Stanford at the Royal College of Music, and composed alongside a career as pianist and conservatory professor. A setting of words from the final pages of Christian scripture, "And I saw a new heaven" (1928) is a staple of church choirs around the world. Harmonically, the piece moves between its initial D-minor-modal world, and a lushly chromatic late-Romantic D major that gradually takes over. Aside from the fanfare-like declamation of "Behold, the Tabernacle of God is with us", the choral writing is defined by a gentle lyricism, supported by subtly dovetailed fluid lines.

©John Dilworth

BWV 77 was last presented on November 4, 2018, with Ryan Turner conducting. The vocal soloists were Cassandra Extavour, soprano; Margaret Lias, alto; Frank Kelley, tenor; and Dana Whiteside, bass. The instrumental soloists were Jennifer Slowik and Catherine Weinfeld-Zell, oboe, and Terry Everson, trumpet.

The text for the Bach Cantata BWV 77 concerns the parable of the Good Samaritan, the theme being the love of God manifested in love of one's neighbor, which involves recognition of human weakness. The cantata takes the listener/believer on a journey through the progression of God's commandment to love as the summary of the Law, to humanity's awareness that carrying out the commandments lies beyond humanity's capacity. In essence, the extent that one can emulate God's love is inseparable from love of one's neighbor.

The opening chorus is overflowing with theological and musical numerology and symbolism. Craig Smith asserts: "the opening chorus is conceptually one of the most brilliant things the composer ever achieved. Here he takes on an issue no smaller than the basis of all New Testament ideas on the bedrock of the Old Testament. The sung text is the new commandment, Christ's addendum to the Ten Commandments ("Thou shall love the Lord, your God, with all your heart, soul, strength and with all your mind."). The chorale tune, written by Martin Luther, representing the Ten Commandments appears in canon (which of course also means "law") between the trumpet and the continuo. This is only the beginning, however. The vocal parts are actually diminutions of the chorale theme turned upside down and backwards. Imagine a giant oriental carpet in which the front side is the choral music and the back side is the Old Testament underpinning." As if this was not enough detail, the continuo, in canon with the trumpet (moving twice as slow), provides the harmonic and symbolic framework for the "law" upon which the new commandment and humanity hangs. It is as if God's is omnipresent, above and below. In addition, the trumpet plays ten phrases, the last being ten measures long while the continuo sustains a pedal G for ten measures as the chorus intones the second half of the text ("and love thy neighbor as thyself"). The more personal words of the choral passages, taken from the New Testament (Luke 27) represent an interpretation or summary of the law, departing from the strictness and giving a more human perspective. Given, or despite, all of this academic and extra-musical baggage, the chorus is quite stunning and, as Smith states, "the total effect is of a gorgeous moving wave. The resultant harmony of the modal chorale melody makes for one of the most harmonically inventive and moving of Bach's great choruses."

After the complexity of the opening chorus, Bach intentionally simplifies the texture. In the recitative that follows, the bass prepares the soprano aria through "igniting the mind through the Holy Spirit." Gently escorted by two oboes representing the sweetness of God, the soprano aria is an emphatic prayer that the believer will be "enflamed" with love to attain eternal life. The accompanied tenor recitative, a direct plea for a Samaritan heart, serves as the link from love of God to love of neighbor. The unique alto aria uses as its obbligato a trumpet. Craig Smith writes: "This is the only time that the trumpet appears as a quiet, soulful instrument rather than as a military presence." Furthermore, the tromba di tirarsi, or slide trumpet, is called upon to play a series of pitches that are either not available, or out of tune on the instrument. The alto lament parallels the trumpet's imperfection ("unvollkommenheit") in the believer's inability to love adequately. Bach continues this idea of human weakness with the final chorale. The setting of the Luther chorale "Ach Gott vom Himmel sieh darein" ends "imperfectly" on the dominant.

©Ryan Turner

Emmanuel Church Announcements

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 6PM (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 resumes in November- Bible Study meets virtually on Tuesdays from 7:30-8:30 am in all odd-numbered months. These lively conversations 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 Reflection

Good morning, Church family,

My name is William, and I started attending Emmanuel Church in the City of Boston this past spring. I had been seeking a church to call home since relocating from the Pacific Northwest to New England two years ago. Upon stepping into this stunning space, I realized I had found what I was looking for. When the music began and the choir started to sing, I knew I was in God's house.

I stand before you today with a heart full of gratitude. This church has been a source of hope, love, and faith for me and for so many, and I know many of us wouldn't be where we are today without the support of this community. When we gather here, we're not just attending a service; we are participating in something bigger than ourselves. This is a special place where we come to strengthen our faith, build lasting friendships, and find comfort in times of need.

It takes all of us working together to keep this ministry alive and thriving. The truth is, everything we do—from Sunday worship to our community outreach, from the glorious musical programs to the upkeep and maintenance of this historic, beautiful building—relies on the generous hearts of this congregation. Every dollar you give goes beyond the walls of this church, reaching people who may never have known God's love without it.

Your support helps us give our community a foundation of faith and a place of worship where anyone, regardless of background, can come and feel welcome. I know I did that very first Sunday that I sat right there in that pew. I was welcomed with open arms, and it was a turning point in my life. People with good hearts and pure souls surrounded me, and I want others to experience the same.

So today, I'm asking you to reflect on how much this church has meant to you and prayerfully consider giving from the heart. It's not the size of the gift; it's the spirit in which it's given. Whatever it may be, your contribution will help this church continue to change lives and spread God's word in powerful ways.

Thank you for your past and continued support, for being part of this church family, and for making me part of it.

Blessings.

William Fitzner, 10/27/2024



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 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

Parish Office

15 Newbury Street, Boston, MA 02116

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

www.emmanuelboston.org info@emmanuelboston.org 617-536-3355