

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 10, 2024

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: Karen King

Crucifer: Jamie Shore

Torch Bearers: Rebekah Shore, William Fitzner

First Reader: Dana Whiteside

Second Reader: Karen King

Prayer Intercessor: Carolyn Roosevelt

Altar Guild: Paul Curtis, William Fitzner

Greeters: Edgar Brenninkmeyer, Brian McCaig

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 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-Fifth Sunday After Pentecost: Proper 27B

Prelude Concerto in D minor, Op. 3, No. 11 (RV 565), arr. for organ by J. S. Bach (BWV 596): I [Allegro]; II Grave; III Fuga - Antonio Vivaldi (1678-1741)

Announcements

Opening Hymn Eternal Ruler of the ceaseless sound
(Please rise in body or spirit)

Hymn 617
SONG 1

Unison or harmony

The musical score is written for unison or harmony in a single system. It features a treble clef and a bass clef, both with a key signature of one flat (B-flat). The time signature is 4/4. The melody is primarily composed of quarter and eighth notes, with some rests. The lyrics are arranged in three lines, with the first line starting with a vocal entry. The music concludes with a double bar line.

1 E - ter - nal Ru - ler of the cease - less round
2 We would be one in ha - tred of all wrong,
3 Oh, clothe us with thy heaven - ly ar - mor, Lord,
of cir - cling plan - ets sing - ing on their way,
one in the love of all things sweet and fair,
thy trust - y shield, thy word of love di - vine;
guide of the na - tions from the night pro - found
one with the joy that break - eth in - to song,
our in - spi - ra - tion be thy con - stant word,
in - to the glo - ry of the per - fect day;
one with the grief that trem - bleth in - to prayer;
we ask no vic - to - ries that are not thine;
rule in our hearts, that we may ev - er be
one in the power that makes thy chil - dren free
give or with - hold, let pain or plea - sure be;
guid - ed and strength - ened and up - held by thee.
to fol - low truth, and thus to fol - low thee.
e - nough to know that we are serv - ing thee.

Words: John White Chadwick (1840-1904), alt. Music: *Song 1*, melody and bass Orlando Gibbons (1583-1625); harm. Ralph Vaughan Williams (1872-1958), rev.

The Word of God

Presider: Blessed be God: eternal Majesty, incarnate Word, abiding Spirit.

All: **And blessed be God's Holy Name, now and forever. Amen.**

The Collect for Purity

Presider: Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

All: **Amen.**

Hymn of Praise Holy God

(Sung three times)

S102

ARCHANGELSKY

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

The Collect of the Day

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever

All: **Amen.**

(Please be seated)

The Lessons

First Reading Ruth 3:1-5; 4:13-17

Naomi her mother-in-law said to Ruth, "My daughter, I need to seek some security for you, so that it may be well with you. Now here is our kinsman Boaz, with whose young women you have been working. See, he is winnowing barley tonight at the threshing floor. Now wash and anoint yourself, and put on your best clothes and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. When he lies down, observe the place where he lies;

then, go and uncover his feet and lie down; and he will tell you what to do.” She said to her, “All that you tell me I will do.”

So Boaz took Ruth and she became his wife. When they came together, the Lord made her conceive, and she bore a son. Then the women said to Naomi, “Blessed be the Lord, who has not left you this day without next-of-kin; and may his name be renowned in Israel! He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons, has borne him.” Then Naomi took the child and laid him in her bosom, and became his nurse. The women of the neighborhood gave him a name, saying, “A son has been born to Naomi.” They named him Obed; he became the father of Jesse, the father of David.

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

People: **Thanks be to God.**

Motet O bone, o dulcis - Cationes Sacrae, SWV 53

Heinrich Schütz (1585-1672)

Bernard of Clairvaux(?)

O bone, o dulcis, o benigne Jesu,
te deprecor per illum tuum sanguinem pretiosum,
quem pro nobis miseris
effundere dignatus es in ara crucis:
ut abjicias omnes iniquitates meas.

O good, O sweet, O kind Jesus,
I beseech you, by that your precious blood,
Which for us wretches
You deigned to shed upon the altar of the Cross;
That you drive away all of my iniquity.

Translation: ©Pamela Dellal

Second Reading Hebrews 9:24-28

Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. And just as it is appointed for mortals to die once, and after that the judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

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

People: **Thanks be to God.**

Gospel Hymn Blest are the pure in heart (St. 1-2)
(Please rise in body or spirit)

Hymn 656
FRANCONIA

1 Blest are the pure in heart, for they shall see our God; the
2 The Lord, who left the heavens our life and peace to bring, to
3 he to the low - ly soul will still him - self im - part and
4 Lord, we thy pres - ence seek; may ours this bless - ing be; give
se - cret of the Lord is theirs, their soul is Christ's a - bode.
dwell in low - li - ness with us, our pat - tern and our King;
for his dwell - ing and his throne will choose the pure in heart.
us a pure and low - ly heart, a tem - ple fit for thee.

Words: Sts. 1 and 3, John Keble (1792-1866), alt.; sts. 2 and 4, William John Hall (1793-1861), alt. Music: *Franconia*, melody Johann Balthasar König (1691-1758); adapt. and harm. William Henry Havergal (1793-1870).

The Gospel Reading Mark 12:38-44

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

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

As Jesus taught, he said, "Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets! They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation."

He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums. A poor widow came and put in two small copper coins, which are worth a penny. Then he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on."

Deacon: The Gospel of the Lord.

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

Gospel Hymn Blest are the pure in heart (St. 3-4)
(Please rise in body or spirit)

Hymn 656
FRANCONIA

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

Deacon: Let us confess our sins to God.

All: **God of mercy, we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

Presider: Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

Presider: The peace of the Lord be always with you.

People: **And also with you.**

The Holy Communion

Offertory Sentence

I beseech you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love. (Eph. 4:1-2)

During the Offertory, we invite you to donate in person or online using our Cash.App cashtag \$EmmanuelBostonGive. If you are visiting or new to Emmanuel, we also invite you to take this moment to complete the Welcome Card on paper or online, using the QR code on the inside cover of the bulletin. Paper Welcome Cards and gifts may be placed in the collection plate.

At the Offertory Concerto in D minor, Op. 3, No. 11 (RV 565), arr. for organ by J. S. Bach (BWV 596):
IV Largo e spiccato

Offertory Hymn O what their joy and their glory must be
(Please rise in body or spirit)

Hymn 623
O QUANTA QUALIA

1 O what their joy and their glo - ry must be,
2 Tru - ly "Je - ru - sa - lem" name we that shore,
3 There, where no trou - bles dis - trac - tion can bring,
4 Now, in the mean - while, with hearts raised on high,
5 Low be - fore him with our prais - es we fall,

1 those end - less Sab - baths the bless - ed ones see;
2 ci - ty of peace that brings joy ev - er - more;
3 we the sweet an - thems of Zi - on shall sing;
4 we for that coun - try must yearn and must sigh,
5 of whom, and in whom, and through whom are all;

1 crown for the val - iant, to wea - ry ones rest:
2 wish and ful - fill - ment are not sev - ered there,
3 while for thy grace, Lord, their voic - es of praise
4 seek - ing Je - ru - sa - lem, dear na - tive land,
5 of whom, the Fa - ther; and in whom, the Son;

1 God shall be all, and in all ev - er blest.
2 nor do things prayed for come short of the prayer.
3 thy bless - ed peo - ple e - ter - nal - ly raise.
4 through our long ex - ile on Bab - y - lon's strand.
5 through whom, the Spi - rit, with them ev - er One.

Words: Peter Abelard (1079-1142); tr. John Mason Neale (1818-1866), alt. Music: *Q quanta qualia*, melody from *Antiphoner*, 1681; harm. John Bacchus Dykes (1823-1876).

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

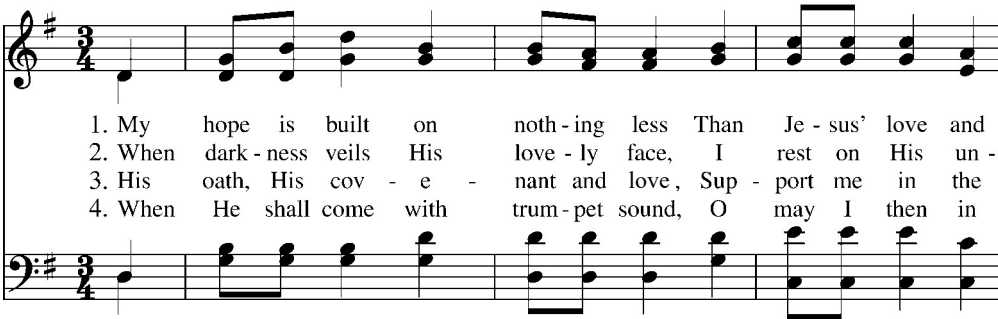
William Byrd (1540-1623)

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 On [Love] the solid rock
(Please rise in body or spirit)

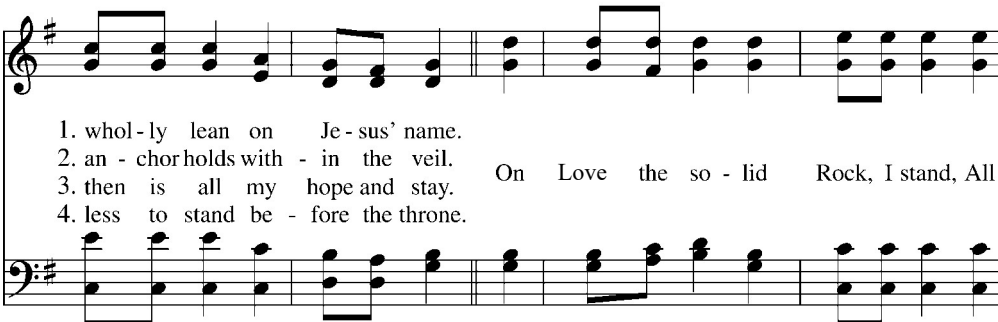
LEVAS 99
BRADBURY



1. My hope is built on noth - ing less Than Je - sus' love and
2. When dark - ness veils His love - ly face, I rest on His un -
3. His oath, His cov - e - nant and love, Sup - port me in the
4. When He shall come with trum - pet sound, O may I then in



1. right - eous - ness; I dare not trust the sweet - est frame, But
2. chang - ing grace; In ev - 'ry high and storm - y gale, My
3. whelm - ing flood; When all a - round my soul gives way, he
4. Him be found; Dressed in His right - eous - ness a - lone, Fault -



1. whol - ly lean on Je - sus' name.
2. an - chor holds with - in the veil. On Love the so - lid Rock, I stand, All
3. then is all my hope and stay.
4. less to stand be - fore the throne.



oth - er ground is sink - ing sand, All oth - er ground is sink - ing sand.

Words: Edward Mote (1797-1874). Music: William B. Bradbury (1816-1868).

Soloists: Carrie Cheron, alto; Fausto Miro, tenor; Andrew Padgett, bass

Instrumental Soloists: Heidi Braun-Hill, violin; Jennifer Slowik, oboe, d'amore

Instrumentation: horn, oboe d'amore I/II, violin I/II, viola, cello, bass, organ

Dialog - Furcht (A), Hoffnung (T), Stimme von Himmel (B)

1. Choral A und Arie T

O Ewigkeit, du Donnerwort,

O Schwert, das durch die Seele bohrt,

O Anfang sonder Ende!

O Ewigkeit, Zeit ohne Zeit,

Ich weiß vor großer Traurigkeit

Nicht, wo ich mich hinwende.

Mein ganz erschrocknes Herze bebt

Daß mir die Zung am Gaumen klebt.

– Herr, ich warte auf dein Heil. –

("O Ewigkeit, du Donnerwort," verse 1)

(Psalm 119:166)

2. Rezitativ A T

O schwerer Gang zum letzten Kampf und Streite!

– Mein Beistand ist schon da,

Mein Heiland steht mir ja

Mit Trost zur Seite. –

Die Todesangst, der letzte Schmerz

Ereilt und überfällt mein Herz

Und martert diese Glieder.

– Ich lege diesen Leib vor Gott zum Opfer nieder.

Ist gleich der Trübsal Feuer heiß,

Genung, es reinigt mich zu Gottes Preis. –

Doch nun wird sich der Sünden große Schuld
vor mein Gesichte stellen.

– Gott wird deswegen doch kein Todesurteil fällen.

Er gibt ein Ende den Versuchungsplagen,

Daß man sie kann ertragen. –

3. Arie (Duet) A T

Mein letztes Lager will mich schrecken,

– Mich wird des Heilands Hand bedecken, –

Des Glaubens Schwachheit sinket fast,

– Mein Jesus trägt mit mir die Last. –

Das offne Grab sieht greulich aus,

– Es wird mir doch ein Friedenshaus. –

Dialogue - Fear (A), Hope (T), Voice from Heaven (B)

1. Chorale A and Aria T

O eternity, you word of thunder,

O sword, that bores through the soul,

O beginning without end!

O eternity, timeless time,

I know not, before such great sorrow,

where to turn.

My heart, completely terrified, trembles,

so that my tongue cleaves to the roof of my mouth.

– Lord, I await your salvation.

2. Recitative A T

O difficult way to the final battle and struggle!

– My Protector is already there,

my Savior indeed stands with me

with comfort by my side. –

The fear of death, the last pain

overtakes and conquers my heart

and tortures these limbs.

– I lay this body down before God as a sacrifice.

Although the fire of suffering is hot, so be it!

it purifies me for the praise of God. –

Yet now the great guilt of my sins
arises before my face.

– Yet God will impose no death sentence for these.

He grants an end to the torments of persecution,

so that they can be borne. –

3. Aria (Duet) A T

My final bier terrifies me,

– My Savior's hand will cover me, –

the weakness of my faith almost collapses,

– my Jesus carries my burden with me. –

The open grave appears horrifying,

– It will be only a house of peace for me. –

4. Rezitativ A und Arioso B

Der Tod bleibt doch der menschlichen Natur verhaßt
Und reißet fast

Die Hoffnung ganz zu Boden.

– *Selig sind die Toten;* –

Ach! aber ach, wieviel Gefahr

Stellt sich der Seele dar,

Den Sterbeweg zu gehen!

Vielleicht wird ihr der Höllenrachen

Den Tod erschrecklich machen,

Wenn er sie zu verschlingen sucht;

Vielleicht ist sie bereits verflucht Zum ewigen Verderben.

– *Selig sind die Toten, die in dem Herren sterben;* –

Wenn ich im Herren sterbe,

Ist denn die Seligkeit mein Teil und Erbe?

Der Leib wird ja der Würmer Speise!

Ja, werden meine Glieder

Zu Staub und Erde wieder,

Da ich ein Kind des Todes heiße,

So schein ich ja im Grabe zu verderben.

– *Selig sind die Toten, die in dem Herren sterben, von nun an.* –

Wohlan!

Soll ich von nun an selig sein:

So stelle dich, o Hoffnung, wieder ein!

Mein Leib mag ohne Furcht im Schlafe ruhn,

Der Geist kann einen Blick in jene Freude tun.

(Revelation 14:13)

5. Choral

Es ist genug;

Herr, wenn es dir gefällt,

So spanne mich doch aus!

Mein Jesu kömmt;

Nun gute Nacht, o Welt!

Ich fahr ins Himmelshaus,

Ich fahre sicher hin mit Frieden,

Mein großer Jammer bleibt danieden.

Es ist genug.

("Es ist genug," verse 5)

"O Ewigkeit, du Donnerwort," verse 1: Johann Rist 1642 and Psalm 119:166 (mov't. 1); Revelation 14:13 (mov't. 4); "Es ist genug," verse 5: Franz Joachim Burmeister 1662 (mov't. 5)

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4. Recitative A and Arioso B

But death remains hateful to human nature
and wrestles

hope almost completely to the ground.

– *Blessed are the dead;* –

Ah! But alas, how many dangers

arise before the soul,

walking the path of death!

Perhaps the raging of hell

will make death terrifying

as it attempts to devour the soul;

perhaps it is already condemned

to eternal damnation.

– *Blessed are the dead, who die in the Lord;* –

If I die in the Lord,

then is blessedness my portion and inheritance?

The body will indeed be the food of worms!

Yes, my limbs

will become dust and earth again,

since I am called a child of death,

it seems that I shall be lost to the grave.

– *Blessed are the dead, who die in the Lord, from henceforth.* –

All right!

If I shall be blessed from now on:

O hope, reappear to me!

My body may rest without fear in sleep,

while the spirit can cast a glance upon that joy.

5. Chorale

It is enough:

Lord, if it pleases you,

then release me!

My Jesus comes;

good night now, O world!

I journey to heaven's house,

I go there securely in peace,

my great suffering remains behind.

It is enough.

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

Please stand as you are able.

5. Chorale

Soprano
Corno
Oboe d'amore I
Violino I
Corno Ob.d'am.I Sopr.

Alto
Oboe d'amore II
Violino II
Ob.d'am.II Alto

Tenore
Viola
Ten. Va.

Basso

Continuo
Organo
Org.

Es ist ge - nung; Herr, wenn es dir ge - fällt, so span - ne mich doch aus! Mein

Es ist ge - nung; Herr, wenn es dir ge - fällt, so span - ne mich doch aus! Mein

Es ist ge - nung; Herr, wenn es dir ge - fällt, so span - ne mich doch aus! Mein

Es ist ge - nung; Herr, wenn es dir ge - fällt, so span - ne mich doch aus! Mein

Es ist ge - nung; Herr, wenn es dir ge - fällt, so span - ne mich doch aus! Mein

7

Je - sus kömmt; nun gu - te Nacht, o Welt! Ich fahr ins Him - mels - haus, ich fah - re si - cher hin mit

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14

Frie - den, mein gro - ßer Jam - mer bleibt da - nie - den. Es ist ge - nung, es ist ge - nung.

Frie - den, mein gro - ßer Jam - mer bleibt da - nie - den. Es ist ge - nung, es ist ge - nung.

Frie - den, mein gro - ßer Jam - mer bleibt da - nie - den. Es ist ge - nung, es ist ge - nung.

Frie - den, mein gro - ßer Jam - mer bleibt da - nie - den. Es ist ge - nung, es ist ge - nung.

Frie - den, mein gro - ßer Jam - mer bleibt da - nie - den. Es ist ge - nung, es ist ge - nung.

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 God of grace, and God of glory
(Please rise in body or spirit)

Hymn 595
 MANHEIM

1 God of grace and God of glo - ry, on thy peo - ple
 2 Lo! the hosts of e - vil round us scorn thy Christ, as -
 3 Cure thy chil - dren's war - ring mad - ness, bend our pride to
 4 Save us from weak res - ig - na - tion to the e - vils

pour thy power; crown thine an - cient Church's sto - ry;
 sail his ways! From the fears that long have bound us
 thy con - trol; shame our wan - ton, self - ish glad - ness,
 we de - plore; let the gift of thy sal - va - tion

bring her bud to glo - rious flower. Grant us wis - dom,
 free our hearts to faith and praise: grant us wis - dom,
 rich in things and poor in soul. Grant us wis - dom,
 be our glo - ry ev - er - more. Grant us wis - dom,

grant us cour - age, for the fac - ing of this hour.
 grant us cour - age, for the liv - ing of these days.
 grant us cour - age, lest we miss thy king - dom's goal.
 grant us cour - age, serv - ing thee whom we a - dore.

Words: Harry Emerson Fosdick (1878-1969), alt. Music: *Mannheim*, melody from Vierstimmiges Choralbuch 1847; harm. Lowell Mason (1792-1872).

Dismissal

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

All: **Thanks be to God.**

Postlude Concerto in D minor, Op. 3, No. 11 (RV 565), arr. for organ by J. S. Bach (BWV 596):
V [Allegro]

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 bone, o dulcis - Cantiones Sacrae

Heinrich Schütz (1585-1672)

The stunning appearance in 1624 of the Cantiones Sacrae cemented Schütz' career as the composer who melded the German and Italian traditions. Schütz had published a massive collection of Psalm settings, written in 1619 in the style of his teacher Giovanni Gabrieli, which showed him to be the master of the Italian polychoral style. In this new collection, he adapted the Italian secular madrigal tradition to sacred Latin texts. The mastery of Italian chromatic harmony is there in these motets, but also a Germanic structural rigor that is mostly absent in the Italian models. Our motet, "O bone Jesu" is the first motet in that collection and a virtual calling card of the new manner of German motet composition. Later in his career Schütz would retreat from the mannerist language and extreme emotionalism of this collection, but he never wrote more impressive and touching motets than these marvelous pieces.

©Craig Smith

O Ewigkeit, du Donnerwort I, BWV 60

J.S. Bach

BWV 60 was last presented on November 14, 2021, with Ryan Turner conducting. The vocal soloists were Margaret Lias, alto; Omar Najmi, tenor; and William Prapestis, bass. The instrumental soloists were Heidi Braun-Hill, violin, and Jennifer Slowik, oboe d'amore.

Composed in November of 1723, Bach O Ewigkeit, du Donnerwort, BWV 60 became an enormous favorite among the fin de siècle intelligentsia in Vienna. The final chorale, perhaps the most extreme of any chorale setting, was the backbone of the Berg Violin Concerto. The Austrian expressionistic poet, painter and playwright Oskar Kokoshka, sketched an astonishing series of drawings based upon the cantata and its dialogue between Fear and Hope. The content of this dialogue is one of the most intense, neurotic and immeshed thirteen minutes of music ever written. This exploration into the human psyche seemed to fascinate Bach as is evident in a few other cantatas (BWV 26, 70, 90) that precede Advent.

In the first movement the icy-cold chorale "O Ewigkeit du Donnerwort" appears in the alto voice (fear), doubled by a horn, above trembling strings and a hysterical tenor. An even more unstable recitative follows in which Fear sings a tragic, agonizing and forever searching melisma on the word "torture." This leads directly to the bony and unpleasant duet with violin and oboe d'amore. Jagged dotted rhythms and slippery scale passages live together in an uneasy truce. Hope, significantly, has the final word; his melodic line continuing after Fear has spoken. In the recitative/arioso that follows, the voice of the Holy Ghost appears more as an arbiter than a comforter. The opening whole tone scale and disjunct phrase lengths of the final chorale are hair-raising in their instability. The text, however, does offer some kind of comfort in its acceptance of death.

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Emmanuel Music's Bach Institute is currently offering Saturday Cantata Conversations. Next Saturday Nov. 16 at 10 am, join Pamela Dellal, Bach Institute Director, either in person here at the church or online for a discussion of Bach Cantata BWV 26, followed by the rehearsal in the sanctuary for those who attend in person. To sign up, visit this link: <https://forms.gle/w3evUqZsXBw3x3Am6>

Emmanuel Church Announcements

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).

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- 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

Becky Lightcap

3 November 2024

Good morning. My name is Becky Lightcap, and I have been a member of Emmanuel Church for 11 years. In recent weeks, months, and years, I've been ruminating on justice.

For some--perhaps for too many--the idea of justice brings thoughts of retribution, of revenge. Although I'm certainly no angel, I'm also not really in that camp. For me, justice involves listening and connecting, because in justice, we are called to honor the dignity of every person. We honor the dignity of others by listening to their stories and experiences, and by letting ourselves be changed by what we learn. We acknowledge that although we ourselves may not be colonizers or enslavers, we benefit from systems that were built by them over the past hundreds of years. We see that not everyone benefits equally from those age-old systems. It matters that everyone be seen and heard, both as they are and as they can be. We examine "the evil we have done, and the evil done on our behalf." We invite everyone to the table, and we welcome a diversity of voices and perspectives.

When we give back to someone something that already belongs to them, when we restore the belovedness and belongingness of others, that's justice. Justice calls us to self-reflection and to that willingness to let ourselves be changed. I'm not gonna lie: it's hard work, and it takes time; but we are not meant to do it alone. My time at Emmanuel has shown me the richness of mercy and the goodness of Love; my time at Emmanuel has shown me the beauty of justice that restores dignity. I'm grateful that there's always plenty of room at the table, and I'm grateful to have so many co-workers for justice here; you all help me keep my feet on the path.



EMMANUEL CHURCH

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

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

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