

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 17, 2024

10:00am—Holy Eucharist in the Sanctuary

Presiding & Preaching: The Rev. Pamela L. Wertz

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Jamie Shore

Crucifer: Rebekah Shore

Torch Bearers: Dawn Dreisbach, Jason McLin

First Reader: Galen Gilbert

Second Reader: Dana Whiteside

Prayer Intercessor: Liz Levin

Altar Guild: Ann Higgins, Barbara DeVries

Greeters: Edgar Brenninkmeyer, Mike Shea

Livestream provided by: Emmanuel Music

Sexton: Dennis Gaskell

Are you visiting or new to Emmanuel?

We'd love to talk to you! Newcomers and Visitors are encouraged to fill out a Welcome Card by using the camera on your smartphone to scan the QR code to the right or at this address:

<https://forms.gle/hxpUdqMnEX12JvLT9>

Paper copies are also available in the pews.

Do you want to sign-up for Emmanuel Music's e-list? Send an email to music@emmanuelmusic.org and we'll add you to our list!



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-Sixth Sunday After Pentecost: Proper 28B

Prelude Partita on "Ach wie flüchtig, ach wie nichtig"

Georg Böhm (1661-1733)

Announcements

Opening Hymn O Christ the word incarnate
(Please rise in body or spirit)

Hymn 632
MUNICH



1 O Christ, the Word In-car-nate, O Wis-dom from on high,
2 The Church from our dear Mas-ter re-ceived the word di-vine,
3 O make thy Church, dear Sa-rior, a lamp of pur-est gold,

O Truth, un-changed, un-chang-ing, O Light of our dark sky;
and still that light is lift-ed o'er all the earth to shine.
to bear be-fore the na-tions thy true light as of old;

we praise thee for the ra-diance that from the scrip-ture's page,
It is the chart and com- pass that o'er life's surg-ing sea,
O teach thy wan-dering pil-grims by this their path to trace,

a lan-tern to our foot-steps, shines on from age to age.
mid mists and rocks and quick-sands, still guides, O Christ, to thee.
till, clouds and dark-ness end-ed, they see thee face to face.

Words: William Walsham How (1823-1897), alt. Music: *Munich*, melody from *Neu-ermehrtes und zu Übung Christl. Gottseligkeit eingerichtetes Meiningsches Gesangbuch*, 1693; adapt. and harm. Felix Mendelssohn (1807-1847).

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.

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; 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 1 Samuel 1:4-20

On the day when Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he gave a double portion, because he loved her, though the Lord had closed her womb. Her rival used to provoke her severely, to irritate her, because the Lord had closed her womb. So it went on year by year; as often as she went up to the house of the Lord, she used to provoke her. Therefore Hannah wept and would not eat. Her husband Elkanah said to her, "Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not more to you than ten sons?"

After they had eaten and drunk at Shiloh, Hannah rose and presented herself before the Lord. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the Lord. She was deeply distressed and prayed to the Lord, and wept bitterly. She made this vow: “O Lord of hosts, if only you will look on the misery of your servant, and remember me, and not forget your servant, but will give to your servant a male child, then I will set him before you as a nazirite until the day of his death. He shall drink neither wine nor intoxicants, and no razor shall touch his head.”

As she continued praying before the Lord, Eli observed her mouth. Hannah was praying silently; only her lips moved, but her voice was not heard; therefore Eli thought she was drunk. So Eli said to her, “How long will you make a drunken spectacle of yourself? Put away your wine.” But Hannah answered, “No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the Lord. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time.” Then Eli answered, “Go in peace; the God of Israel grant the petition you have made to him.” And she said, “Let your servant find favor in your sight.” Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer.

They rose early in the morning and worshiped before the Lord; then they went back to their house at Ramah. Elkanah knew his wife Hannah, and the Lord remembered her. In due time Hannah conceived and bore a son. She named him Samuel, for she said, “I have asked him of the Lord.”

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

Motet Premier | O how fragile, how fleeting

Peter Child (b.1953-)
from The Dhammapada (verses 149 and 150);
and the chorale "Ach wie flüchtig, ach wie nichtig" (verse 1)

What joy can there be for those who see
that their white bones will be cast away
like gourds in the autumn?
Of the bones a citadel is made
plastered over with flesh and blood,
and in it dwell old age and death,
pride and deceit.

O how fragile, o how fleeting
the lives of humans.
as a mist soon appears
and as quickly gone again
so are all our lives. Behold!

Second Reading Hebrews 10:11-14 [15-18] 19-25

Every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, “he sat down at the right hand of God,” and since then has been waiting “until his enemies would be made a footstool for his feet.” For by a single offering he has perfected for all time those who are sanctified. [And the Holy Spirit also testifies to us, for after saying,

“This is the covenant that I will make with them
after those days, says the Lord:

I will put my laws in their hearts,
 and I will write them on their minds,”
 he also adds,
 “I will remember their sins and their lawless deeds no more.”
 Where there is forgiveness of these, there is no longer any offering for sin.]

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

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

Gospel Hymn Thy kingdom come, O God! (St. 1-2)
(Please rise in body or spirit)

Hymn 613
 ST. CECILIA

1 Thy king - dom come, O God! Thy rule, O Christ, be - gin!
 2 Where is thy reign of peace, and pu - ri - ty, and love?
 3 When comes the prom - ised time that war shall be no more,
 4 We pray thee, Lord, a - rise, and come in thy great might;
 5 Wher - ev - er near or far thick dark - ness brood - eth yet:

1 Break with thine i - ron rod the tyr - an - nies of sin!
 2 When shall all ha - tred cease, as in the realms a - bove?
 3 op - pres - sion, lust, and crime shall flee thy face be - fore?
 4 re - vive our long - ing eyes, which lan - guish for thy sight.
 5 a - rise, O Morn - ing Star, a - rise, and nev - er set!

Words: Lewis Hensley (1824-1905), alt. Music: *St. Cecilia*, Leighton George Hayne (1836-1883).

The Gospel Reading Mark 13:1-8

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

As Jesus came out of the temple, one of his disciples said to him, “Look, Teacher, what large stones and what large buildings!” Then Jesus asked him, “Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down.”

When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, "Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?" Then Jesus began to say to them, "Beware that no one leads you astray. Many will come in my name and say, 'I am he!' and they will lead many astray. When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birthpangs."

Presider: The Gospel of the Lord.

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

Gospel Hymn Thy kingdom come, O God! (St. 3-5)

(Please rise in body or spirit)

Hymn 613

ST. CECILIA

The Sermon

Ms. Werntz

The Creed

(Please rise in body or spirit)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers of the People *(The Leader and People pray responsively)*

In trust, we bring before God our hopes and fears, our wonder and confusion, our joys and sorrows, asking God's blessing on our lives and the life of the world. Let us pray.

We give thanks for our lives which are in God's hand, for our souls which are in God's keeping, for God's wondrous providence and continuous goodness, bestowed on us day by day. *(Silence)*

For grateful hearts we pray:

Be with us and awaken us, O God.

We pray for the Church throughout the world, remembering particularly all who minister in this congregation and community. We give thanks for ... *(Silence)*

For the household of faith we pray:

Be with us and bless us, O God.

We pray for our nation. Endow us with your grace, and bring us to a more perfect union embracing young and old, rich and poor, people of all colors, cultures, and tongues. *(Silence)*

For our nation we pray:

Be with us and guide us, O God.

We pray for all nations, peoples, and tribes throughout the world. In your compassion lead us into the way of unity and peace, and bring us to that glorious liberty which is the birthright of all your children. *(Silence)*

For the welfare of the world we pray:

Be with us and unite us, O God.

We pray for our neighbors in this community: at work, at school, and at play. Help us all to be aware of those who are unemployed and without shelter, and give us compassion and determination to respond to their needs. *(Silence)*

For our community we pray:

Be with us and help us, O God.

We pray for everyone whose body aches, whose heart is weary or frightened, whose mind is confused or cast down. Strengthen with your healing Spirit all who suffer, especially those who we now name aloud or in our hearts. Give us grace to be instruments of your peace. *(Silence)*

For all who suffer and struggle we pray.

Be with us and heal us, O God.

We pray for all those who have died. Draw them to your bosom in love and to the new life of eternity, with all your saints, who have shown us how to live more fully the life of Christ. *(Silence)*

For all who have entered new life in the resurrection we pray:

Be with us and raise us, O God.

Presider: Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

Confession

EOW, p. 56

Presider: Let us confess our sins to God.

All: **God of mercy, we confess that we have sinned against you,
opposing your will in our lives.**

**We have denied your goodness in each other,
in ourselves, and in the world you have created.**

**We repent of the evil that enslaves us,
the evil we have done,**

and the evil done on our behalf.

**Forgive, restore, and strengthen us
through our Savior Jesus Christ,**

**that we may abide in your love
and serve only your will. Amen.**

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

The Peace

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

People: **And also with you.**

The Holy Communion

Offertory Sentence

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

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

At the Offertory Ach wie flüchtig, ach wie nichtig, BWV 644

J.S. Bach

Offertory Hymn Jerusalem, my happy home

Hymn 620

(Please rise in body or spirit)

LAND OF REST

1 Je - ru - sa - lem, my hap - py home, when
2 Thy saints are crowned with glo - ry great; they
3 There Da - vid stands with harp in hand as
4 Our La - dy sings Mag - ni - fi - cat with
5 Je - ru - sa - lem, Je - ru - sa - lem, God

1 shall I come to thee? When shall my sor - rows
2 see God face to face; they tri - umph still, they
3 mas - ter of the choir; ten thou - sand times would
4 tune sur - pass - ing sweet, and bless - ed mar - tyr's
5 grant that I may see thine end - less joy, and

1 have an end? Thy joys when shall I see?
2 still re - joice in that most hap - py place.
3 one be blest who might this mu - sic hear.
4 har - mo - ny doth ring in ev - ery street.
5 of the same par - ta - ker ev - er be!

Words: F. B. P. (ca. 16th cent.), alt. Music: *Land of Rest*, American folk hymn, adapt. and harm. Annabel Morris Buchanan (1889-1983). Harmony, Copyright © 1938 by J. Fischer & Bro, a division of Belwin-Mills Publishing Corp. Copyright renewed. Used with permission. All rights reserved.

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."

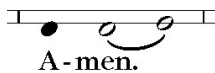
Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

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 The Lord my God my shepherd is
(Please rise in body or spirit)

Hymn 663
CRIMOND

1 The Lord my God my shep - herd is; how
2 To whole - ness he re - stores my soul and
3 Yea, e - ven when I must pass through the
4 Thou hast in grace my ta - ble spread se -
5 Then sure - ly I can trust thy love for

1 could I want or need? In pas - tures green, by
2 doth in mer - cy bless, and helps me take for
3 val - ley of death's shade, I will not fear, for
4 cure in all a - larms, and filled my cup, and
5 all the days to come, that I may tell thy

1 streams se - rene, he safe - ly doth me lead.
2 his Name's sake the paths of right - eous - ness.
3 thou art here, to com - fort and to aid.
4 borne me up in ev - er - last - ing arms.
5 praise, and dwell for ev - er in thy home.

Words: F. Bland Tucker (1895-1984); para. of Psalm 23. Copyright © The Church Pension Fund. Music: *Crmond*, melody Jesse Seymour Irvine (1836-1887); harm. *Hymnal* 1982.

Prelude | Oh how fragile, how fleeting
Cantata *Ach, wie flüchtig, ach, wie nichtig*, BWV 26

Peter Child
J.S. Bach

Soloists: Carley DeFranco, soprano; Katherine Maysek, alto; Jonas Budris, tenor; David Kravitz, bass

Instrumental Soloists: Heather Braun-Bakken violin; Vanessa Holroyd flute; Jennifer Slowik, Catherine Weinfeld-Zell, & Nancy Dimmock, oboe

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

1. Choral

**Ach wie flüchtig, ach wie nichtig
Ist der Menschen Leben!
Wie ein Nebel bald entsteht
Und auch wieder bald vergehet,
So ist unser Leben, sehet!
("Ach, wie flüchtig, ach wie nichtig," verse 1)**

1. Chorale

**Ah, how fleeting, ah how insignificant
is the life of mankind!
As a mist suddenly appears
and then quickly disappears again,
behold! so is our life.**

2. Arie T

So schnell ein rauschend Wasser fließt,
So eilen unser Lebenstage.
Die Zeit vergeht, die Stunden eilen,
Wie sich die Tropfen plötzlich teilen,
Wenn alles in den Abgrund schießt.

2. Aria T

As quickly as rushing water flies,
so the days of our lives hasten.
Time disappears, the hours rush,
as drops suddenly separate,
when everything plunges into the abyss.

3. Rezitativ A

Die Freude wird zur Traurigkeit,
Die Schönheit fällt als eine Blume,
Die größte Stärke wird geschwächt,
Es ändert sich das Glück mit der Zeit,
Bald ist es aus mit Ehr und Ruhme,
Die Wissenschaft und was ein Mensch dichtet,
Wird endlich durch das Grab vernichtet.

3. Recitative A

Joy becomes sadness,
beauty falls like a blossom,
the greatest strength weakens,
happiness alters with time,
soon it is over for honor and fame,
learning and the writings of humans,
cancelled at last through the grave.

4. Arie B

An irdische Schätze das Herze zu hängen,
Ist eine Verführung der törichten Welt.
Wie leichtlich entstehen verzehrende Glut,
Wie rauschen und reißen die wallenden Fluten,
Bis alles zerschmettert in Trümmern zerfällt.

4. Aria B

To hang one's heart on earthly treasures
is a deception of the foolish world.
How easily searing lusts appear,
how the towering floods rush and rend,
until everything crashes into heaps destroyed.

5. Rezitativ S

Die höchste Herrlichkeit und Pracht
Umhüllt zuletzt des Todes Nacht.
Wer gleichsam als ein Gott gesessen,
Entgeht dem Staub und Asche nicht,
Und wenn die letzte Stunde schläget,

5. Recitative S

The highest glory and magnificence
is enveloped at last by the night of death.
Who enthrones himself just like a god
eludes neither dust or ashes;
and when his last hour strikes,

6. Choral

**Ach wie flüchtig, ach wie nichtig
Sind der Menschen Sachen!
Alles, alles, was wir sehen,
Das muß fallen und vergehen.
Wer Gott fürcht', bleibt ewig stehen.
("Ach, wie flüchtig, ach wie nichtig," verse 13)**

6. Chorale

**Ah, how fleeting, ah how insignificant
are the doings of mankind!
Everything, everything that we see
must fall and pass away.
Whoever fears God will stand forever.**

"Ach, wie flüchtig, ach wie nichtig," Michael Frank 1652
(verse 1 and 13- mov'ts. 1 and 6; source for the other movements)

©Pamela Dellal

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

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 O God, our help in ages past
(Please rise in body or spirit)

Hymn 680
ST. ANNE

1 O God, our help in a - ges past, our hope for years to come,
 2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;
 3 Be - fore the hills in or - der stood, or earth re - ceived her frame,
 4 A thou - sand a - ges in thy sight are like an eve - ning gone;
 5 Time, like an ev - er - roll - ing stream, bears all our years a - way;

1 our shel - ter from the storm - y blast, and our e - ter - nal home:
 2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.
 3 from ev - er - last - ing thou art God, to end - less years the same.
 4 short as the watch that ends the night be - fore the ris - ing sun.
 5 they fly, for - got - ten, as a dream dies at the o - pen - ing day.

6 O God, our help in ages past, be thou our guide while life shall last,
our hope for years to come, and our eternal home.

Words: Isaac Watts (1674-1748), alt.; para. of Psalm 90. Music: *St. Anne*, melody att. William Croft (1678-1727), alt.; harm. William Henry Monk (1823-1889).

Dismissal

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

All: **Thanks be to God.**

Postlude Fantasia in G

Heinrich Scheidemann (c. 1595 - 1663)

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.

The Emmanuel Motets

In 2020, Emmanuel Music embarked on a new series of motet commissions from composers John Harbison, Yehudi Wyner, Kati Agócs, and Jonathan Bailey Holland to bring to BachFest Leipzig alongside a work by Omar Najmi. This series has now become part of the annual cycle of motets presented in our Sunday services at Emmanuel Church designed to reflect on the themes of the weekly cantata and this year will mark our 20th motet commission since we began in 2020. For the 2024/2025 season, we are thrilled to present new works by composers Peter Child, Philip Lasser, Evan Williams, Nell Shaw Cohen, and Trevor Weston alongside two additional premieres by previously commissioned composers Kati Agócs and Elena Ruehr. To learn more about this series and how you can contribute, please visit our [website](#).

O how fragile, how fleeting

Peter Child (b. 1953-)

When Emmanuel Music commissioned me to write a motet to accompany Cantata *BWV 26 Ach wie flüchtig, ach wie nichtig*, I saw an opportunity to capture a small area of communality between two great and diverse religious practices. The text that Bach chose for this cantata speaks to the sense of human fragility and impermanence that is at the heart of so much literature and religious thought. Bach's congregation would have understood implicitly that the antidote to this condition is eternal salvation through Christian faith. This is no doubt why Bach's setting features fast, invigorating music at the outset, despite its seemingly gloomy subject; indeed, after a bracing but stern opening chorale, the tenor aria that follows is positively joyful. In the cantata's libretto, however, God is mentioned only once, and Jesus and salvation not at all. Removed from its liturgical context, the libretto also evokes the Buddha's account of the human condition and the impermanence and human suffering that he says is at its core. The text of my motet, O how fragile, how fleeting, pairs translations of two verses from the Buddhist scripture The Dhammapada with the first verse of Michael Franck's chorale poem *Ach wie flüchtig*: The continuity between these two sources (composed about two thousand years apart) is remarkably fluid. As regards the music in the motet, I knew that Emmanuel's newly commissioned motets are sung twice during the service, the second time immediately before the cantata. You will hear some foreshadowing of Bach's music in my piece, particularly in the opening and in the use of the chorale melody in the second half. A lingering musical tension after the conclusion of the motet leads directly into the start of Bach's great cantata.

©Peter Child

Ach, wie flüchtig, ach, wie nichtig, BWV 26

J.S. Bach

BWV 26 was last presented on November 18, 2018, with Ryan Turner conducting. The vocal soloists were Samantha Dotterweich, soprano; Pamela Dellal, alto; and Mark McSweeney, bass. The instrumental soloists were Jesse Irons, violin; Vanessa Holroyd, flute; and Jane Harrison, Peggy Pearson, and Jennifer Slowik, oboe.

BWV 26 is a short, yet compelling, masterpiece with a strong sense of "last things." The chorale tune, "*Ach wie flüchtig, ach wie nichtig*," is unusual. In six phrases, the tune is boxy, limited to one melodic register and magnificent. There is something so eminently right about the character of the tune with its content. The first verse goes thus: "Ah how fleeting, Ah how nothing, is the life of mortals! Like a mist that quickly rises, and is quickly vanished. So is our life. Behold!" Bach is remarkably consistent in his treatment of this text. In the *Orgelbüchlein* setting, running chords punctuated by an angry and repetitive bass line underpin the short punchy phrases. Those same scales are found in the opening movement of the cantata, but are here made even more aggressive with the punched eighth notes of the winds and strings. Virtually no bar is without the scale passages. In addition another little figure is passed around, further punctuating the scales. The bass line is either limited to the scales or creates aggressive sequences that further underpin the anger. For all of its speed, this is an extremely weighty movement with three very active and honking oboes. The chorus part is equally impressive. The soprano punches out the little phrases in half notes the other three voices shout eighth notes underneath, sometimes in block chords, but as often or not in octaves. The whole chorus is about 2 minutes and 15 seconds long. The tenor aria, as befits the

text, is more liquid, but if anything, even speedier than the opening chorus. It is one of the most virtuoso arias in all of Bach. If the melismas in the A section seem fleet, look at what happens in the B section as rapid repeated sixteenth notes of the ‘separating drops of water plunge in to the abyss.’ The orchestra sonority is ingenious, solo violin with flute, often playing in unison, often playing in canon. The resultant sound is glassy and harmonically slippery. The secco recitative for the alto begins with an elaborate melisma, as if Bach has some compulsion to keep the speed going. In the bass aria the first effect is of anger, not speed, although the voice part goes into hair-raisingly fast divisions. The ‘searing lusts’ and ‘earthly treasures’ of the text call to mind Jesus’ warning in today’s gospel reading from Mark. At the end of the B section there is a jackbooted, stomping quality to the three oboes tooting out their square theme. It is hard to think of any Bach piece that rails against its fate quite as much as this. The little soprano recitative tries to give a note of benediction, but the foursquare, loud harmonization of the final chorale effectively squelches that. Yet the final line of the chorale offers some thread of consolation.

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Join us for Christmas at Emmanuel in collaboration with Project STEP Sunday, December 15th at 4pm

Ring in the holiday season with traditions old and new as we celebrate with uplifting works of J.S. Bach, featuring students from Project STEP, setting the stage for the New England premiere of Evan Williams’ A Little Mass for Christmas. Start something bright and new with Emmanuel Music this winter. Pay-what-you-can tickets available at emmanuelmusic.org

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.

New to Emmanuel?

Welcome to Emmanuel Church! You honor us with your presence. We are a faith community with a long history of challenging assumptions, of outreach, good preaching, and mission. We also have a long history of attracting deeply thoughtful people to engage in faith, doubt, music and art, conversation and fine liturgy. If you would like to learn more, please contact the Parish Office so we can connect.

The **shape of our worship** service with Emmanuel Music, our Ensemble-in-Residence, has been compared to a labyrinth, where the Great Thanksgiving is at the center. The path into the center and the path back out is guided by scripture, prayers and meditations, through speech, music, and silence.

In Episcopal liturgy, please stand in body or spirit when indicated. If you prefer to kneel during the prayers, please do. Please join in with the text in bold, when indicated. Hymns and responses to the liturgy usually found in the Hymnal 1982, Book of Common Prayer, and others are included in the bulletin. Our scripture readings are prescribed by the Revised Common Lectionary and are taken from the NRSV translation of the Bible. Psalm translations often come from the St. Helena Psalter.

In our worship service, **there are periods of silence** which serve as transitions and moments of reflection within a rich liturgy. In scripture, silence lets Elijah hear the still small voice of God, and the Revelation to John speaks of the silence in heaven. You are encouraged to embrace this silence as an integral part of “God with us.”

Our commitment to expansive language dates from January 19, 1986, when the vestry vowed that our worship should “...speak of God, Christ, and our humanity in both male and female images.” Thirty-five years later, we continue to expand our language to embrace non-binary and gender-fluid words for people and the Divine, as well as non-anthropomorphic words for the Divine that are theologically coherent and biblically grounded. In accordance with this commitment, we welcome everyone to make changes in the language of the liturgy and in the hymns to that which is more fully inclusive. Our rector considers the disturbances this causes to be signs of the Holy Spirit, even as she acknowledges that words will always be insufficient to describe the Mystery of Life and Love.

In a typical week, Emmanuel Church provides sanctuary and hospitality for as many as fifteen hundred people who are living on the various margins of our society because of race, class, gender, sexual orientation, disability, addiction, immigration status, religion, and so on. Coming together to help lift heavy hearts and carry heavy burdens is what we do, and many hands make light work. Every single one of us has some capacity to join in this vital mission, thanks to Love.

In the sixth century, the **“filioque” clause** referring to the Holy Spirit crept into the Nicene Creed in the Church in the West (Roman) without consultation or agreement from the Church in the East (Orthodox): “...Holy Spirit, who proceeds from the Father **and the Son.**” The Episcopal Church meeting in General Convention in 1994 agreed to remove the clause in the next revision of the Book of Common Prayer. In the meantime, since Emmanuel Church prints the creed text in our bulletins, we have removed the clause and adjusted musical settings to put the Episcopal Church’s intention into practice.

Whoever you are, wherever you’ve been, whatever you’ve done, **you are welcome to participate in communion here.** At this time communion may be received by bread alone or by praying the Prayer of Spiritual Communion.

Children are welcome to participate fully in the service.

The Cantata, offered by Emmanuel Music’s professional choir and orchestra from September to May, is most often one of Johann Sebastian Bach. The texts come from various sources: text in bold represents chorale text; text in italics represents direct scripture quotes; both are in conversation with the rest of the service. Notes about the music can be found near the announcements.

It is our practice to remain seated through the **Postlude**. You are encouraged to respond “Amen” at its conclusion.

Monetary gifts may be made by dropping your donation in the box by the baptismal font, mailing it to the church, or electronically via CashApp. CashApp (our cashtag is \$EmmanuelBoston Give) is a secure platform designed to allow you to quickly and easily make donations or payments. Please be sure to indicate if your gift should go towards your annual pledge or another special designation. If you are new to giving to Emmanuel Church and are using CashApp, please contact the Parish Office with your contact information.



EMMANUEL CHURCH

Emmanuel Church Staff

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The Rt. Rev. J. Clark Grew, Senior Pastoral Assistant
The Rev. Dr. John Golenski, Priest Associate
The Rev. Dr. Martha Tucker, Priest Associate
The Rev. Isaac Everett, Creche Executive Director
The Rev. Susan Ackley, 12-Step Recovery Services
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Liz Levin
Brian McCaig

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

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

Ryan Turner, Artistic Director

John Harbison, Principal Guest Conductor

John I. Williams, Jr., Interim Executive Director

www.emmanuelmusic.org 617-536-3356

Central Reform Temple of Boston, a Progressive Jewish Congregation,
makes its home in Emmanuel Church.

Rabbi Dr. Michael Shire

info@centralreformtemple.org 617-262-1202

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