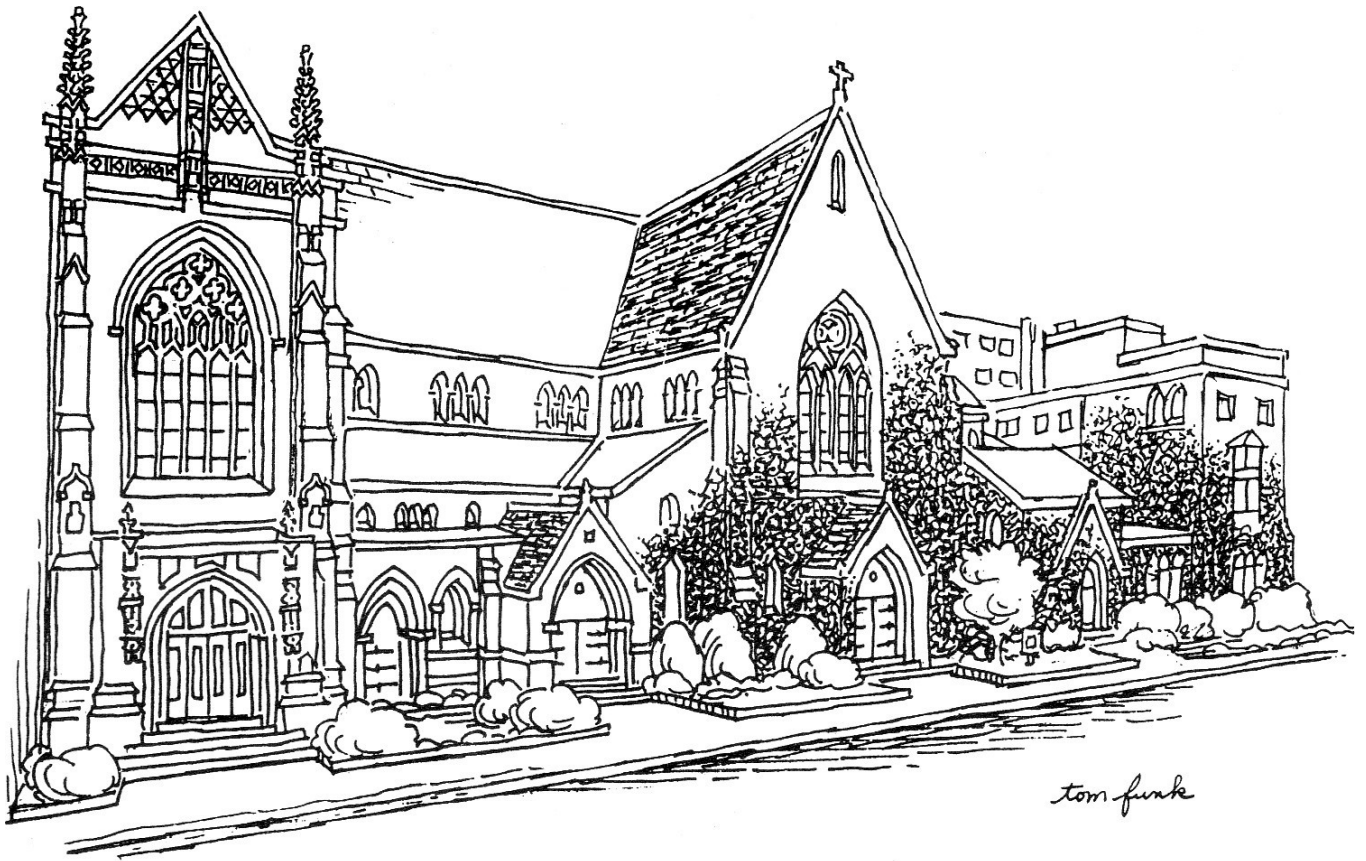




EMMANUEL CHURCH IN THE CITY OF BOSTON

Emmanuel Episcopal Church has been serving the urban community of greater Boston as a dynamic center for spiritual discovery and renewal since 1860. We explore Christian tradition and foster inquiry through the celebration of liturgy, music and the arts. We strive for justice and peace.

Emmanuel Church welcomes all people without exception to our Eucharistic table. We honor individuals of every age, gender, ethnic heritage, sexual orientation and religious background, and we respect the dignity of every living being.

October 4, 2026

10:00am—Holy Eucharist in the Sanctuary

Presiding and Preaching: The Very Rev. Pamela L. Werntz

Deacon: The Rev. Robert Greiner

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Jane Redmont

Crucifer: William Fitzner

Torchbearers: Dawn Dreisbach, Renee George

First Reader: Ryan Turner

Second Reader: Edgar Brenninkmeyer

Prayer Intercessor: Karen King

Altar Guild: William Fitzner

Greeters: Karen King, Diane Smith

Livestream provided by Emmanuel Music

Sexton: Dennis Gaskell

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/>

Are you visiting or new to Emmanuel?

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

<https://forms.gle/hxpUdqMnEX12JvLT9>

Paper copies are also available in the pews.



Nineteenth Sunday After Pentecost - Proper 22, Year A

Prelude Dies sind die heil'ge zehn Gebot, BWV 678

J. S. Bach

Announcements

Opening Hymn New songs of celebration render
(Please rise in body or spirit)

Hymn 413
RENDEZ À DIEU

1 New songs of cel - e - bra - tion ren - der to him who
2 Joy - ful - ly, heart - i - ly re - sound - ing, let ev - ery
3 Riv - ers and seas and tor - rents roar - ing, hon - or the
has great won - ders done; awed by his love his
in - stru - ment and voice peal out the praise of
Lord with wild ac - claim; moun - tains and stones look
foes sur - ren - der and fall be - fore the Might - y One.
grace a - bound - ing, call - ing the whole world to re - joice.
up a - dor - ing and find a voice to praise his Name.
He has made known his great sal - va - tion which
Trum - pets and or - gans set in mo - tion such
Right - eous, com - mand - ing, ev - er glo - rious, prais -
all his friends with joy con - fess; he has re - vealed to
sounds as make the hea - vens ring; all things that live in
es be his that nev - er cease; just is our God, whose
cv - cry na - tion his cv - er - last - ing right - eous - ness.
earth and o - cean, make mu - sic for your might - y King.
truth vic - tor - ious es - tab - lish - es the world in peace.

Words: Erik Routley (1917-1982); para. of Psalm 98. Copyright © 1974, by Hope Publishing Company. Music: *Rendez à Dieu*, melody att. Louis Bourgeois (1510?-1561?); harm. Erik Routley (1917-1982). Copyright © 1974, by Hope Publishing Company.

The Word of God

Opening Sentences

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

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

The Collect for Purity

All: 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. Amen.

Hymn of Praise *(sung three times)*

Trisagion, S102

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

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

Music: Ver. *Hymnal* 1982, after Alexander Archangelsky (1846-1924). Setting: Copyright © Church Publishing Inc.

The Collect of the Day

Presider: God be with you.

People: And also with you.

Presider: Let us pray.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

(Congregation is seated.)

The Lessons

First Reading Exodus 20:1-4. 7-9, 12-20

Then God spoke all these words:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

Remember the sabbath day, and keep it holy. For six days you shall labour and do all your work.

Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance, and said to Moses, "You speak to us, and we will listen; but do not let God speak to us, or we will die." Moses said to the people, "Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin."

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

People: **Thanks be to God.**

Motet

Die Himmel erzählen die Ehre Gottes, SWV 386

Heinrich Schütz (1585-1672)

Psalm 19:1-6 and Doxology

Die Himmel erzählen die Ehre Gottes,
und die Feste verkündiget seiner Hande Werk.
Ein Tage sagt's dem andern,
und eine Nacht tut's kund der andern.
Es ist keine Sprache noch Rede,
da man nicht ihre Stimme höre.
Ihre Schnur gehet aus in alle Lande,
und ihre Rede an der Welt Ende.
Er hat der Sonne eine Hütte in derselben gemacht;
und die selbige gehet heraus
wie ein Bräutigam aus seiner Kammer,
und freuet sich, wie ein Held
zu laufen den Weg.
Sie gehet auf an einem Ende des Himmels
und läuft um bis wieder an dasselbige Ende,
und bleibt nichts vor ihrer Hitz' verborgen.
Ehre sei dem Vater und dem Sohn
und auch dem Heil'gen Geiste,
wie es war im Anfang, jetzt und immerdar,
und von Ewigkeit zu Ewigkeit. Amen.

The heavens describe the glory of God,
and the firmament proclaims the work of his
hands. One day tells it to another,
and one night makes the next aware of it.
There is no speech or language
since theirs voices are not heard.
Their tale is sent forth into all the lands,
and their story to the ends of the earth.
He has made a tabernacle for the sun within
them; and it goes forth
like a bridegroom out of his chamber,
and rejoices like a hero
to run its course.
It emerges from one end of heaven
and circles around again to the same point,
and nothing remains hidden from its heat.
Glory be to the Father and to the Son
and also to the Holy Spirit,
as it was in the beginning, is now and always,
and for ever and ever. Amen.

©Pamela Dellal

Second Reading Philippians 3:4b-14

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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

People: **Thanks be to God.**

Gospel Hymn Help us, O Lord, to learn (St. 1-2)

(Please rise in body or spirit.)

Hymn 628
ST. ETHELWALD

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of two systems of music. The first system contains three verses of lyrics. The second system continues the melody and includes the final lines of the hymn. The lyrics are as follows:

1 Help us, O Lord, to learn the truths your word im - parts: to
2 Help us, O Lord, to live the faith which we pro - claim, that
3 Help us, O Lord, to teach the beau - ty of your ways, that

stu - dy, that your laws may be in - scribed up - on our hearts.
all our thoughts and words and deeds may glo - ri - fy your Name.
yearn-ing souls may find the Christ and live a life of praise.

Words: William Watkins Reid, Jr. (b. 1923), alt. Copyright © 1959 by the Hymn Society. (admin. Hope Publishing Company, Carol Stream, IL 60188.) All Rights Reserved. Used by permission. Music: *St. Ethelwald*, William Henry Monk (1823-1889).

The Gospel Reading Matthew 21:33-46

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

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

Jesus said, "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.' So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."

Jesus said to them, "Have you never read in the scriptures:

"The stone that the builders rejected
has become the cornerstone;
this was the Lord's doing,
and it is amazing in our eyes?"

Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

Deacon: The Gospel of the Lord.

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

Gospel Hymn Help us, O Lord, to learn (St. 3)

Hymn 628
ST. ETHELWALD

The Sermon

Ms. Werntz

The Creed

(Please rise in body or spirit)

WLP 768

DOMHNACH TRIONOID



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-lieve
from the cross, was bur-ied-ly, True Life there had tru-ly died. I be-lieve
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 break-ing from the death's
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.
scend-ed to God's right-hand. He will come a-to-judge and save.
life that's ev-er-last-ing. This the faith that I have claimed.

The 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 unite 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 guide 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 Sentences

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 by using our QR code.
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. Paper Welcome Cards and gifts may be placed in the collection plate.*

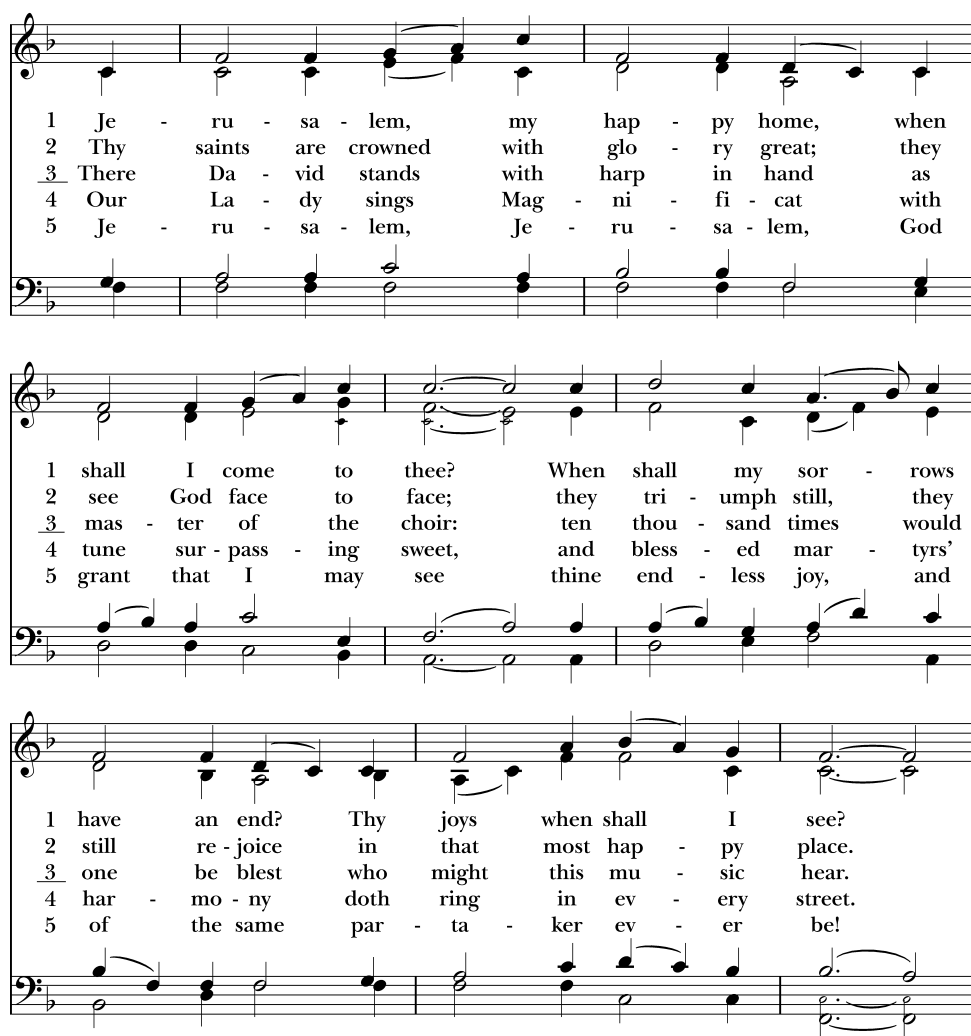


At the Offertory Fughetta super "Dies sind die heil'ge zehn Gebot", BWV 679

J.S. Bach

Offertory Hymn Jerusalem, my happy home
(Please rise in body or spirit)

Hymn 620
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.

Celebrant *People*
 The Lord be with you. And al - so with you.

Celebrant *People*
 Lift up your hearts. We lift them to the Lord.

Celebrant
 Let us give thanks to the Lord our God.

People
 It is right to give our thanks and praise

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

Sanctus

S125

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
 heaven and earth are full of your glo - ry. Ho -
 san - na in the high - est. Ho - san - na in the high - est.
 Blessed is he who comes in the name of the Lord. Ho -
 san - na in the high - est. Ho - san - na in the high - est.

Presider: Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." As supper was ending, Jesus took the cup of wine.

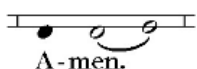
Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

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 Swing Low, Sweet Chariot
(Please rise in body or in spirit.)

LEVAS 18

Swing low, sweet char - i - ot, Com-ing for to car - ry me home.

Fine
 Swing low, sweet char - i - ot, Com-ing for to car - ry me home.

1. I looked o - ver Jor - dan, and what did I see
 2. If you get there be - fore I do,
 3. The bright - est day that ev - er I saw
 4. I'm some - times up and some - times down,

1. Com-ing for to car - ry me home. A band of an - gels
 2. Com-ing for to car - ry me home. Tell all my friends I'm
 3. Com-ing for to car - ry me home. When Je - sus wash'd my
 4. Com-ing for to car - ry me home. But still my soul feels

D.C.
 1. com-ing af - ter me, Com-ing for to car - ry me home. O,
 2. com - ing too, Com-ing for to car - ry me home. O,
 3. sins a - way, Com-ing for to car - ry me home. O,
 4. heaven - ly bound, Com-ing for to car - ry me home. O,

Words: Traditional. Music: Negro Spiritual; arr. R. Nathaniel Dett (1882-1943). Arr. Copyright © Paul A. Schmitt Music Company. Copyright assigned to Belwin Mills. Made in U.S.A. International Copyright Secured. All Rights Reserved. Used by permission of CPP/Belwin, Inc., P.O. Box 4340, Miami, FL 33014.

Cantata *Wer weiß, wie nahe mir mein Ende?* BWV 27

J.S. Bach

Vocal soloists: Mara Riley, soprano; Clare McNamara, alto; Jonas Budris, tenor; David McFerrin, bass

Instrumental soloists: Nancy Dimock, English Horn; Michael Beattie, organ

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

1. Choral und Rezitativ S A T

Wer weiß, wie nahe mir mein Ende?

Das weiß der liebe Gott allein,
Ob meine Wallfahrt auf der Erden
Kurz oder länger möge sein.

Hin geht die Zeit, her kommt der Tod,

Und endlich kommt es doch so weit,
Daß sie zusammentreffen werden.

Ach, wie geschwinde und behende

Kann kommen meine Todesnot!

Wer weiß, ob heute nicht
Mein Mund die letzten Worte spricht.
Drum bet ich alle Zeit:

Mein Gott, ich bitt durch Christi Blut,

Mach's nur mit meinem Ende gut!

("Wer weiß, wie nahe mir mein Ende," verse 1)

2. Rezitativ T

Mein Leben hat kein ander Ziel,
Als daß ich möge selig sterben
Und meines Glaubens Anteil erben;
Drum leb ich allezeit
Zum Grabe fertig und bereit,
Und was das Werk der Hände tut,
Ist gleichsam, ob ich sicher wüßte,
Daß ich noch heute sterben müßte:
Denn Ende gut, macht alles gut!

3. Arie A

Willkommen! will ich sagen,
Wenn der Tod ans Bette tritt.
Fröhlich will ich folgen,
wenn er ruft,
In die Gruft,
Alle meine Plagen
Nehm ich mit.

4. Rezitativ S

Ach, wer doch schon im Himmel wär!
Ich habe Lust zu scheiden
Und mit dem Lamm,
Das aller Frommen Bräutigam,
Mich in der Seligkeit zu weiden.
Flügel her!
Ach, wer doch schon im Himmel wär!

1. Chorale and Recitative S A T

Who knows how near my end is?

It is known to dear God alone,
whether my pilgrimage on the earth
might be short or longer.

Time runs out, death approaches,

And finally it comes down to this,
that they will meet each other.

Ah, how quickly and swiftly

can my death-struggle come upon me!

Who knows, whether today
my mouth might not speak its last words.
Therefore I pray all the time:

**My God, I beseech through Christ's blood,
make my end good!**

2. Recitative T

My life has no other goal,
than that I might die happy
and inherit my faith's portion;
Therefore I live constantly
prepared and ready for the grave,
and whatever deeds my hands might do
are the same to me, as if I knew for sure
that even today I must die:
for to end well, makes everything well!

3. Aria A

Welcome! I will say
when Death steps to my bed.
I will joyfully follow,
when he calls,
into the tomb,
I will take all my troubles
with me.

4. Recitative S

Ah, were I already in heaven!
I wish to depart,
and with the Lamb,
the all-righteous Bridegroom,
to feast in blessedness.
Bring me wings!
Ah, were I already in heaven!

5. Arie B

Gute Nacht, du Weltgetümmel!
Itzt mach ich mit dir Beschluß;
Ich steh schon mit einem Fuß
Bei dem lieben Gott im Himmel.

6. Choral

Welt, ade! ich bin dein müde,
Ich will nach dem Himmel zu,
Da wird sein der rechte Friede
Und die ewge, stolze Ruh.
Welt, bei dir ist Krieg und Streit,
Nichts denn lauter Eitelkeit,
In dem Himmel allezeit
Friede, Freud und Seligkeit.
("Welt, ade! Ich bin dein müde," verse 1)

5. Aria B

Good night, turmoil of the world!
Now I make an end with you;
I stand already with one foot
next to dear God in heaven.

6. Chorale

World, farewell! I am tired of you,
I want to go to heaven,
true peace
and eternal, glorious rest will be there.
World, war and conflict are yours,
nothing but pure vanity;
in heaven eternally
is peace, joy, and happiness.

"Wer weiß, wie nahe mir mein Ende," verse 1: Ämilie Juliane von Schwarzburg-Rudolstadt 1686 (mov't. 1); Erdmann Neumeister (source for mov't. 3); "Welt, ade! Ich bin dein müde," verse 1: Johann Georg Albinus 1649 (mov't. 6)
©Pamela Dellal

Post-Communion Prayer

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.

EOW, pg. 70

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 We sing the praise of him who died
(Please rise in body or in spirit.)

Hymn 471
 BRESLAU

1 We sing the praise of him who died, of
 2 In - scribed up - on the cross we see in
 3 The cross: it takes our guilt a - way, and
 4 It makes the cow - ard spi - rit brave, and
 5 The balm of life, the cure of woe, the

1 him who died up - on the cross; the sin - ner's hope let
 2 shin - ing let - ters, God is love: he bears our sins up -
 3 holds the faint - ing spi - rit up; it cheers with hope the
 4 nerves the fee - ble arm for fight; it takes its ter - ror
 5 mea - sure and the pledge of love, the sin - ner's re - fuge

1 sin de - ride: for this we count the world but loss.
 2 on the tree: he brings us mer - cy from a - bove.
 3 gloom - y day, and sweet - ens ev - ery bit - ter cup.
 4 from the grave, and gilds the bed of death with light.
 5 here be - low, the an - gels' theme in heaven a - bove.

Words: Thomas Kelly (1769-1855), alt. Music: *Breslau*, melody from Lochamer Gesangbuch, ca. 1450; harm. Felix Mendelssohn (1809-1847).

Dismissal

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

All: Thanks be to God.

Postlude

Praeambulum and Fugue in C minor

Vincent Lübeck (1654-1740)

Welcome Cards may be brought with any gifts to the box near the baptismal font at the conclusion of the postlude.

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Music Notes

Today's cantata is made possible by income from the Young Fund of Emmanuel Church, in memory of Priscilla Young, whose generosity helps to sustain our cantata program.

Die Himmel erzählen die Ehre Gottes, SWV 386

Heinrich Schütz (1585-1672)

From the *Geistliche Chormusik* of 1648, this six-part motet is “the only true flagwaver in the whole collection, that is, a work of constant physical liveliness and brilliance. But even within this splendid animation are painterly subtleties – the words going to the end of the world (and, suddenly, cut off), the running of the race, the sun going out and coming back. The final doxology quotes the massive music of the opening.”

©John Harbison

Wer weiß, wie nahe mir mein Ende? BWV 27

J.S. Bach

BWV 27 was last presented on February 25, 2007, with Michael Beattie conducting. The vocal soloists were Gail Abbey, soprano; Krista River, alto; Ryan Turner, tenor; and Paul Guttry, bass. The instrumental soloists were Barbara LaFitte, English horn, and Michael Sponseller, organ.

After the extraordinary concentration and consistency of effort in Bach's first two years in Leipzig, his output becomes spottier. There are, after the first two years in Leipzig, no more complete yearly cycles. The pieces that are from the third and fourth years, however, are in no way inferior to the dazzling works from the first years. Our cantata is from the fourth year of Bach's Leipzig tenure. It is in some ways quite experimental. Stylistically the chorus is a curious combination of Bach's first tentative forays into the *gallant* style. At the same time, for all of the sighing grid of the strings and the ornamental, very detailed oboe parts, the affect is similar to the most serious of the earlier pieces. The chorale tune is sung block style by the chorus with trope commentaries by the various soloists. While this technique will be familiar to cantata listeners from interior movements in earlier cantatas, this method first appears here in an opening chorus. After a tenor recitative, the alto sings a compelling aria with accompaniment of English horn and organ. By this time in Bach's Leipzig tenure, the composer had become discouraged with the level of instrumental playing available to him. More and more he writes obbligati and prominent parts for organ, the instrument that he was most confident would be well played because his son Carl Philip Emmanuel was by this time old enough to participate in the cantatas. The sparkling organ texture surrounding the melancholy English horn and the expressive alto voice makes for a marvelous and unique texture. The soprano recitative that follows is operatic in character with the strings illustrating the birds' wings. The bass aria with strings is very much in the mode of the most serious arias of the contemporaneous St. Matthew Passion. Two characters, a lyrical sighing line tinged with regret, and an agitated militaristic string figure, illustrate the conflict between heaven and the tumultuous world. The chorale, a five-voice setting, is the only chorale harmonization in all of the cantatas not by Bach. Here he takes over a 1682 harmonization by Johannes Rosenmüller. The slightly archaic harmony and the touching movement to triple meter when talking of Heaven is a perfect close to this really remarkable masterpiece.

©Craig Smith

Emmanuel Church Announcements

Today and Upcoming

We welcome you to our worship service, now in the sanctuary for the duration of Cantata season. Join us in the parish hall after the service for refreshments and fellowship. Subscribe to our email newsletter to receive a digital copy of our bulletin and link to the livestream service. Emmanuel Music produces the livestream from our YouTube channel: @EmmanuelChurchBoston

Language Reading Groups at Emmanuel: Want to learn or brush up an ancient language? Join one of Emmanuel's Reading Groups. We currently offer:

Hebrew Reading Group - Wednesdays at 9AM (co-sponsored with Central Reform Temple)

Greek Reading Group - Thursdays at 9AM

Latin Reading Group - Fridays at 9AM

Beginners are always welcome. Email the Parish Office at parishassist@emmanuelboston.org for the Zoom link.

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.

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.

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 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.

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 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.”

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. The **shape of our worship** service with the cantata 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.

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.



EMMANUEL CHURCH

Emmanuel Church Staff

The Very Rev. Pamela L. Werntz, Rector
The Rev. Dr. John Golenski, Priest Associate
The Rev. Dr. Martha Tucker, Priest Associate
The Rev. Dr. Cathy George, Priest Associate
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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 Emeritus

Vanessa Holroyd, 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

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