

ORDER OF SERVICE

**First Church Boston
66 Marlborough Street
Boston, MA
Sunday, October 11 2020, from the Sanctuary**

*Broadcast live, 11:00 am to noon, on WERS, 88.9FM, Vivian Borek, announcer
Streamed live on Facebook @firstchurchboston, Craig Hildreth, audio and video engineer
Dr. Robert August, Director of Music; Sophie Urquhart, soloist*

Prelude	“Abide with Me”	Douglas E. Bush (1947-2013)
Opening Words		Daniel Lawlor
Hymn # 112	Do You Hear?	FOUNDATION
Chalice Lighting and Tolling of the Bell		Rev. Kendrick
Love is the spirit of this church, and Service its law. This is our great covenant, to dwell together in peace, to seek the truth in love, and to help one another.		
Time for All Ages	The Good Samaritan	Jessica Hamilton
Joys and Sorrows Litany		Daniel Lawlor and Vivian Borek
Reading Kendrick	A Letter from Rev. Rufus Ellis, 31 October, 1856	Rev. Stephen
Musical Meditation	“Feldeinsamkeit,” Op. 86 no. 2	Johannes Brahms (1833-1897)
Announcements		
Prayer and Meditation		Daniel Lawlor
Affirmation # 123	Spirit of Life	
Sermon	“The Good Samaritan”	Daniel Lawlor
Offertory	“God Help the Outcasts”	Stephen Schwartz (b. 1948) and Alan Menken (b. 1949)

Text Messaging Donation

You can use text messaging on your smartphone to send a contribution to the First Church offertory. Text a number representing your dollar amount (5, 10, 20, etc.) to (617) 917-5610. You will receive an emailed receipt. Thank you!

Charge		Rev. Kendrick
Hymn # 327	Joy Thou Goddess	HYMN TO JOY

Benediction

Daniel Lawlor

Postlude

Toccata

Norman Warren (b. 1934)

Hymn Texts, Translations and Readings (10/11/20)

Hymn # 112

Do You Hear?

FOUNDATION

Do you hear, oh my friend, in the place where you stand,
through the sky, through the land, do you hear, do you hear?
In the heights, on the plain, in the vale, on the main,
in the sun, in the rain, do you hear, do you hear?

Through the roar, through the rush, through the throng,
through the crush, do you hear in the hush of your soul, of your soul?
Hear the cry fear won't still, hear the heart's call to will,
hear a sigh's startling trill in your soul, in your soul?

From the place where you stand to the outermost strand,
do you hear, oh my friend, do you hear, do you hear?
All the dreams, all the dares, all the sighs, all the prayers —
they are yours, mine, and theirs — do you hear, do you hear?

Affirmation # 123 Spirit of Life

Spirit of Life, come unto me.

Sing in my heart all the stirrings of compassion.

Blow in the wind, rise in the sea;

move in the hand, giving life the shape of justice.

Roots hold me close; wings set me free;

Spirit of Life, come to me, come to me.

Hymn # 327

Joy Thou Goddess

HYMN TO JOY

Joy, thou goddess, fair immortal, offspring of Elysium,
mad with rapture, to the portal of thy holy fane we come!
Fashion's laws, indeed, may sever, but thy magic joins again;
humankind is one forever 'neath thy mild and gentle reign.

Joy, in nature's wide dominion, mightiest cause of all is found;
and 'tis joy that moves the pinion, when the wheel of time goes round;
from the bud she lures the flower, suns from out their orbs of light;

distant spheres obey her power, far beyond all mortal sight.

Freude, schöner Götterfunken, Tochter aus Elysium,
wir betreten feuertrunken, himmlische, dein Heiligtum.
Deine Zauber binden wieder, was die Mode streng geteilt,
alle Menschen werden Brüder, wo dein sanfter Flügel weilt.

Freude heißt die starke Feder in der ewigen Natur.
Freude, Freude treibt die Räder in der grossen Weltenuhr.
Blumen lockt sie aus den Keimen, Sonnen aus dem Firmament,
Sphären rollt sie in den Raumen, die des Sehers Rohr nicht kennt.

Reading

Rufus Ellis was minister of First Church Boston from 1853-1885. The first minister to preach against slavery at First Church Boston after the founding of the Unitarian movement, Rev. Ellis was involved in starting various charitable projects in Boston and helped oversee the move of the congregation to its current location at Berkeley and Marlborough Street.

Ellis' opposition to enslavement provoked some congregants to criticize him for politicizing religion. In contrast to his immediate predecessor, Ellis persisted to denounce slavery from the pulpit. Below is one of his replies to an angry congregant. (From *Rufus Ellis: A Memoir*, published in 1891).

Letter from Rev. Rufus Ellis, 31 October 1856,

"My Dear Sir,

I commend your frankness and shall need no apology for imitating it. I should have preferred to have had your note at some other time than the opening of my evening service; but that I suppose was an oversight, and fortunately it did not disturb me.

When I came to Chauncy Place I had a long correspondence with the committee, in which I stated that it had been my practice to discuss every great moral subject, every evil and sin, including that of slavery, and that I must continue to do so. After that correspondence they called me.

I announced the same purpose in substance in my opening sermon. I have always meant to avoid party politics and have done so in every instance. I have nothing to do with them in the pulpit, and do not mean that they shall have anything to do with me. I shall endeavor to discuss every moral subject with calmness and moderation, and I am satisfied that anyone who regards me as having erred in this respect must have peculiar notions of clerical duty.

As to last Sunday's sermon, most persons would have thought it over conservative.

In illustrating a great religious and moral theme, a prominent moral question comes in my way. Shall I avoid it? Not as I interpret my duty. As I have heretofore done I shall continue to do. I am neither fanatic nor political partisan, but I shall try to preach the whole Gospel, and must add that I cannot engage to give notice to any one of my parishioners what special course of

Christian instruction or illustration I may be led into on the morrow. This would be impossible sometimes, and you might think yourself aggrieved. I can undertake to do nothing of the sort, and must run the risk of the momentary disturbance that would be caused in the congregation if you should feel called upon to bear witness against me by leaving your pew.

I am sorry that I cannot please you without being false to my conscience; and with many thanks for your kindness, remain, sincerely,

R.Ellis." (Ellis, 158- 159)