



# **FESTIVAL THANKSGIVING WORSHIP**

at the Old South Meeting House  
Sunday, November 24, 2019

OLD SOUTH CHURCH *in* BOSTON  
— Gathered 1669 —



CHORAL INTROIT

CHESTER

William Billings

*“During the occupation of Boston by the British this Meeting House was used by the Queen’s Light Dragoons as a Riding School. Soon after the evacuation WASHINGTON, looking down from this gallery on the wreck which the British had left, reverently expressed surprise that those who venerated their own churches should have desecrated ours.”*  
—Old South Meeting House, East Gallery

Let tyrants shake their iron rod, and slavery clank her galling chains;  
We fear them not, we trust in God: New England’s God forever reigns.

Howe and Burgoyne, and Clinton, too, with Prescott and Cornwallis joined;  
Together plot our overthrow, in one infernal league combined.

When God inspired us for the fight, their ranks were broke, their lines were forced,  
Their ships were shattered in our sight, or swiftly driven from our coast.

The foe comes on with haughty stride; our troops advance with martial noise,  
Their veterans flee before our youth, and generals yield to beardless boys.

What grateful offering shall we bring? What shall we render to the Lord?  
Loud halleluiahs let us sing, and praise his name on every chord.

A PROCLAMATION OF THANKSGIVING

Written and proclaimed by  
James W. Crawford, *Senior Minister Emeritus*,  
on the occasion of our 350<sup>th</sup> Anniversary Year.

CONGREGATIONAL RESPONSE

**God save the Commonwealth of Massachusetts!**  
*(three times)*

\*HYMN

**Come, Ye Thankful People, Come**

ST. GEORGE’S WINDSOR

**Come, ye thankful people, come, raise the song of harvest home;  
All is safely gathered in, ere the winter storms begin.  
God our Maker doth provide for our wants to be supplied;  
Come to God’s own temple, come, raise the song of harvest home.**

*Hymn continues on next page*

All the world is God's own field, fruit unto God's praise to yield;  
Wheat and tares together sown, unto joy or sorrow grown.  
First the blade, and then the ear, then the full corn shall appear;  
God of harvest, grant that we wholesome grain and pure may be.

Our Creator God shall come, and shall take the harvest home;  
From the field shall in that day all offenses purge away.  
Giving angels, charge at last, in the fire the tares to cast;  
But the fruitful ears to store in the garner evermore.

Even so, God, quickly come, to Thy final harvest home;  
Gather Thou Thy people in, free from sorrow, free from sin.  
There, forever purified, in Thy presence to abide;  
Come, with all Thine angels come, raise the glorious harvest home.

\*PRAYER OF PREPARATION *unison* Shawn M. Fiedler, *Acting Associate Minister*

O Almighty God, from whom every good prayer cometh, and who pourest out on all who desire it the spirit of grace and supplication; deliver us, when we draw nigh to Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth, through Jesus Christ our Lord. Amen.

\*A SIGN OF OUR UNITY AND RECONCILIATION

*We invite you to greet those around you,  
wishing them "peace" or "the peace of Christ."*

WORDS OF WELCOME

350<sup>th</sup> ANNIVERSARY COMMISSIONED HANDBELL WORK

Enter God's Gates With Thanksgiving      Kevin McChesney  
THE OLD SOUTH RINGERS

CHILDREN'S MESSAGE      Kate Nintcheu, *Director of Children & Family Ministries*

ANTHEM

My Good Lord's Done Been Here

Lee Cloud, *arr.*

*My good Lord's done been here! Blessed my soul and gone.  
And I thank him for my living every day.*

Lord, I would not be a backslider, I'll tell you the reason why:  
'Cause if my Lord were to call on me, Oh, I wouldn't be ready to die. (*refrain*)

Lord, I would not be a liar, I'll tell you the reason why:  
'Cause if my Lord were to call on me, Oh, I wouldn't be ready to die. (*refrain*)

*And I thank you my dear Lord,  
Lord, I thank you for my living every day.*

SERMON

Nancy S. Taylor, *Senior Minister & CEO*

\*350<sup>th</sup> ANNIVERSARY HYMN    **Open a Doorway into God**    CONSTANTINE  
*insert*

\*CALL TO PRAYER    Katherine A. Schofield, *Interim Associate Minister*

One:    God be with you.

**Many:    And also with you.**

One:    Let us give thanks to God, the Creator of all things visible and  
invisible, powerful beyond measure, good beyond all understanding.

**Many:    God's steadfast love endures forever.**

One:    Let us pray. *You may be seated.*

LITANY OF CONFESSION AND THANKSGIVING

One:    We give hearty thanks, O God, for divine gifts granted to us and to  
this earth, gifts that are greater than we can ask for or understand.

**Many:    Thanks be to You, O God.**

One:    We remember those coming to these shores seeking freedom to  
worship and to build a community with You at its heart. With  
poignancy, pain, and regret, we remember native inhabitants of this  
land, ranging from coast to coast, now diminished—victims of those  
claiming to “build a city on a hill.”

**Many:    Have mercy on us, O God.**

# Open a Doorway Into God



1. O - pen wide the eyes of won - der: bound-less gal - ax - ies in space,  
 2. Stretch out wide the arms of kind-ness: nur - ture sheep from man - y folds.  
 3. Fling out wide the gates of free-dom, to the suf - fering bring re - lief:  
 4. God of mer - cy, love, and beau - ty, blaz - ing trails to mark our way,



fin - est flecks of whirl-ing mat - ter span the mag - ni - tude of grace.  
 Wel - come cres - cent, star, and rain - bow, all whose seek - ing God up - holds.  
 hearts im - pa - tient for de - liv - erance\* call for res - cue from their grief.  
 still trans - plant - ing, still sus - tain - ing, ‡ you have brought us to this day.



Vaults that up - lift our sights to heav - en; mu - sic that leaves us hushed and awed;  
 Peo - ples and crea - tures, poor and need - ing, hun - ger for mer - cies spread a - broad.  
 Till hurt - ful walls of bi - as crum - ble, till hate - ful cag - es stand un - barred,  
 In ev - ery e - ra, you have sought us, draw - ing your prom - ise in - to view.



arts that en - large our lives with beau - ty o - pen a door - way in - to God.❖  
 Acts of com - pass - ion toward our neigh - bors o - pen a door - way in - to God.  
 all those who dare to plead for jus - tice † o - pen a door - way in - to God.  
 Strength - en our will to meet your fu - ture, o - pen - ing new door - ways in - to you.

❖ “Behold, I have set before thee an open door,” — Revelation 3:8, carved into the Old South Church portico.

\* “In every human Breast, God has implanted a Principle, which we call Love of Freedom; it is *impatient* of Oppression, and pants for *Deliverance*.” — Phillis Wheatley [*emphasis added*]

† An allusion to Whittier’s famous phrase, “So long as Boston shall Boston be, and her bay-tides rise and fall, Shall freedom stand in the Old South Church and plead for the rights of all!”

‡ A reference to the Latin motto *Qui transtulit sustinet* (carved into Old South’s portico), meaning “The God who transplanted us sustains us still.”

Text: Mary Louise Bringle (2019)  
 Tune: CONSTANTINE, James Gertmenian (1986)

One: We sorrowfully recall oppression visited over the centuries upon African Americans, immigrants, women, the poor, and persons of differing sexual orientations and gender identities, oppressions enshrined in law and blessed by the church.

**Many: Forgive us, O God.**

One: In a season in which war, incivility, terror, the plight of refugees and asylum seekers, and economic chaos wreak havoc with human lives; as hunger and epidemics afflict hundreds of millions of our dear kindred and as Your good earth suffers at human hands—we beg You:

**Many: Have mercy on us, O God.**

One: God of grace and God of glory, we ask Your forgiveness and pray we may recast our priorities to more nearly coincide with those of Your Son: healer of the ill, feeder of the hungry, lover of the outcast, welcomer of the stranger, Jesus Christ, the Prince of Peace.

**Many: Have mercy on us, O God, and hear our earnest desire to serve You and Your realm all the days of our lives.**

One: Thank You, O God, for bestowing forgiveness on those who seek it and who express a readiness to repent and radically change their ways.

**Many: Thanks be to You, O God.**

One: Thanks indeed be to You, O God, forgiver of our sins and provider of all the good gifts of the earth.

**Many: Thanks be to You, O God.**

#### THE LORD'S PRAYER

**Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. Amen.**

#### CALL TO THE OFFERING

June R. Cooper, *Theologian in the City*

*In thanksgiving to God and giving witness to generous hearts,  
our financial gifts support ministries of justice, mercy, and beauty.*

OFFERTORY

The Battle Hymn of the Republic Peter J. Wilhousky, *arr.*

Mine eyes have seen the glory of the coming of the Lord;  
He is trampling out the vintage where the grapes of wrath are stored;  
He hath loosed the fateful lightning of His terrible swift sword:  
God's truth is marching on.

*Glory! Glory! Hallelujah! Glory! Glory! Hallelujah!  
Glory! Glory! Hallelujah! God's truth is marching on.*

I have seen Him in the watchfires of a hundred circling camps;  
They have builded Him an altar in the evening dews and damps;  
I can read His righteous sentence in the dim and flaring lamps,  
God's truth is marching on. (*refrain*)

In the beauty of the lilies, Christ was born across the sea,  
With a glory in His bosom that transfigures you and me:  
As he died to make us holy, let us live to make all free,  
While God is marching on. (*refrain*)

*All rise and sing:*

**Glory! Glory! Hallelujah!  
Glory! Glory! Hallelujah!  
Glory! Glory! Hallelujah!  
God's truth is marching on.**

(*choir:*) Amen! Amen!

\*PRAYER OF DEDICATION

\*HYMN

**Now Thank We All Our God**

NUN DANKET

**Now thank we all our God with heart and hands and voices,  
Who wondrous things hath done, in whom this world rejoices,  
Who, from our parents' arms, hath blessed us on our way  
With countless gifts of love, and still is ours today.**

*Hymn continues on next page*



O may this bounteous God through all our lives be near us,  
With ever joyful hearts and blessed peace to cheer us,  
And keep us full of grace, and guide us when perplexed,  
And free us from all ills in this world and the next.

All praise and thanks to God, our Maker now be given,  
To Christ, and Spirit, too, who reign in highest heaven.  
The one eternal God, whom Earth and Heav'n adore,  
For thus it was, is now, and shall be evermore.

\*BIDDING TO MISSION AND BENEDICTION

POSTLUDE

The Liberty Bell

John Philip Sousa



### **350<sup>TH</sup> ANNIVERSARY PARADE**

Immediately following worship, you are encouraged to file outside to participate in our celebratory 350<sup>th</sup> Anniversary Parade (about a block down and back, toward Downtown Crossing) led by the William Diamond Junior Fife and Drum Corps.

Cookies are available as you exit.

*If you are unable to join the 350<sup>th</sup> Anniversary Parade,  
coffee and cookies will be available in the Meeting House.*



### **WELCOME**

Welcome to Old South Church in Boston. We are a progressive Christian church first gathered in 1669. The Church played a significant role in early American history. Today, Old South Church continues to outfit itself for mission and ministry in the 21<sup>st</sup> century as a thriving urban church in the heart of Boston.

*Large print bulletins are available. Please ask an usher for assistance.*

## THE OLD SOUTH CHURCH FESTIVAL CHOIR

Mitchell Crawford, *Minister of Music*  
George Sargeant, *Associate Organist & Choirmaster*  
Elinor Yeo, *Chaplain*; Elizabeth Ragan, *Verger*

### Soprano

Aislin Kate Anderson  
Litha Ashforth  
\*Alecia Batson  
Caitlin Byers  
Marie Hurd  
Dawn Patterson  
Rachel Perry  
Gloria Platt  
\*Erika Rajković  
\*Adriana Repetto  
Megan Stephan

### Alto

Sophie Bradburn  
\*Jamie Chelel  
Audrey Christiansen  
\*Heather Gallagher  
Alliea Groupp  
Elizabeth Ragan  
Mariana Spera  
Cara Steinborn  
Susan Stern  
Katie May Tucker

### Tenor

Christopher Bocchiaro  
\*James Giessler  
Lucas Hernandez  
Larry Mynatt  
William Ragan  
Samuel Ou  
Evan Shu  
David Story  
\*Connor Vigeant  
\* Choral Fellow

### Bass

Jay Blackwell  
Erik Gustafson  
Michael Hand  
Christopher Harrington  
Toby Hermann  
Robert Kosturko  
William Meikrantz  
Sean O'Donnell  
\*Paul Soper  
\*Matthew Wight

## THE OLD SOUTH BRASS

Mary-Lynne Bohn, Steve Banzaert, & Andrew Sorg, *trumpet*  
Kevin Owen, *French horn*; John Faieta, *trombone*  
Jeff Fischer, Greg Simonds, & Amy Budka, *percussion*

## THE OLD SOUTH RINGERS

Peter Coulombe, *Director*

Shelley Bame-Aldred  
Tim Barnum  
Justine Colantonio  
Peter Coulombe  
Jennifer Dalrymple  
Jill Davis  
Claire de Jong  
Vivian Dixon  
Carly Kinney

Stephanie LaShoto-Westfield  
Evelyn Manning  
Jacob Rha  
Erica Shaw  
Corey Spence  
Brooke Tuttle  
Melissa Vining  
Kelsey Whiteside

## A Thanksgiving Proclamation

by THE REV. DR. JAMES W. CRAWFORD

Whereas, we gather in this sacred meeting space to recall and celebrate with gratitude and thanksgiving Divine gifts, including those of the autumn harvest, our human diversity and the Declaration asserting that all of us are created equal;

Whereas, Samuel Adams, a choir member and cantor of this congregation, an organizer of the Sons of Liberty, joined with Joseph Warren on December 16, 1773, triggering a riot casting taxed tea into Boston Harbor, begetting the Boston Tea Party, a liberating exploit, generated within this very room, inciting, ‘mid British tyranny, New England’s inclination toward rebellion and independence;

Whereas, Phillis Wheatley, an African slave, baptized in this room at age 18 on August 18, 1771, published at age twenty-two *Poems on Various Subjects, Religious and Moral*, making her the first published African American on these shores;

Whereas, this gifted poet on February 11, 1774, writes to Samson Occom, a Native American Presbyterian Minister, concurring with his anti-slavery views, noting, as she writes, his “vindication of (our) natural civil and religious rights;” citing the hypocrisy of her church companions, among them Samuel Adams and the Sons of Liberty, “for the strange absurdity of their conduct, whose words and actions are so diametrically opposite,” reminding Occom of the Biblical Israelites’ solicitous pleas from Egyptian slavery, and then asserting “for in every human breast God has implanted a principle which we call love of freedom; it is impatient of oppression, and pants for deliverance; and by the leave of our modern Egyptians, I will assert that the same principle lives in us. God grant deliverance in (God’s) own way and time...”;

Whereas, this morning, in remembrance of Samuel Adams' revolutionary goals of political liberty and independence, yet finding ourselves charged, challenged and changed by Phillis Wheatley's divinely inspired dreams of freedom, racial justice and equality, we cherish and embrace that Quaker Abolitionist's poetic witness\* to the universal reach of this, The Old South Church in Boston, testifying:

... *“Whenever a wrong is done  
It thrills the conscious walls;  
The stone from the basement cries aloud  
And the beam from the timber calls...  
So long as Boston shall Boston be,  
And the Bay-tides rise and fall,  
Shall freedom stand in the Old South Church  
And plead for the rights of all!”*

Therefore, this congregation, gathered in the Old South Meeting House, Boston, Massachusetts, declares Thursday, November 28, 2019, a day offering gratitude for the divine gifts of human mutuality and concord, prayerfully thanking God for the urgent invitation to radiate love, exercise justice, evoke peace, secure human freedom and in faith and hope serve the Gospel of our Brother and Savior, Jesus Christ.

Given by the members, friends and celebrants assembled in the Old South Meeting House on Sunday, the twenty-fourth of November, in the year two-thousand-and-nineteen, and the anniversary of this congregation's founding, the three-hundred-and-fiftieth.

\*John Greenleaf Whittier, *“In the Old South”* 1892

## Notes on Today's Music

*from* MITCHELL CRAWFORD

Music for Meeting House Sunday during this, our 350<sup>th</sup> Anniversary year, has been chosen to highlight persons and events of historical significance to this congregation. While most of the pieces need little in the way of explanation, the inclusion of William Billings's CHESTER and William Selby's *Behold, God Is My Salvation* deserve special mention. These two anthems, taken together, commemorate the role the Meeting House played in the Revolutionary War: CHESTER was among the most widely-known songs in the American colonies during the conflict (and was a strong contender to become our National Anthem), while Selby's thanksgiving anthem was commissioned by this congregation to celebrate the re-opening of the Meeting House following its desecration during the war. The text of Selby's original incorporates passages from the King James Version of the Bible, which I have asked our very own Elizabeth Crawford Ragan to modernize in accordance with the guidelines for text alterations laid out in the *New Century Hymnal*. Betsy writes:

*The text for William Selby's anthem, "Behold, God Is My Salvation," makes inclusive the King James Bible (KJV) verses from which Selby drew: Isaiah 12:2, 4-6; Amos 9:11; and Revelation 19:6. The mission was threefold:*

- 1) to retain, as much as possible, the meaning of the original;*
- 2) to update the text with non-gendered words for God and humanity while also modernizing other archaisms for the 21<sup>st</sup> century;*
- 3) to enable the new text to honor and to synchronize with Selby's music.*

*The three together form a theological, ethical, and aesthetic puzzle. For example: Selby constructed this piece with many essential words repeated, which required finding precise syllabic matches (number and stress) in the new version. He also used the antiquated device of counting the past-tense "-ed" as a sung syllable ("clos-ed," "rais-ed"), sometimes stretched over multiple notes, so the new version comprises more words than Selby's original. In naming God, the KJV text used "Jehovah" or "Lord" in place of the Hebrew's unutterable holy name of God (YHWH), and therefore offered wide latitude for substitution of more contemporary names for God. As for the gender of God, we have long been in the habit of introducing feminine pronouns alongside the masculine; however, Katherine's sermon of November 10 and the work of Old South to be ever more inclusive invited a new forward-looking practice: using "they/them" pronouns for a God beyond gender. May the God of the past, present and future be praised!*

**OLD SOUTH CHURCH IN BOSTON  
MINISTERS, OFFICERS, & STAFF**

Nancy S. Taylor, *Senior Minister*  
Katherine A. Schofield, *Interim Associate Minister* ❖ Shawn M. Fiedler, *Acting Associate Minister*  
James W. Crawford, *Senior Minister Emeritus*  
Mitchell Crawford, *Minister of Music*  
Kate Nintcheu, *Director, Children & Family Ministries*  
Donald A. Wells, *Theologian in Residence* ❖ June R. Cooper, *Theologian in the City*  
Amo Ngoepe, *Pastoral Resident*  
David Story, *Executive Assistant to the Senior Minister* ❖ Ken Orth, *Healing Worship Minister*  
Martha Schick, *Youth & Young Adult Ministries Leader*  
Carolyn Davis, *Director, Old South Preschool*  
George Sargeant, *Associate Organist & Choirmaster*  
Tim Harbold, *Director, Gospel Choir* ❖ Willie Sordillo, *Director, Jazz Worship Music*  
Peter Coulombe, *Director, Old South Ringers* ❖ Amy Budka, *Children's Music Leader*  
  
Deb Washington, *Moderator* ❖ Rob Gabler, *Clerk* ❖ Bill Bulkeley, *Treasurer*  
Randy Billings, *Chair, Board of Trustees* ❖ Evan Shu, *Historian*  
Stephanie LaShoto & Ralph Watson, *Senior Deacons* ❖ Vicki Newman, *Pledge Secretary*  
  
Helen McCrady, *Senior Church Administrator* ❖ Jamie Garuti, *Communications Administrator*  
Linda Van Praet, *Accounting & Human Resources* ❖ David Albaugh, *Building Manager*  
Allison Albaugh, *Wedding Coordinator* ❖ Emily Ross, *Archivist* ❖ Rebecca Pasipanodya, *Administrative Assistant*  
Elias Perez, *Senior Sexton* ❖ Ozo Nwodo, Richard Serebour, & David Brode, *Sextons*  
Corey Spence, Rubia Reyes, & Shirley Bivins *Receptionists*

**A NOTE ON THE INCLUSIVE DIMENSIONS OF GOD'S GRACE**

Old South Church in Boston, in the name of its host, Jesus Christ, and in the spirit of Christ's invitation carved into the stone of this church's portico, "Behold I Set Before You an Open Door," welcomes all who seek to know God. Following the One who we believe is Sovereign and Savior, we affirm that each individual is a child of God, and recognize that we are called to be like one body with many members, seeking with others of every race, ethnicity, creed, class, age, gender, marital status, physical or mental ability, sexual orientation, gender identity, and gender expression to journey together toward the promised realm of God. We invite everyone to join in the common life and mission of our reconciling community through participation and leadership in this congregation, and by fully sharing in the worship, rites and sacraments of this church. As we all move forward with the work of this church, we commit ourselves to making justice and inclusivity a reality in this congregation and in the world. On the threshold of Christ's open door, we rely upon the healing, unconditional nature of God's love and grace to be our help and guide.

OLD  
SOUTH  
CHURCH  
in BOSTON

350

Still making history