

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.

December 22, 2024

10:00am—Holy Eucharist in the Sanctuary

Presiding & Preaching: The Rev. Pamela L. Werntz

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Karen King

Crucifer: Jamie Shore

Torch Bearers: Melissa Fernau, Dawn Dreisbach

First Reader: Melissa Fernau

Second Reader: Mark Fernau

Prayer Intercessor: Brian McCaig

Greeters: Kelly Hager, Liz Levin

Altar Guild: Mary Blocher

Advent Wreath provided by Glenn Seberg

Livestream provided by Emmanuel Music

Sexton: Dennis Gaskell

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 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 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/>

The Holy Eucharist
The Fourth Sunday of Advent - Year C

Prelude Fantasy on “Veni Emmanuel”

Kenneth Leighton (1929-1988)

Announcements

Opening Hymn O come, O come Emmanuel
(Please rise in body or spirit)

Hymn 56

The Word of God

Presider: Blessed are you holy and living God.

All: **You come to your people and set them free.**

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.**

Ky - ri - e e - le - i - son.
 Ky - ri - e e - le - i - son.
 Ky - ri - e e - le - i - son.
 Chri - ste e - le - i - son.
 Chri - ste e - le - i - son.
 Chri - ste e - le - i - son.
 Ky - ri - e e - le - i - son.
 Ky - ri - e e - le - i - son.
 Ky - ri - e e - le - i - son.

The Collect of the Day

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray.

Purify our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

All: **Amen.**

(Please be seated)

The Lessons

First Reading Micah 5:2-5a

You, O Bethlehem of Ephrathah,
who are one of the little clans of Judah,
from you shall come forth for me
one who is to rule in Israel,
whose origin is from of old,
from ancient days.
Therefore he shall give them up until the time
when she who is in labor has brought forth;
then the rest of his kindred shall return
to the people of Israel.
And he shall stand and feed his flock in the strength of the Lord,
in the majesty of the name of the Lord his God.
And they shall live secure, for now he shall be great
to the ends of the earth;
and he shall be the one of peace.

Reader: The word of the Lord.

People: **Thanks be to God.**

Motet **Magnificat**

Judith Weir (b.1954)

My soul doth magnify the Lord,
and my spirit hath rejoiced in God my Saviour.
For he hath regarded the lowliness of his handmaiden.
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath magnified me, and holy is his Name.
And his mercy is on them that fear him throughout all generations.

He hath shewed strength with his arm.
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat
and hath exalted the humble and meek.

He hath filled the hungry with good things.
And the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel
as he promised to our forefathers Abraham, and his seed forever.

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be:
world without end, Amen.

Second Reading Hebrews 10:5-10

When Christ came into the world, he said,
"Sacrifices and offerings you have not desired,
but a body you have prepared for me;
in burnt offerings and sin offerings
you have taken no pleasure.
Then I said, 'See, God, I have come to do your will, O God'
(in the scroll of the book it is written of me)."
When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt

offerings and sin offerings" (these are offered according to the law), then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all.

Reader: The word of the Lord.

People: **Thanks be to God.**

Gospel Hymn Ye who claim the faith of Jesus (St. 1-2)

(Please rise in body or spirit)

Hymn 269

DEN DEES VATERS SINN GEBOREN

1 Ye who claim the faith of Je - sus, sing the won - ders that were done
 2 Bless - ed were the cho - sen peo - ple out of whom the Lord did come;
 3 There - fore let all faith - ful peo - ple sing the hon - or of her name;
 4 "Mag - ni - fy, my soul, God's great-ness; in my Sa - vior I re - joice;
 when the love of God the Fa - ther o - ver sin the
 bless - ed was the land of prom - ise fa - shioned for his
 let the Church, in her fore - shad - owed, part in her thanks -
 all the a - ges call me bless - ed, in his praise I
 vic - tory won, when he made the Vir - gin Ma - ry
 earth - ly home; but more bless - ed far the mo - ther,
 giv - ing claim; what Christ's mo - ther sang in glad - ness
 lift my voice; he has cast down all the might - y,
 mo - ther of his on - ly Son. Hail Ma - ry, full of grace.
 she who bore him in her womb. Hail Ma - ry, full of grace.
 let Christ's peo - ple sing the same: Hail Ma - ry, full of grace.
 and the low - ly are his choice." Hail Ma - ry, full of grace.

Words: Sts. 1-3, Vincent Stucksy Stratton Coles (1845-1929), alt.; st. 4, F. Bland Tucker (1895-1984) metrical *Magnificat*.
 Music: *Den des Vaters Sinn geboren*, melody from *Hundert Arien*, 1694; harm. Conrad Kocher (1786-1872).

Presider: The Holy Gospel of our Lord Jesus Christ according to Luke.

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

The Gospel Reading Luke 1:39-45[46-55]

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth.

When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."

[And Mary said,

"My soul magnifies the Lord,

and my spirit rejoices in God my Savior,
for he has looked with favor on the lowliness of his servant.

Surely, from now on all generations will call me blessed;
for the Mighty One has done great things for me,
and holy is his name.

His mercy is for those who fear him
from generation to generation.

He has shown strength with his arm;

he has scattered the proud in the thoughts of their hearts.

He has brought down the powerful from their thrones,
and lifted up the lowly;

he has filled the hungry with good things,
and sent the rich away empty.

He has helped his servant Israel,
in remembrance of his mercy,

according to the promise he made to our ancestors,
to Abraham and to his descendants forever."]

Presider: The Gospel of the Lord.

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

Gospel Hymn Ye who claim the faith of Jesus (St. 3-4)

(See previous page)

Hymn 269

DEN DEES VATERS SINN GEBOREN

The Sermon

Ms. Werntz

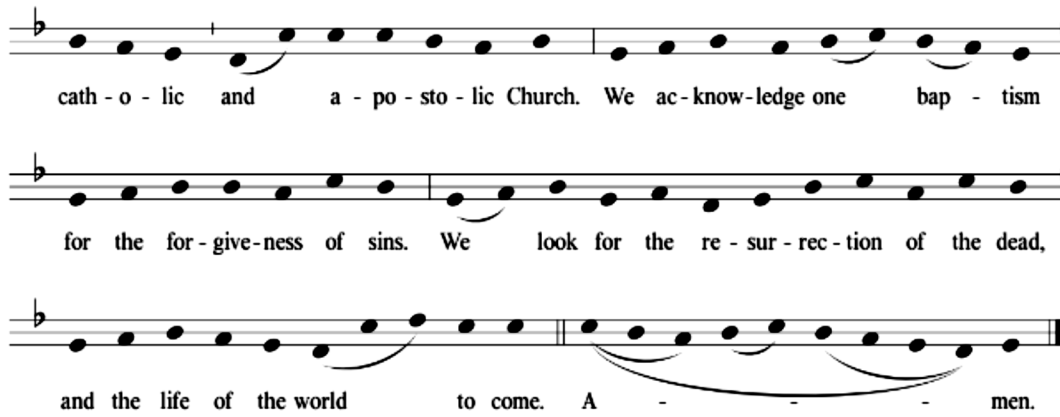
The Creed

(Please rise in body or spirit)

S104

We be - lieve in one God, the Fa - ther, the Al - might - y, ma - ker of
hea - ven and earth, of all that is, seen and un - seen. We be - lieve
in one Lord, Je - sus Christ, the on - ly Son of God, e - ter - nal - ly

be - got - ten of the Fa - ther, God from God, Light from Light, true God
from true God, be - got - ten, not made, of one Be - ing with the Fa - ther.
he came down from hea - ven: by the pow - er of the Ho - ly Spi - rit
he be - came in - car - nate from the Vir - gin Ma - ry, and was made man.
For our sake he was cru - ci - fied un - der Pon - tius Pi - late;
he suf - fered death and was bur - ied. On the third day he rose a - gain
in ac - cord - ance with the Scrip - tures; he a - scend - ed in - to hea - ven
and is sea - ted at the right hand of the Fa - ther. He will come a -
gain in glo - ry to judge the liv - ing and the dead, and his king - dom
will have no end. We be - lieve in the Ho - ly Spi - rit, the Lord,
the giv - er of life, who pro - ceeds from the Fa - ther.
With the Fa - ther and the Son he is wor - shiped and glo - ri - fied.
He has spo - ken through the Pro - phets. We be - lieve in one ho - ly



Prayers of the People (*The Leader and People pray responsively. Please add your prayers in the silences, aloud or in your heart*)

We pray now for the church, the world, particularly for all who are in need, knowing that God is able to transform any circumstance into a moment for blessing. After every petition, we respond:

God of mercy, hear our prayer.

Glorious God, empower the church throughout the world and particularly this parish in our life and witness. Break down barriers that divide, so that united in your truth and love, we may confess your name, feast at one table, and serve you with one accord.

God of mercy, hear our prayer.

We thank you for the ministries to which you have called each of us, and for the laity, deacons, priests and bishops who serve among us; and we pray that we may be faithful witnesses to your passion for justice and mercy for all people.

God of mercy, hear our prayer.

Guide the rulers of the nations. Move them to set aside fear, greed and vain ambition. Inspire them to strive for righteousness and peace, so that all your children may be free.

God of mercy, hear our prayer.

Hear the cries of all who are hungry, all who are homeless, all who suffer the effects of war. Give those of us who consume most of the earth's resources the will to reorder our lives, so that all may have their rightful share of food, care, shelter and fullness of life.

God of mercy, hear our prayer.

Look with compassion on all who suffer illness and distress, especially those we name, either silently or aloud. Support them with your love and lead us to be healers, through the power of your Holy Spirit.

God of mercy, hear our prayer.

With thanksgiving for their lives and loves, we remember those who have died. Give to them rest and peace, and give to us such a measure of communion with them as you know to be best for us. And bring us all to serve you in your eternal realm.

God of mercy, hear our prayer.

Presider: O God, in your loving purpose, answer our prayers and fulfill our hopes. By your grace, grant us the will and the wisdom to make this world new, and all for the sake of Jesus Christ. **Amen.**

Confession

BCP, p.360

Presider: Let us confess our sins against God and our neighbor.

People: **Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. 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 using the collection plate as it is passed, 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 online, linked on the inside cover of the bulletin, or a paper Welcome Card. Paper Welcome Cards and gifts may be placed in the collection plate.

Offertory Offertoire

Mel Bonis (1858-1937)

Offertory Hymn Prepare the way, O Zion

(Please rise in body or spirit)

Hymn 65

BEREDEN VÄG FÖR HERREN



1 Pre - pare the way, O Zi - on, your Christ is draw - ing near!
 2 He brings God's rule, O Zi - on; he comes from heaven a - bove.
 3 Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.



Let ev - ery hill and val - ley a lev - el way ap - pear.
 His rule is peace and free - dom, and jus - tice, truth, and love.
 His tid - ings of sal - va - tion pro - claim in ev - ery place.



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
 Lift high your praise re - sound - ing, for grace and joy a - bound - ing.
 All lands will bow be - fore him, their voic - es will a - dore him.



Refrain
 Oh, blest is Christ that came in God's most ho - ly name.

Words: Frans Mikael Franzen (1772-1847); tr. composite; adapt. Charles P. Price (1920-1999). Copyright © 1982, Charles P. Price. Music: *Bereden väg för Herran*, melody from *Then Svenska Psalmboken*, 1697; harm. *Koralbok för Svenska Kyrkan*, 1939, alt.

The Great Thanksgiving

BCP, Prayer A, p. 361

<i>Presider</i>	<i>People</i>
The Lord be with you.	And al - so with you.
<i>Presider</i>	<i>People</i>
Lift up your hearts.	We lift them to the Lord.
<i>Presider</i>	
Let us give thanks to the Lord our God.	
<i>People</i>	
It is right to give our thanks and praise.	

Presider: It is right, and a good and joyful thing, always and everywhere to give thanks to you, God Almighty, Creator of heaven and earth. Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Ho - ly, ho - ly, ho - ly,
 Lord God
 of Hosts: Hea - ven and earth are full
 of your glo - ry. Glo - ry be to you, O
 Lord Most High. Bless - ed is he
 that comes in the name of the Lord.
 Ho - san - na in the high - est.

Presider: Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Author of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

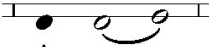
On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."
 Therefore we proclaim the mystery of faith:

All: **Christ has died. Christ is risen. Christ will come again.**

Presider: We celebrate the memorial of our redemption, O God, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you

in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

All: 
A - men.

The Lord's Prayer

Presider: As our Savior Christ has taught us, we are bold to say,


All: **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 trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

The Breaking of the Bread *(Silence is kept)*

Fraction Anthem

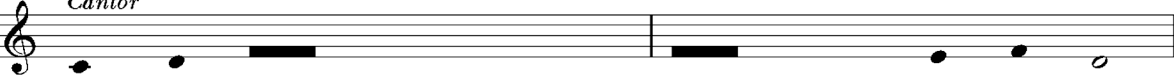
S172

Antiphon
Cantor; then All

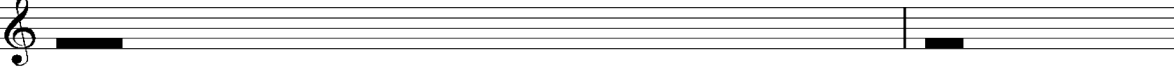


Bles - sed are those who are called to the Sup - per of the Lamb.

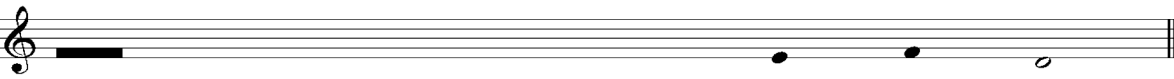
Cantor



Praise the Lord, all you nations; laud him, all you peo - ples.



For his loving - kindness toward us is great, and the



faithfulness of the Lord endures for ev - er. [Ant.]

Presider: The gifts of God for the people of God.

Communion

All who desire a deeper relationship with the Holy One may come to the table.

Communion Motet *O sacrum convivium*

Thomas Tallis (1505-1585)

O sacrum convivium,
In quo Christus sumitur,
Recolitur memoria passionis eius;
Mens impletur gratia,
Et futurae gloriae, nobis pignus datur.

O sacred banquet,
in which Christ is received,
the memory of his Passion is renewed,
the mind is filled with grace,
and a pledge of future glory is given us.

Communion Hymn The King shall come when morning dawns
(Please rise in body or spirit)

Hymn 73
ST. STEPHEN

1 The King shall come when morn - ing dawns and
2 Not, as of old, a lit - tle child, to
3 The King shall come when morn - ing dawns and
4 and let the end - less bliss be - gin, by
5 The King shall come when morn - ing dawns and

1 light tri - um - phant breaks; when beau - ty gilds the
2 bear, and fight, and die, but crowned with glo - ry
3 earth's dark night is past; O haste the ris - ing
4 wear - y saints fore - told, when right shall tri - umph
5 light and beau - ty brings: Hail, Christ the Lord! Thy

1 east - ern hills and life to joy a - wakes.
2 like the sun that lights the morn - ing sky.
3 of that morn, the day that e'er shall last;
4 o - ver wrong, and truth shall be ex - tolled.
5 peo - ple pray, come quick - ly, King of kings.

Words: Greek; tr. John Brownlie (1859-1925), alt. Music: *St. Stephen*, William Jones (1726-1800), alt.

Cantata *Dies Natalis*

Soloist: Sonja Tengblad, soprano

Instrumentation: violin I/II, viola, cello, bass

Gerald Finzi

Intrada

Rhapsody

Will you see the infancy of this sublime and celestial greatness? I was a stranger, which at my entrance into the world was saluted and surrounded with innumerable joys: my knowledge was divine. I was entertained like an angel with the works of God in their splendour and glory. Heaven and Earth did sing my Creator's praises, and could not make more melody to

Adam than to me. Certainly Adam in Paradise had not more sweet and curious apprehensions of the world than I. All appeared new, and strange at first, inexpressibly rare and delightful and beautiful. All things were spotless and pure and glorious.

The corn was orient and immortal wheat, which never should be reaped nor was ever sown. I thought it had stood from everlasting to everlasting. The green trees, when I saw them first, transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things.

O what venerable creatures did the aged seem!
Immortal cherubims! and the young men glittering and sparkling angels, and maids strange seraphic pieces of life and beauty! I knew not that they were born or should die; but all things abided eternally. I knew not that there were sins or complaints or laws. I dreamed not of poverties, contentions or vices. All tears and quarrels were hidden from mine eyes. I saw all in the peace of Eden. Everything was at rest, free and immortal.

The Rapture

Sweet Infancy!
O heavenly fire! O sacred Light!
How fair and bright!
How great am I
Whom the whole world doth magnify!

O heavenly Joy!
O great and sacred blessedness
Which I possess!
So great a joy
Who did into my arms convey?
From God above
Being sent, the gift doth me enflame,
To praise His Name.
The stars do move,
The sun doth shine, to show His Love.

O how divine
Am I! To all this sacred wealth
This life and health,
Who rais'd? Who mine
Did make the same! What hand divine!

Wonder

How like an angel came I down!
How bright are all things here!
When first among His works I did appear
O how their glory did me crown!
The world resembled His Eternity
In which my soul did walk;
And every thing that I did see
Did with me talk.

The skies in their magnificence
The lovely, lively air,
O how divine, how soft, how sweet, how fair!
The stars did entertain my sense;
And all the works of God, so bright and pure,
So rich and great, did seem,
As if they ever must endure
In my esteem.

A native health and innocence
Within my bones did grow,
And while my God did all His Glories show,
I felt a vigour in my sense
That was all Spirit. I within did flow
With seas of life, like wine;
I nothing in the world did know
But 'twas Divine.

The Salutation

These little limbs, these eyes and hands which here I find,
This panting heart wherewith my life begins;
Where have ye been? Behind what curtain were ye from me hid so long?
Where was, in what abyss, my new-made tongue?
When silent I, so many thousand, thousand years
Beneath the dust did in a chaos lie, how could I smiles, or tears,
Or lips, or hands, or eyes, or ears perceive?
Welcome, ye treasures which I now receive.
From dust I rise and out of nothing now awake,
These brighter regions which salute my eyes,
A gift from God I take, the earth, the seas, the light, the lofty skies,
The sun and stars are mine: if these I prize.
A stranger here, strange things doth meet, strange glory see,
Strange treasures lodged in this fair world appear,
Strange, all, and new to me: But that they mine should be who nothing was,
That strangest is of all; yet brought to pass.

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

BCP, p. 365

Subdeacon: Let us pray.

All: **Eternal God, heavenly Author,**
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Blessing

Book of Occasional Services (BOS) Advent

Prsider: May the Sun of Righteousness shine upon you and illuminate the stumbling blocks in your path; and the blessing of God Almighty, Creator, Redeemer, and the Holy Spirit, be among you, and remain with you always. Amen.

Closing Hymn Come thou long-expected Jesus

Hymn 66

(Please rise in body or spirit)

STUTTGART

1 Come, thou long - ex - pect - ed Je - sus, born to set thy peo - ple free;
2 Is - rael's strength and con - so - la - tion, hope of all the earth thou art:
3 Born thy peo - ple to de - liv - er, born a child, and yet a king,
4 By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.
dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.
born to reign in us for ev - er, now thy gra - cious king - dom bring.
by thine all - suf - fi - cient mer - it raise us to thy glo - rious throne.

Words: Charles Wesley (1707-1788). Music: Stuttgart, melody from *Psalmodia Sacra, oder Andächtige und Schöne Gesänge*, 1715; adapt. and harm. William Henry Havergal (1793-1870), alt.

Dismissal

Prsider: Go in peace to love and serve the Lord.

All: **Thanks be to God.**

Postlude Toccata on "Veni Emmanuel"

Adolphus Hailstork (b.1941)

Welcome Cards may be brought with any gifts to the box near the door 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.

Magnificat

Judith Weir (b.1954)

Judith Weir is Master of the Queen's Music and one of the world's best-known composers of choral music, possessing a unique ability to reference familiar musical language in rendering new and enchanting creations. *Magnificat* was commissioned in 2011 by the Master and Fellows of St. John's College, Cambridge, to mark the 500th anniversary of the founding of the college. Weir sets the extended *Magnificat* text compactly; creating a fast-flowing texture in which the words are at the forefront, with a harmonic language influenced by folk traditions.

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Dies Natalis

Gerald Finzi (1901-1956)

Gerald Finzi, born in London in 1901, was the son of a shipbroker whose Jewish forbears had emigrated from Italy in the 18th century. After a brief spell in the Gloucestershire countryside, he returned to London where he taught composition at the Royal Academy of Music, and joined a circle of composers that included Gustav Holst, Benjamin Britten, Peter Warlock and Ralph Vaughan Williams. In 1937 he and his wife built a house in the Hampshire Hills where he composed, conducted, studied and grew apples until his death in 1956.

Finzi's childhood was predominantly unhappy; as the youngest of five children and the only one manifesting artistic skills and interests, he felt himself to be the outsider in an uncomprehending family. His loneliness caused him to find companionship in books, leading to an encyclopedic knowledge of English poetry and literature. These were years haunted by death too; by the age of seventeen, his father and all his brothers were dead, as was his revered composition teacher Ernest Farrar. Finzi's experience during these years left him with the conviction that, for many, the reality of adult life and experience dims the instinctive, intuitive freshness of childhood.

Thomas Traherne was a little-known 17th century metaphysical poet whose work was forgotten for two centuries. Traherne's significance lies in his continuing the line of Anglican mystical poetry after Vaughan, yet little is known about the poet himself. He was born circa 1636, gained his BA at Brasenose College, Oxford, in 1656 and returned to his native county as rector of Credenhill, a few miles from Hereford. There he became spiritual adviser to Susanna Hopton for whom he wrote his most important prose work, the *Centuries of Meditation*. From 1669 to 1674 he lived in London where he died at age thirty-seven.

Finzi began his setting of Traherne's vision of a child's innocent and unsullied perception of the world in the mid 1920s. The finished work, which he called *Dies natalis* (literally, 'Day of birth'), resembled a Baroque cantata in form. The choice of a purely instrumental movement, 'Intrada', to begin *Dies natalis* creates an image of the unborn child in the womb, and is synonymous too with Traherne's lines, 'An empty book is like an infant's soul, in which anything may be written, it is capable of all things but containeth nothing'.

The second movement 'Rhapsody' should be understood in its 17th century meaning of 'rapturous delight or ecstasy', its text describing the infant's wide-eyed response to the world it has entered. Finzi's setting is composed in the fluid, supple recitative-cum-arioso style of which he was a master and responds to each nuance of the text.

Finzi had two images in mind when composing 'The Rapture': the dancing circle of angels above the oxen-stall of Botticelli's Mystic Nativity that hangs in The National Gallery, and the magnificent carved wooden angels in March Church in the Fens which he had visited on holiday in 1927. With these in mind Finzi fashioned this swirling dance of praise, as he recalled in 1939: "There is a great resemblance between the static and the ecstatic. I

discovered this one day when I was standing in March Church looking up at the double hammer-beam roof and the row of carved angels—which gave the feeling of a Botticelli Nativity and were static from very ecstasy.”

‘Wonder’ is set as a tender arioso. Traherne’s opening line, ‘How like an Angel came I down!’, is evoked through a vocal phrase that seems to float in its descent. The climactic phrase ‘With Seas of Life, like Wine’ is mirrored by Finzi in rich nine-part string writing.

A quality of concord and timelessness characterizes ‘The Salutation’, in which the soloist’s aria is cast in the form of a Bach chorale prelude. Its arching, soaring melody is quintessential Finzi, and is accompanied by flowing counterpoint over the steady measured tramp of the bass. The violas set the movement in motion and their contrapuntal idea is then shared amongst the other instruments; the verses are interspersed with limpid orchestral flowerings marked by falling sevenths until finally the violas wind the movement to stillness in a mood of rapt wonder.

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The Bach Institute | Upcoming Events

The Bach Institute, sponsored by Emmanuel Music and hosted by Emmanuel Church, seeks to share the deep knowledge and experience of the Emmanuel Music ensemble in performing the sacred cantatas of J.S. Bach. Drawing on fifty years of practical experience offering these profound works in a worship context, we bring a unique perspective on the communicative power and timeless relevance of this music, as well as insights into technique, interpretation, and pacing.

The Bach Institute January 2025 Intensive takes an important leap forward with its proposed focus on "Bach and Society." This year the Institute seeks to engage members of Emmanuel and Boston's wider community by exploring the message in Bach's music and its power to challenge and transform our lives. Bach's cantatas speak vividly and poignantly about the human condition; our aspirations, our failings, and how to create right relationship to God and to our neighbor. This year's Bach Institute will explore how a just society might work from the perspective of the cantata literature.

All programs are free - reservation required for each program at <https://www.emmanuelmusic.org/learn-engage/the-bach-institute>

SCHEDULE OF PUBLIC EVENTS

Jan. 11, 11:30am, Cantata Open Rehearsal (in-person only)
John Harbison rehearses BWV 123
followed by 1:00pm, Conversation: John Harbison discusses BWV 123

Jan. 12, 10:00am, Cantata BWV 123
(in-person and livestreamed), John Harbison conducting

Jan. 13, 7:00pm, Pamela Dellal, Ryan Turner,
and guest Adrian Anandawan, Artistic Director of Shelter Music Boston
(in-person and livestreamed), Conversation: Bach and Society (I)

Jan. 15, 7:00pm, Ecclesia Ministries TBD, Pamela Werntz, and Common Art artists
(in-person and livestreamed) Conversation: Bach and Society (II)

Jan. 16, 7:00pm, Heidi Braun-Hill, violin (in-person and livestreamed)
Masterclass: featuring the Bach Institute 2025 Fellows

Jan. 18, 11:30am, Cantata Open Rehearsal (in-person only)
Ryan Turner rehearses BWV 72
followed by 1:00pm, Conversation: Ryan Turner and Pamela Dellal discuss BWV 72

Jan. 19, 10:00am, Cantata 72 (in-person and livestreamed)
Ryan Turner conducting, featuring the Bach Institute 2025 Fellows

Jan. 19, 7:00pm, Bach Institute Showcase Concert
(in-person and livestreamed), featuring the Bach Institute 2025 Fellows and Common Art artists

SNOW DATE Jan. 20, 7:00pm, Bach Institute Showcase Concert

Emmanuel Church Announcements

Today and Upcoming

Pledging to Emmanuel Church

If you value the worship and programs of Emmanuel Church, and the clergy and staff that support them, please make a pledge for 2025.

A pledge is an indication of the financial support you intend to offer for 2025. A pledge may be fulfilled in one gift, quarterly, monthly, or weekly. A pledge may be fulfilled in advance of 2025 (and so designated) or at any time during 2025.

The amount of your pledge depends entirely on you. Every pledge counts as 1, and the total number of pledges reflects the number of households committed to supporting the parish. No amount of money is too small or too large! For reference, in 2024 Emmanuel received 81 pledges, and the median pledge amount was \$2,500. For a parish of our size, we hope to receive 100 pledges in 2025.

We are 3/4 of the way there.

A pledge may be made by completing a pledge card or by emailing the parish administrator at parishadmin@emmanuelboston.org.

Thank you!

Looking to make a world of difference in your Christmas giving this year? Episcopal Development and Relief, which helps people around the globe, has many ways for you to change lives in honor of those you love. You can empower our global neighbors with water, bicycles, business training, and more. For more information, go to the website <https://support.episcopalrelief.org/gifts/catalog>

Christmas Services at Emmanuel

Christmas Eve in the sanctuary. Tuesday December 24.

7:00 pm: Gospel of Luke Nativity Story with Carols

7:30pm: Festival Holy Eucharist with *Das neugeborne Kindelein*, BWV 122

First Sunday after Christmas, Sunday December 29, 10:00am in the Lindsey Chapel (no livestream)

Second Sunday after Christmas, Sunday January 5, 10:00am in the Lindsey Chapel (no livestream)

In and Around Emmanuel

Emmanuel Announcements & “This Week at Emmanuel” If you would like to submit an announcement for inclusion in our Sunday Announcements, please email the Parish Office. Our weekly E-news is sent by email every Wednesday with announcements listed here plus many more. If you would like to receive those, please contact the Parish Office or sign up on our website.

Have you moved in 2024? If you moved recently or if you are new to the Emmanuel community and would like your contact information to be included in the parish directory, please let the Parish Office know at parishadmin@emmanuelboston.org.

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 (pavel.hrx@gmail.com) and (Deacon Bob Greiner (deacon@emmanuelboston.org)). If you have a need, please contact him.

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 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.

Monetary gifts may be made by dropping your donation in the box by the pulpit, mailing it to the church, or electronically via CashApp. CashApp (our cashtag is \$EmmanuelBostonGive) 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.

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.



EMMANUEL CHURCH

Emmanuel Church Staff

The Rev. Pamela L. Werntz, Rector
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
The Rev. Robert Greiner, Deacon
Ryan Turner, Music Director
John Dilworth, Organist & Chapel Choir Director
Vaughan Sherrill, Parish Administrator
Robb Scholten, Events Administrator
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Event Sextons: Bill Comer, Luke Colombero, Sue Earley,
Dennis Gaskell, Jesse Kieffer, Colin McEllhenney,
Joel Schenk & Evan Sneed

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Pat Krol, Junior Warden
Mark Fernau, Treasurer
Mary Beth Clack, Clerk
Edgar Brenninkmeyer
Cindy Coldren
Dawn Dreisbach
Peter Dutilloy
Kelly Hager
Karen King
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

Parish Office

15 Newbury Street, Boston, MA 02116

Hours: Monday through Friday, 9:00 a.m. to 4:00 p.m.

www.emmanuelboston.org info@emmanuelboston.org 617-536-3355