



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.

January 5, 2025

10:00am—Holy Eucharist in the Lindsey Chapel

Presiding and Preaching: The Rev. Pamela L. Wertz

Deacon: The Rev. Robert Greiner

Conductor: Michael Beattie

Organist: John Dilworth

Subdeacon: Rebekah Shore

Crucifer: Jamie Shore

First Reader: Karen King

Second Reader: Edgar Brenninkmeyer

Prayer Intercessor: Mary Beth Clack

Greeters: Mary Beth Clack, Michael Shea

Altar Guild: Mary Blocher, William Fitzner

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 Massachusetts Tribe for fishing in the estuary of the Quinobequin (now Charles River). Acknowledging this is an expression of our appreciation and a small, first step on the Way of Love, toward respect and accountability to Indigenous or First Peoples, who continue to suffer as a consequence of genocide and forced removal perpetrated by white ancestors of European descent. Our next steps have to do with actions to end violence directed toward them, which occurs when their histories are erased, cultures are trivialized, labor is exploited, and resources are seized. As the current occupiers of this territory, we must amplify First Peoples' voices, honor their dignity, and repent of our complicity in their oppression.

Read more about our Land Use Acknowledgment on our website:

<https://www.emmanuelboston.org/mission/social-justice/land-acknowledgement/>

The Holy Eucharist
The Second Sunday after Christmas - Year C

Prelude Vom Himmel hoch

attrib. Heinrich Scheidemann (1595-1663)

Announcements

Opening Hymn Brightest and best
(Please rise in body or spirit)

Hymn 117
 MORNING STAR

1 Bright - est and best of the stars of the morn - ing,
 2 Cold on his cra - dle the dew - drops are shin - ing,
 3 Shall we then yield him, in cost - ly de - vo - tion,
 4 Vain - ly we of - fer each am - ple o - bla - tion,
 5 Bright - est and best of the stars of the morn - ing,

1 dawn on our dark - ness, and lend us thine aid;
 2 low lies his head with the beasts of the stall;
 3 o - dors of E - dom, and of - ferings di - vine,
 4 vain - ly with gifts would his fa - vor se - cure,
 5 dawn on our dark - ness, and lend us thine aid;

1 star of the east, the hor - i - zon a - dorn - ing,
 2 an - gels a - dore him in slum - ber re - clin - ing,
 3 gems of the moun - tain, and pearls of the o - cean,
 4 rich - er by far is the heart's a - dor - a - tion,
 5 star of the east, the hor - i - zon a - dorn - ing,

1 guide where our in - fant Re - deem - er is laid.
 2 Ma - ker and Mon - arch and Sa - vior of all.
 3 myrrh from the for - est, and gold from the mine?
 4 dear - er to God are the prayers of the poor.
 5 guide where our in - fant Re - deem - er is laid.

Words: Reginald Heber (1783-1826), alt. Music: *Morning Star*, James Proctor Harding (1850-1911).

The Word of God

Presider: Blessed are you, holy and living God.

All: **Glory to you for ever and ever.**

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.**

Gloria

Hymn 96

An - gels we have heard on high, sing - ing sweet - ly through the night,
and the moun - tains in re - ply ech - o - ing their brave de - light.
Glo - - - - ri - a
in ex - cel - sis De - o. Glo - - - -
ri - a in ex - cel - sis De - o.

The Collect of the Day

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray.

All: **O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.**

(Please be seated)

The Lessons

First Reading Jeremiah 31:7-14

Thus says the Lord:

Sing aloud with gladness for Jacob,
and raise shouts for the chief of the nations;

proclaim, give praise, and say,
"Save, O Lord, your people,
the remnant of Israel."

See, I am going to bring them from the land of the north,
and gather them from the farthest parts of the earth,
among them the blind and the lame, those with child and
those in labor, together;
a great company, they shall return here.

With weeping they shall come,
and with consolations I will lead them back,

I will let them walk by brooks of water,
in a straight path in which they shall not stumble;
for I have become a father to Israel,
and Ephraim is my firstborn.

Hear the word of the Lord, O nations,
and declare it in the coastlands far away;
say, "He who scattered Israel will gather him,
and will keep him as a shepherd a flock."

For the Lord has ransomed Jacob,
and has redeemed him from hands too strong for him.

They shall come and sing aloud on the height of Zion,
and they shall be radiant over the goodness of the Lord,
over the grain, the wine, and the oil,
and over the young of the flock and the herd;
their life shall become like a watered garden,
and they shall never languish again.

Then shall the young women rejoice in the dance,
and the young men and the old shall be merry.

I will turn their mourning into joy,
I will comfort them, and give them gladness for sorrow.

I will give the priests their fill of fatness,
and my people shall be satisfied with my bounty,
thus says the Lord.

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

People: **Thanks be to God.**

Wie sehr lieblich und schöne, SWV 181

Heinrich Schütz (1585-1672)
Psalm 84:1-3, Cornelius Becker (1561-1604)

Wie sehr lieblich und schöne
sind doch die Wohnung dein.
Herr Zebaoth, mit Sehnen
Verlangt die Seele mein,
Den Gottesdienst zu bauen,
Des Lebens Gott zu schau'n,
Mein Leib und Seel sich freun.

How very lovely and beautiful
are your dwelling-places.
Lord Sabaoth, with longing
my soul yearns
to construct the worship service;
to behold the God of Life
my body and soul rejoice.

Ein Stätte hat gefunden
Das klein Waldvögelein,
Die Schwalb ihr Nest erkundet,
Legt ihre Jungen drein,
Der Gottesdienst so schone
Ist meines Herzen Wonne,
O Gott und König mein.

The little forest bird
has found a place,
the swallow prepares her nest
to lay her young ones within;
a beautiful worship service
is the delight of my heart,
O my God and King.

Wohl denen, die da bleiben,
Herr Gott, im Hause dein,
Ohn Unterlass sie treiben
Dein Lob in heilger Gmein,
Wohl den 'n, die dich lan walten
Und dich für ihr Kraft halten,
Folgn dir von Herzen rein.

Happy those who dwell,
Lord God, in your house,
they ceaselessly proclaim
your praise in holy gatherings;
happy those, who accept your governance
and uphold you as their strength,
following you with pure hearts.

Translation ©Pamela Dellal

Second Reading Ephesians 1:3-6,15-19a

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved.

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe.

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

Gospel Hymn From heaven above to earth I come (St.1-2)

(Please rise in body or spirit)

Hymn 80

VOM HIMMEL HOCH



1 From heaven a - bove to earth I come to bring good
2 to you this night is born a child of Ma - ry,
3 This is the Christ, God's Son most high, who hears your
4 The bless - ing which the Fa - ther planned the Son holds



news to ev - ery - one! Glad tid - ings of great
chos - en vir - gin mild; this new - born child of
sad and bit - ter cry; he will him - self your
in his in - fant hand, that in his king - dom



joy I bring to all the world, and glad - ly sing:
low - ly birth shall be the joy of all the earth.
Sa - vior be and from all sin will set you free.
bright and fair, you may with us his glo - ry share.

Words: Martin Luther (1483-1546); tr. *Lutheran Book of Worship*, 1978. Translation Copyright © 1978, *Lutheran Book of Worship*. Used by permission of Augsburg Fortress. Music: *Vom Himmel hoch*, melody from *Geistliche lieder auff's new gebessert und gemehrt*, 1539; harm. Hans Leo Hassler (1564-1612).

The Gospel Reading Luke 2:41-52

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

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

The parents of Jesus went to Jerusalem every year for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

And Jesus increased in wisdom and in years, and in divine and human favor.

Deacon: The Gospel of the Lord.

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

Gospel Hymn From heaven above to earth I come (St.3-4)

(Please rise in body or spirit)

Hymn 80

VOM HIMMEL HOCH

The Creed

(Please rise in body or spirit)

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

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

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

Prayers of the People *(Please add your intercessions and thanksgivings in the silence)*

Beloved of God, as we gather in this Christmas season, let it be our great joy to let God's Word take us back to Bethlehem and our Lord's birth. Let us hear in story and song the joyful proclamation of God's limitless and unfailing love born in the baby Jesus. And let us pray for the needs of the world: for peace on the earth; for goodwill; for unity within the church and among all peoples.

Silence

Let us remember in Jesus' name the many blessings of our lives. Let us pause to give thanks and praise to God for the splendor of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love. Let us give thanks for tasks that demand our best efforts, and for accomplishments that satisfy and delight us. Let us give thanks, also, for those disappointments and failures that lead us to acknowledge our dependence on God alone.

Silence

Let us remember in Jesus' name those of all ages who are poor and without help, those who are hungry and oppressed, sick and sorrowing, captive or in prison, those who are lonely and those who are difficult to love; and let us pray especially for those who do not know God or who have turned away from God's love.

Silence

Finally, let us remember before God all those who rejoice with us but upon another shore, and in a greater awakening—that great cloud of witnesses, that multitude that no one can number, with whom in the Lord Jesus we are one forevermore.

Silence

Presider: Grant these our prayers, O Holy God, for Jesus Christ's sake, our Wonderful Counselor, Mighty Savior, Prince of Peace.

All: **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 online using our Cash.App 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 our Paper Welcome card, on the seat in front of you. Paper Welcome Cards and gifts may be brought to the box in the back of the Chapel at the end of the service.

Offertory Vom Himmel hoch

attrib. Heinrich Scheidemann (1595-1663)

Offertory Hymn On this day earth shall ring
(Please rise in body or spirit and open your hymnal)

Hymn 92
PERSONENT HODIE

The Great Thanksgiving

BCP, Prayer D, p. 372

The image shows four staves of musical notation for the Great Thanksgiving. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

Staff 1: Presider: The Lord be with you. People: And al - so with you.

Staff 2: Presider: Lift up your hearts. People: We lift them to the Lord.

Staff 3: Presider: Let us give thanks to the Lord our God.

Staff 4: People: It is right to give our thanks and praise.

Presider: It is truly right to glorify you, O God, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na



Presider: We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

O God, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

O God, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

All: **We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.**

Presider: Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the love of your Christ. Reveal its unity, guard its faith, and preserve it in peace. And grant that we may find our inheritance with all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord. Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God, in the unity of the Holy Spirit, for ever and ever.

All: A - men.

The image shows a musical notation for the word "A-men." It consists of a single treble clef staff with a whole note on the G line (G4) and a half note on the A line (A4), both connected by a slur. Below the staff, the text "A - men." is written.

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)*

Presider: We break this bread to share in the Body of Christ.

People: **We who are many are one body, for we all share in the one bread.**

Fraction Anthem

S164

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

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 Jesu dulcis memoria

Tomás de Luis Victoria (1548-1611)

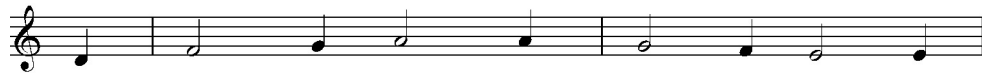
Jesu, dulcis memoria,
dans vera cordis gaudia,
sed super mel et omnia,
eius dulcis praesentia.

The memory of sweet Jesus
Gives true joy to the heart.
His presence is sweeter than honey,
Greater than all things.

Communion Hymn From east to west, from shore to shore
(Please rise in body or spirit)

Hymn 77

VOM HIMMEL KAM DER ENGEL SCHAR



1 From east to west, from shore to shore, let
2 Be - hold, the world's cre - a - tor wears the
3 For this how won - drous - ly he wrought! A
4 And while the an - gels in the sky sang
5 All glo - ry for this bless - ed morn to



1 ev - ery heart a - wake and sing the ho - ly child whom
2 form and fa - shion of a slave; our ve - ry flesh our
3 maid in low - ly hu - man place be - came, in ways be -
4 praise a - bove the si - lent field, to shep - herds poor the
5 God the Fa - ther ev - er be; all praise to thee, O



1 Ma - ry bore, the Christ, the ev - er - last - ing King.
2 Ma - ker shares, his fal - len crea - tures all to save.
3 yond all thought, the chos - en ves - sel of his grace.
4 Lord Most High, the one great Shep - herd, was re - vealed.
5 Vir - gin - born, all praise, O Ho - ly Ghost, to thee.

Words: Caelius Sedilius (5th cent.); tr. John Ellerton (1826-1893), alt. Music: *Vom Himmel Kam der Engel Schar*, melody source unknown; acc. Carol Doran (b. 1936).

Cantata *Liebster Jesu, mein Verlangen*, BWV 32

J.S. Bach

Soloists: Kristin Watson, soprano; David McFerrin, bass

Instrumental Soloists: Jennifer Slowik, oboe; Heidi Braun-Hill, violin

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

Dialog - Seele (S), Jesus (B)

Dialogue - Soul (S), Jesus (B)

1. Arie S

Liebster Jesu, mein Verlangen,
Sage mir, wo find ich dich?
Soll ich dich so bald verlieren
Und nicht ferner bei mir spüren?
Ach! mein Hort, erfreue mich,
Laß dich höchst vergnügt umfängen.

1. Aria S

Dearest Jesus, my desire,
tell me, where can I find you?
Shall I lose you so soon
and no longer sense you near me?
Ah! My treasure, bring me joy,
let me embrace you with greatest delight.

2. Rezitativ B

Was ists, daß du mich gesucht?
Weißt du nicht, daß ich sein muß in dem,
das meines Vaters ist?
(*Luke 2:49*)

2. Recitative B

How is it, that you sought me?
Do you not know, that I must be about
my Father's business?

3. Arie B

Hier, in meines Vaters Stätte,
Findt mich ein betrübter Geist.
Da kannst du mich sicher finden
Und dein Herz mit mir verbinden,
Weil dies meine Wohnung heißt.

3. Aria B

Here, in my Father's place,
a troubled spirit finds me.
There you can surely find
me and join your heart to mine,
since this is known as my dwelling.

4. Rezitativ (Dialog) S B

Ach! heiliger und großer Gott,
So will ich mir
Denn hier bei dir
Beständig Trost und Hilfe suchen.
– Wirst du den Erdentand verfluchen
Und nur in diese Wohnung gehn,
So kannst du hier und dort bestehn. –
Wie lieblich ist doch deine Wohnung,
Herr, starker Zebaoth;
Mein Geist verlangt
Nach dem, was nur in deinem Hofe prangt.
Mein Leib und Seele freuet sich
In dem lebendigen Gott:
Ach! Jesu, meine Brust liebt dich nur ewiglich.
– So kannst du glücklich sein,
Wenn Herz und Geist
Aus Liebe gegen mich entzündet heißt. –
Ach! dieses Wort, das itzo schon
Mein Herz aus Babels Grenzen reißt,
Fass' ich mir andachtsvoll in meiner Seele ein.

5. Arie (Duett) S B

Nun verschwinden alle Plagen,
Nun verschwindet Ach und Schmerz.
Nun will ich nicht von dir lassen,
– Und ich dich auch stets umfassen. –
Nun vergnüget sich mein Herz
– Und kann voller Freude sagen: –
Nun verschwinden alle Plagen,
Nun verschwindet Ach und Schmerz!

6. Choral

**Mein Gott, öffne mir die Pforten
Solcher Gnad und Gütigkeit,
Laß mich allzeit allerorten
Schmecken deine Süßigkeit!
Liebe mich und treib mich an,
Daß ich dich, so gut ich kann,
Wiederum umfang und liebe
Und ja nun nicht mehr betrübe.
("Weg, mein Herz, mit den Gedanken," verse 12)**

4. Recitative (Dialogue) S B

Ah! Holy and great God,
thus I will
then here with you
seek certain comfort and help.
– If you will renounce earthly toys
and enter this dwelling alone,
then you can remain both here and there. –
How lovely, indeed, is your dwelling,
Lord, mighty Sabaoth;
my spirit longs
for that which only in your courts sparkles.
My body and soul rejoice
in the living God:
Ah! Jesus, my breast loves only you forever.
– Thus you can be happy,
when heart and spirit are known
as enflamed with love for me. –
Ah! This word, that now already
wrests my heart out of Babel's borders,
I hold fast in my soul devotedly.

5. Aria (Duet) S B

Now all trouble disappears,
now crying and pain dissolve.
Now I will not leave you,
– and I also will constantly embrace you. –
Now my heart is content
– and can say, full of joy: –
Now all trouble disappears,
now crying and pain dissolve!

6. Chorale

**My God, open the gates
of such grace and goodness to me,
let me, at all times, and in all places,
taste your sweetness!
Love me and urge me onward,
so that I, as well as I can,
might embrace you again and love you,
and indeed now nevermore be troubled.**

Georg Christian Lehms 1711; Luke 2:49 (mov't. 2); Psalm 84:2-3, source for mov't. 4; "Weg, mein Herz, mit den Gedanken," verse 12: Paul Gerhardt 1647 (mov't. 6)

Translation ©Pamela Dellal

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

BCP, p. 365

Subdeacon: Let us pray.

All: **God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.**

Blessing

Presider:

Howard Thurman

When the song of the angel is still, when the star in the sky is gone, when kings and princes are home, when the shepherds are back with their sheep, the work of Christmas begins: to find the lost, to heal the broken, to feed the hungry, to release the prisoner, to rebuild the nations, to bring peace among people, to make music in the heart.

(BOS Advent)

May Christ, who by his Incarnation gathered into one things earthly and heavenly, fill you with his joy and peace; and the blessing of God almighty, Creator, Redeemer and Giver of Life be among you and remain with you always. **Amen.**

Closing Hymn The people who in darkness

Hymn 125

(Please rise in body or spirit)

PERRY



1 The peo - ple who in dark - ness walked have seen a glo - rious light;
2 To hail thy ris - ing, Sun of life, the ga - thering na - tions come,
3 To us the prom - ised Child is born, to us the Son is given;
4 His name shall be the Prince of Peace for ev - er - more a - dored,
5 His power in - creas - ing still shall spread, his reign no end shall know;



1 on them broke forth the heaven-ly dawn who dwelt in death and night.
2 joy - ous as when the reap - ers bear their har - vest trea - sures home.
3 him shall the tribes of earth o - bey, and all the hosts of heaven.
4 the Won - der - ful, the Coun - sel - lor, the might - y God and Lord.
5 jus - tice shall guard his throne a - bove, and peace a - bound be - low.

Words: John Morison (1749-1798), alt.; para. of Isaiah 9:2-7. Music: Perry, Leo Sowerby (1895-1968), alt. Copyright © 1964, Abingdon Press.

Dismissal

Deacon: Let us go forth in the name of Christ.

All: **Thanks be to God.**

Postlude Vom Himmel hoch, BWV 606

J. S. Bach

Welcome Cards may be brought with any gifts to the box in the back of the Chapel at the conclusion of the Postlude.

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Music Notes

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

Wie sehr lieblich und schöne, SWV 181

Heinrich Schütz (1585-1672)

Schütz' setting of Psalm 84 was composed for the Becker Psalter published in 1628. Cornelius Becker (1561-1604) was a Lutheran pastor in Leipzig who produced a German-language metrical psalter. These simple homophonic settings were geared to congregational singing. Yet they are miniature masterpieces packed with tremendously colorful harmonic passages and an unsurpassable rhythmic vitality that show the finished perfection that we have come to expect from Schütz.

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Liebster Jesu, mein Verlangen, BWV 32

J.S. Bach

The cantata BWV 32 is perhaps the most perfect of all of the Bach "Dialogue" cantatas. The story of the twelve-year-old Jesus is here turned into a sophisticated dialogue between Christ and the soul. Here, Mary's panic when she discovers Jesus is lost becomes the soul's panic at the loss of Jesus. The child Jesus is made a bass voice further abstracting this very personal and parochial story. The opening aria for soprano, oboe and strings is one of the great heavenly laments in all of Bach. Over calm string arpeggios the oboe weaves a chromatic and poignant melody. The soprano soon joins and the two weave amazingly expressive garlands over the inexorable strings. The bass voice Jesus asks why Mary is searching for him; doesn't she know that he is about his father's business? This beautiful arioso becomes an aria with solo violin, describing his father's mansions. The story of the twelve-year-old Jesus has always been associated with Psalm 84. In the following duet arioso, Jesus and Mary sing lines from that Psalm leading into the wonderful duet with oboe and strings. Here a bouncy, yodeling motive that is both sung and played dominates the sparkling rhythmic drive. A simple four-voice version of "Freu dich sehr" concludes the work.

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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 Anantawan, 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 emailing the parish administrator (parishadmin@emmanuelboston.org). You may also pledge online using our secure giving platform ServantKeeper by using the QR code above.

Thank you!



Ways to Get Involved

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>

Bible Study via Zoom: Bible Study meets virtually on Tuesdays from 7:30-8:30 am in all odd-numbered months. These lively conversations take place via Zoom. Our next Bible Study will take place in January. If you would like to participate, please contact the Parish Office: parishassist@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 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.

Monetary gifts may be made by dropping your donation in the box by the pulpit, mailing it to the church, or electronically via our secure giving platform ServnatKeeper: <https://www.emmanuelboston.org/giving/giving-money/>

CashApp.is another method to give electronically. Our cashtag is \$EmmanuelBostonGive. Please be sure to indicate if your gift should go towards your annual pledge or another special designation. If you are new to giving to Emmanuel Church and are using CashApp, please contact the Parish Office with your contact information.



EMMANUEL CHURCH

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The Rt. Rev. J. Clark Grew, Senior Pastoral Assistant
The Rev. Dr. John Golenski, Priest Associate
The Rev. Dr. Martha Tucker, Priest Associate
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The Rev. Susan Ackley, 12-Step Recovery Services
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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

John I. Williams, Jr., Interim Executive Director

www.emmanuelmusic.org 617-536-3356

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

Rabbi Dr. Michael Shire

info@centralreformtemple.org 617-262-1202

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