

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 12, 2025

10:00am—Holy Eucharist in the Sanctuary

Preaching & Presiding: The Rev. Dr. John D. Golenksi

Deacon: The Rev. Robert Greiner

Conductor: John Harbison

Organist: John Dilworth

Subdeacon: Karen King

Crucifer: Jason McLin

Torch Bearers: Jamie Shore, Rebekah Shore

First Reader: Galen Gilbert

Second Reader: Lucille Heenan

Prayer Intercessor: Karen King

Greeters: Edgar Brenninkmeyer, Elizabeth Richardson

Altar Guild: Glenn Seberg, Tatiana Stridh

Livestream provided by Emmanuel Music

Sexton: Dennis Gaskell

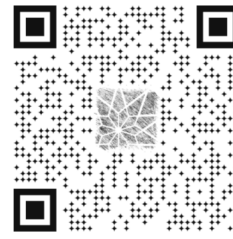
Are you visiting or new to Emmanuel?

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 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 First Sunday after the Epiphany - Year C

Prelude Siciliano from Sonata in g minor, BWV 1030b

J.S. Bach
JD Uchal, oboe; Christopher Hodges, organ
Bach Institute 2025 Fellows

Announcements

Opening Hymn As with gladness men of old
(Please rise in body or spirit)

Hymn 119
Dix

1 As with glad - ness men of old did the guid - ing star be - hold;
2 As with joy - ful steps they sped to that low - ly man - ger - bed;
3 As they of - fered gifts most rare at that man - ger rude and bare;
4 Ho - ly Je - sus! ev - ery day keep us in the nar - row way;
5 In the heaven - ly coun - try bright, need they no cre - a - ted light;

1 as with joy they hailed its light, lead - ing on - ward, beam - ing bright;
2 there to bend the knee be - fore him whom heaven and earth a - dore;
3 so may we with ho - ly joy, pure and free from sin's al - loy,
4 and, when earth - ly things are past, bring our ran - somed souls at last
5 thou its light, its joy, its crown, thou its sun which goes not down:

1 so, most gra - cious Lord, may we ev - er - more be led to thee.
2 so may we with will - ing feet ev - er seek the mer - cy - seat.
3 all our cost - liest trea - sures bring, Christ! to thee, our heaven - ly King.
4 where they need no star to guide, where no clouds thy glo - ry hide.
5 there for ev - er may we sing al - le - lu - ias to our King.

Words: William Chatterton Dix (1837-1898). Music: Dix, melody Conrad Kocher (1786-1872); arr. William Henry Monk (1823-1889); harm. *The English Hymnal*, 1906.

The Word of God

Presider: Blessed are you holy and living God.

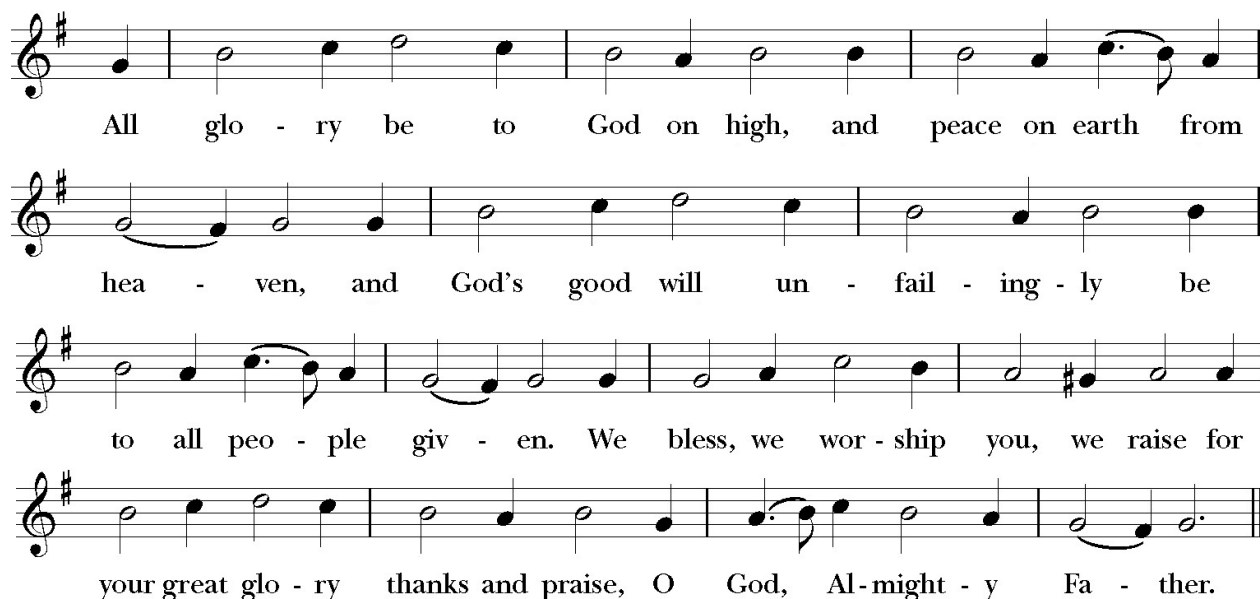
All: **Glory to you for ever and ever.**

The Collect for Purity

All: **Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.**

Gloria All glory be to God on high

Hymn 421
ALLEIN GOTT IN DER HÖH



All glo - ry be to God on high, and peace on earth from
hea - ven, and God's good will un - fail - ing - ly be
to all peo - ple giv - en. We bless, we wor - ship you, we raise for
your great glo - ry thanks and praise, O God, Al - might - y Fa - ther.

The Collect of the Day

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray.

Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting.

All: **Amen.**

(Please be seated)

The Lessons

First Reading Isaiah 43:1-7

Thus says the Lord,
he who created you, O Jacob,
he who formed you, O Israel:
Do not fear, for I have redeemed you;
I have called you by name, you are mine.
When you pass through the waters, I will be with you;
and through the rivers, they shall not overwhelm you;
when you walk through fire you shall not be burned,
and the flame shall not consume you.
For I am the Lord your God,
the Holy One of Israel, your Savior.
I give Egypt as your ransom,

Ethiopia and Seba in exchange for you.
 Because you are precious in my sight,
 and honored, and I love you,
 I give people in return for you,
 nations in exchange for your life.
 Do not fear, for I am with you;
 I will bring your offspring from the east,
 and from the west I will gather you;
 I will say to the north, "Give them up,"
 and to the south, "Do not withhold;
 bring my sons from far away
 and my daughters from the end of the earth--
 everyone who is called by my name,
 whom I created for my glory,
 whom I formed and made."

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

People: **Thanks be to God.**

Motet Viel werden kommen, SWV 375

Heinrich Schütz
 Text: Matthew 8:11-12

Viel werden kommen von Morgen und von Abend
 und mit Abraham und Isaak
 und Jacob im Himmelreich sitzen,
 aber die Kinder des Reichs
 werden ausgestoßen in die Finsternis hinaus,
 da wird sein Heulen und Zähnklappern.

Many shall come from the east and west,
 and shall sit down with Abraham, and Isaac,
 and Jacob, in the kingdom of heaven.
 But the children of the kingdom
 shall be cast out into outer darkness;
 there shall be weeping and gnashing of teeth.

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Second Reading Acts 8:14-17

When the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). Then Peter and John laid their hands on them, and they received the Holy Spirit.

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

People: **Thanks be to God.**

Gospel Hymn Christ, when for us you were baptized (St. 1-2)
(Please rise in body or spirit)

Hymn 121
CAITHNESS

1 Christ, when for us you were bap - tized, God's Spi - rit on you came,
2 God called you his be - lov - ed Son, called you his ser - vant true,
3 Straight - way and stead-fast un - til death you then o - beyed his call
4 Bap - tize us with your Spi - rit, Lord, your cross on us be signed,

as peace - ful as a dove and yet as ur - gent as a flame.
sent you his king - dom to pro - claim, his ho - ly will to do.
free - ly as Son of Man to serve and give your life for all.
that, like - wise in God's ser - vice we may per - fect free - dom find.

Words: F. Bland Tucker (1895-1984), rev. Copyright © The Church Pension Fund. Music: *Caithness*, melody from *The Psalms of David in Prose and Meeter*, 1635; harm. *The English Hymnal*, 1906.

The Gospel Reading Luke 3:15-17, [18-20] 21-22

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

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

As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah, John answered all of them by saying, "I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire." [And with many other words John exhorted the people and proclaimed the good news to them. But when John rebuked Herod the tetrarch because of his marriage to Herodias, his brother's wife, and all the other evil things he had done, Herod added this to them all: He locked John up in prison.]

Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

Deacon: The Gospel of the Lord.

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

Gospel Hymn Christ, when for us you were baptized (St. 3-4)
(See above)

Hymn 121
CAITHNESS

The Sermon

Dr. Golenski

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

*Our particular intercessions and thanksgivings are offered here for the Church, for the World, for those whose lives are closely linked with ours, and for those who have died. Please add your intercessions and thanksgivings, aloud or in silence at the * in each section.*

With hearts and minds open to the leading of God's Spirit, let us pray to the Lord, saying, Guide us in your grace. Beloved God, we thank you for giving us power through your Spirit to reveal your life to the world: strengthen, bless, and guide us to make you known by word and example. * We are your Church, O God.

Guide us in your grace.

We thank you for your creation, and pray for the earth you have given us to cherish and protect: nourish in us your love for all you have made. * We are your stewards, O God.

Guide us in your grace.

Guide and bless us in our work and in our play, and shape the patterns of our political and economic life, that all people may share in the fulfillment of your creative work. * We are your servants, O God.

Guide us in your grace.

Awaken our hearts to your presence in all people; in those we love easily and in those with whom we struggle, in those different from us and those familiar to us. * We are made in your image, O God.

Guide us in your grace.

We thank you for calling us to a glorious heritage as your holy people. Free us from lack of vision, from inertia of will and spirit. By your life-giving Spirit, lead us out of isolation and oppression, redeem and restore us. * You are the life within us, O God.

Guide us in your grace.

We thank you for the gift of life, with all its blessings and sorrows. Shield the joyous, and those who are in any need or trouble. * You alone are our refuge, O God.

Guide us in your grace.

Bless those who are born today, those who will die, and all the departed, that joining with the company of all your saints we may rejoice in one unending song of praise. * In you alone we have eternal life, O God.

Guide us in your grace.

Presider: Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All: **Amen.**

Confession

Enriching Our Worship, pg. 56

Deacon: Let us confess our sins to God.

All: **God of mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

Presider: Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

Presider: The peace of the Lord be always with you.

People: **And also with you.**

The Holy Communion

Offertory 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 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 the hardcopy Welcome Card found on the back of the pew in front of you. Paper Welcome Cards and gifts may be
brought to the box near the baptismal font at the end of the service.*

At the Offertory Christ unser Herr zum Jordan kam, BWV 684

J.S. Bach

Offertory Hymn Earth has many a noble city
(Please rise in body or spirit)

Hymn 127
STUTTGART

1 Earth has man - ya no - ble ci - ty; Beth-lehem, thou dost all ex - cel:
2 Fair - er than the sun at morn - ing was the star that told his birth,
3 East - ern sa - ges at his cra - dle make ob - la - tions rich and rare;
4 Sa - cred gifts of mys - tic mean - ing: in - cense doth their God dis - close,
5 Je - sus, whom the Gen - tiles wor - shipped at thy glad e - piph - a - ny,

1 out of thee the Lord from hea - ven came to rule his Is - ra - el.
2 to the world its God an - nounc - ing seen in flesh - ly form on earth.
3 see them give, in deep de - vo - tion, gold and frank - in - cense and myrrh.
4 gold the King of kings pro - claim - eth, myrrh his sep - ul - cher fore - shows.
5 un - to thee, with God the Fa - ther and the Spi - rit, glo - ry be.

Words: Marcus Aurelius Clemens Prudentius (348-410); tr. *Hymns Ancient and Modern*, 1861, alt. Music: Stuttgart, melody from *Psalmodia Sacra, oder Andächtige und Schöne Gesänge*, 1715; adapt. William Henry Havergal (1793-1870); harm. K. D. Smith (b. 1928). Harmonization by permission of K.D. Smith.

The Great Thanksgiving

EOW 3

Presider: The Lord be with you.

People: **And also with you.**

Presider: Lift up your hearts.

People: **We lift them to the Lord.**

Presider: Let us give thanks

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

Presider: All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out of the womb; You brought forth all creatures of the earth and gave breath to humankind. Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

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

Presider: Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering. Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us. We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me." And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

All: **Dying, you destroyed our death.
 Rising, you restored our life.
 Christ Jesus, come in glory.**

Presider: Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home. Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise. Blessed are you now and for ever.

All: **Amen.**

The Lord's Prayer

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

All: **Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

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

Presider: Behold who you are.

People: **May we become what we see.**

Fraction Anthem

S165

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 of the world: Give us your peace.

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

Communion

There are two communion stations at the altar rail and at the baptismal font. At the rail, you may receive either standing or kneeling. Gluten-free wafers are available at both stations. Non-alcoholic grape juice is available in the ceramic chalice at the baptismal font.

You who hunger and thirst for deeper communion with the Holy One, come to the table. All without exception are welcome to receive. As you receive communion, we ask that you refrain from dipping the bread in the cup. As an alternative, please sip from the cup or hold your bread over the cup without touching the cup as the chalice is presented.

Communion Motet 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 "I come," the great Redeemer cries
(Please rise in body or spirit)

Hymn 116
THIS ENDRIS NYGHT

1 "I come," the great Re - deem - er cries, "to do thy will, O Lord!"
2 "Thus it be - comes us to ful - fill all right - eous - ness," he said.
3 Hark, a glad voice! The Fa - ther speaks from heaven's ex - alt - ed height:
4 The Sa - vior Je - sus, well - be - loved! His Name we will pro - fess,
5 No more we'll count our - selves our own but his in bonds of love.

1 At Jor - dan's stream, be - hold! He seals the sure pro - phet - ic word.
2 Then, faith - ful to the Lord's com - mands, through Jor - dan's flood was led.
3 "This is my Son, my well - be - loved, in whom I take de - light."
4 like him de - sir - ous to ful - fill God's will in right - eous - ness.
5 Oh, may such bonds for ev - er draw our souls to things a - bove!

Words: *Christian Hymnbook*, 1865, alt. Music: *This Endris Nyght*, English melody; harm. Ralph Vaughan Williams (1872-1958).
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Cantata *Liebster Immanuel, Herzog der Frommen* BWV 123

J.S. Bach

Soloists: Krista River, alto; Jonas Budris, tenor; David Thomas Mather, bass

Instrumental soloists: Jennifer Slowik & Catherine Weinfeld-Zell, oboe d'amore; Vanessa Holroyd, flute

Instrumentation: flute I/II, oboe d'amore I/II, violin I/II, viola, cello, bass, bassoon, organ

1. Chor

Liebster Immanuel, Herzog der Frommen,
Du, meiner Seelen Heil, komm, komm nur bald!
Du hast mir, höchster Schatz, mein Herz
genommen, So ganz vor Liebe brennt und nach dir
wallt. Nichts kann auf Erden
Mir liebers werden,
Als wenn ich meinen Jesum stets behalt.
("Liebster Emmanuel, Herzog der Frommen,"
verse 1)

2. Rezitativ A

Die Himmelssüßigkeit, der Auserwählten Lust
Erfüllt auf Erden schon mein Herz und Brust,
Wenn ich den Jesusnamen nenne
Und sein verborgnes Manna kenne:
Gleichwie der Tau ein dürres Land erquickt,
So ist mein Herz
Auch bei Gefahr und Schmerz
In Freudigkeit durch Jesu Kraft entzückt.

1. Chorus

Dearest Emmanuel, ruler of the righteous,
You, salvation of my soul, come, come soon!
You have taken, highest treasure, my heart from me,
which burns utterly with love and yearns for you.
Nothing on earth
can be dearer to me,
than to cherish my Jesus all the time.

2. Recitative A

The heavenly sweetness, the joy of the chosen
already fills my heart and breast on earth
when I recite the name of Jesus
and recognize his secret manna:
just as dew refreshes a desert land,
so my heart
even in danger and pain
is enraptured with joy through Jesus' power.

3. Arie T

Auch die harte Kreuzesreise
Und der Tränen bittere Speise
Schreckt mich nicht.
Wenn die Ungewitter toben,
Sendet Jesus mir von oben
Heil und Licht.

4. Rezitativ B

Kein Höllenfeind kann mich verschlingen,
Das schreiende Gewissen schweigt.
Was sollte mich der Feinde Zahl umringen?
Der Tod hat selbst keine Macht,
Mir aber ist der Sieg schon zugehört,
Weil sich mein Helfer mir, mein Jesus, zeigt.

5. Arie B

Laß, o Welt, mich aus Verachtung
In betrübter Einsamkeit!
Jesus, der ins Fleisch gekommen
Und mein Opfer angenommen,
Bleibet bei mir allezeit.

6. Choral

**Drum fahrt nur immer hin, ihr Eitelkeiten,
Du, Jesu, du bist mein, und ich bin dein;
Ich will mich von der Welt zu dir bereiten;
Du sollst in meinem Herz und Munde sein.
Mein ganzes Leben
Sei dir ergeben,
Bis man mich einsten legt ins Grab hinein.
("Liebster Immanuel, Herzog der Frommen,"
verse 6)**

"Liebster Immanuel, Herzog der Frommen," Ahasverus Fritsch 1679 (verses 1 and 6 - mov'ts. 1 and 6; source for the other movements)

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3. Aria T

Even the harsh journey of the Cross
and the bitter meal of tears
does not frighten me.
If storms rage,
Jesus sends me from above
rescue and light.

4. Recitative B

No fiend of hell can devour me,
the wailing conscience falls silent.
What if the hosts of the enemy surround me?
Death itself has no power;
the victory is already conceded to me,
since my Helper, my Jesus, has shown this to me.

5. Aria B

O world, with disdain leave me alone
in troubled solitude!
Jesus, who has come in the flesh,
and accepted my sacrifice,
will stay with me all the time.

6. Chorale

**Therefore be gone always, you vanities,
you, Jesus, you are mine, and I am yours;
I will prepare myself for you away from the world;
you shall be in my heart and my mouth.
My entire life
shall be dedicated to you,
until one day I am laid in the grave.**

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

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: May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God almighty, Creator, Redeemer and Giver of Life be among you and remain with you always. **Amen.**

Closing Hymn

The sinless one to Jordan came
(Please rise in body or spirit)

Hymn 120

SOLEMNIS HAEC FESTIVITAS



1 The sin - less one to Jor - dan came,
2 Up - ris - ing from the wat - ers there,
3 A - bove him see the heaven - ly Dove,
4 How blest that mis - sion then be - gun
5 O Christ, may we bap - tized from sin,
6 On you may all your peo - ple feed,



1 and in the riv - er shared our stain;
2 the Fa - ther's voice did then de - clare
3 the sign of God the Fa - ther's love,
4 to heal and save a race un - done!
5 go forth with you a world to win:
6 and know you are the Bread in - deed,



1 God's right - eous - ness he thus ful - filled,
2 that Christ, the Son of God, had come
3 now by the Ho - ly Spi - rit shed
4 Straight to the wil - der - ness he goes
5 grant us the Ho - ly Spi - rit's power
6 who gives e - ter - nal life to those



1 and chose the path his Fa - ther willed.
2 to lead his scat - tered peo - ple home.
3 up - on the Son's a - noint - ed head.
4 to wres - tle with his peo - ple's foes.
5 to shield us in temp - ta - tion's hour.
6 that with you died, and with you rose.

Words: G. B. Timms (b. 1910), alt. From English Praise. By permission of Oxford University Press. Music: *Solemnis haec festivitas*, melody from *Graduale*, 1685; harm. Arthur Hutchings (b. 1906). By permission of Oxford University Press.

Dismissal

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

All: **Thanks be to God.**

Postlude

Larghetto from Concerto for Harpsichord in D Major, BWV 972

J.S. Bach

Nicholas Hill, trumpet; Viacheslav Kozlenko, organ

Bach Institute Fellows 2025

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

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Music Notes

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

Viel werden kommen

Heinrich Schütz (1585-1672)

The little motet “Viel werden kommen von Morgen und von Abend” has a curious benign tone. Taking as a reference the Epiphany, the work goes on to describe the last judgment. As John Harbison has said, the last judgment is here more Fra Angelico than Michelangelo in tone.

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Liebster Immanuel, Herzog der Frommen, BWV 123

J.S. Bach

BWV 123 was last presented on January 12, 2020, with Ryan Turner conducting. The vocal soloists were Pamela Dellal, alto; Frank Kelley, tenor; and Ryne Cherry, bass. The instrumental soloists were Vanessa Holroyd, flute, and Peggy Pearson, oboe d'amore.

“Dearest Emmanuel (God with us), Prince of the believers, salvation of my soul, come, come soon!”

The text, and its setting, with the constant presence of the initial motive, “Liebster Emmanuel,” insists on the bestowal of a name, Emmanuel. This naming – “God with us” – combines the anticipation of Advent along with its official designation of Epiphany, the journey of the wise men.

Only two cantatas from the Feast of Epiphany survive by Bach. In addition there is, of course, the sixth part of the Christmas Oratorio. Both the Christmas Oratorio and Cantata BWV 65 are directly related to the story of the wise men. For some reason in the 2nd Jahrgang, Bach's libretto has hardly a reference to the Epiphany. There certainly is a touch of Orientalism about the opening chorus, but otherwise the text and character is firmly ensconced in the world of self-denial and rejection. The opening chorus is one of the most insistently monothematic pieces that Bach ever wrote. This initial movement is like the designs on the walls of the Alhambra, the name of God woven into a constant, all-over design, so omni-present that it forms, along with the constantly circling melodic line, a tapestry without foreground and background. Every single bar is permeated with the repeated note bell-like figure that opens the cantata. Bach goes to great lengths to introduce variety in both the phrasing and the harmonic underpinnings of the one theme. But the chorale tune is very long, and one has a feeling that this is a very daring and resourceful experiment that didn't quite succeed.

After a secco alto recitative, first aria with two oboes d'amore finds us making the hard journey of the cross, replete with a sudden jarring storm, all of which, the tenor assures us in a rather nervous way, doesn't scare him. Here the long, arching chromatic phrases of the oboes create a perfect picture of the “Kreuzesreise.” The form of this da capo is unusual. The first phrase of the B section is a fiery allegro, the last two are in the opening Lento tempo, but rather free, almost recitative-like in their character.

The secco bass recitative introduces harrowing new dangers remarkably uncharacterized. The aria is interesting. The bass claims he is willing to accept the world's disdain “in melancholy loneliness” (notice the wonderful little twists of melody and harmony that suggest this state, in a generally brave and optimistic context).

Clearly the solo flute for Bach implies a lonely Pastorale element. The tune itself is folksy, but its development and combination is resourceful. The chorale is block-like, so extreme in its lack of internal counterpoint that Bach must have had something in mind, but it is a mystery what it was. It falls to us performers and listeners, to pursue this question, and the other fascinating ambiguities and curiosities found in Cantata 123.

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Today we welcome the Bach Institute 2025 Fellows to our service, sharing their talents with us! 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 January Intensive offers an intensive exploration of the historical framework and performance of works by J. S. Bach for college-age students and young professionals, mentored by Emmanuel Music Faculty. Students chosen by audition participate in performances, recitals, master classes and discussions. All programs are free - reservation required for each program at

<https://www.emmanuelmusic.org/learn-engage/the-bach-institute>

Schedule of Public Events

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, Rev. Carrington Moore, Executive Director of Ecclesia Ministries, Pamela Wertz, 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

Join the Boston Reparations Project for a sunset candle vigil in honor of Rev King's 96th birthday. It'll be held on January 15, at 5:00 pm, outside Emmanuel Church in the City of Boston. Gather to receive your candle at 4:30 pm. The Boston Reparations Project was created by the New Democracy Coalition, Kevin Peterson, founder. Peterson will be preaching at Emmanuel Church, Sunday, January 19.

Did you know?

The enslavement of Africans in Boston began less than a decade after the city was founded.

Beginning in 1638, the enslavement of Blacks in Boston began a legacy of social, political, economic and cultural injustice. At one point during the city history 1 in 10 Boston residents were enslaved people who were linked to the trans-Atlantic slave trade.

In 1773 Belinda Sutton filed the earliest known petition for reparations in Boston.

In 2018 the New Democracy Coalition initiated an effort to change the name of Faneuil Hall as a reparations project.

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 more than 80% 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!



Directory Updates - With the beginning of a new year, it's time for us to update our parish directory. If you moved in 2024 or if you are new to the Emmanuel community and would like your contact information to be included, please let the Parish Office know **by Wednesday, January 31** at parishadmin@emmanuelboston.org or (617) 536-3355 x10. Copies of the Church Directory will be available after the Annual Meeting (February 9) by request to the Parish Office.

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.

Ways to Get Involved

Looking to make a world of difference in your charitable 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 the to 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. If you would like to participate, please contact the Parish Office.

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 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. As soon as it is safe, we anticipate the return of our once-a-month Small Wonders program.

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 \$EmmanuelChurchBoston) 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.



EMMANUEL CHURCH

Emmanuel Church Staff

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The Rev. Dr. John Golenski, Priest Associate
The Rev. Dr. Martha Tucker, Priest Associate
The Rev. Isaac Everett, Creche Executive Director
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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, 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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15 Newbury Street, Boston, MA 02116

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

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