



LENT



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.

March 30, 2025

10:00am—Holy Eucharist in the Sanctuary

Preaching & Presiding: The Rev. Pamela L. Werntz

Deacon: The Rev. Robert Greiner

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Karen King

Crucifer: Rebekah Shore

Torchbearers: Melissa Fernau, Dawn Dreisbach

First Reading: Dana Whiteside

Second Reading: Galen Gilbert

Prayer Intercessor: Joy Howard

Greeters: Edgar Brenninkmeyer, Brian McCaig

Altar Guild: 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 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 in Lent - Year C

Prelude Opening Voluntary

Emma Louise Ashford (1850-1930)

Announcements

Opening Hymn Lord Jesus, Sun of Righteousness

(Please rise in body or spirit)

Hymn 144

CORNHILL

1 Lord Je - sus, Sun of Right - eous - ness, shine
 2 Give guid - ance to our wan - dering ways, for -
 3 Lord, grant that we in pen - i - tence may
 4 Now near - er draws the day of days when
 5 The u - ni - verse your glo - ry shows, blest

1 in our hearts, we pray; dis - pel the gloom that
 2 give us, Lord, our sin; re - store us by your
 3 of - fer you our praise, and through your sav - ing
 4 par - a - dise shall bloom, when we shall be at
 5 Fa - ther, Spi - rit, Son; we shall ac - claim your

1 shades our minds and be to us as day.
 2 lov - ing care to peace and joy with - in.
 3 sac - ri - fice re - ceive your gift of grace.
 4 one with you, Lord, ris - en from the tomb.
 5 ma - jes - ty, e - ter - nal Three in One.

Words: Latin; tr. Anne K. LeCroy (b. 1930). Copyright © 1982, Anne LeCroy. Music: *Cornhill*, Harold Darke (1888-1976), alt.
 By permission of Oxford University Press.

The Word of God

Hymnal S82

Presider:

Celebrant

Bless the Lord who forgives all our sins.

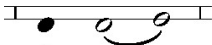
People:

People

God's mercy en - dures for ev - er.

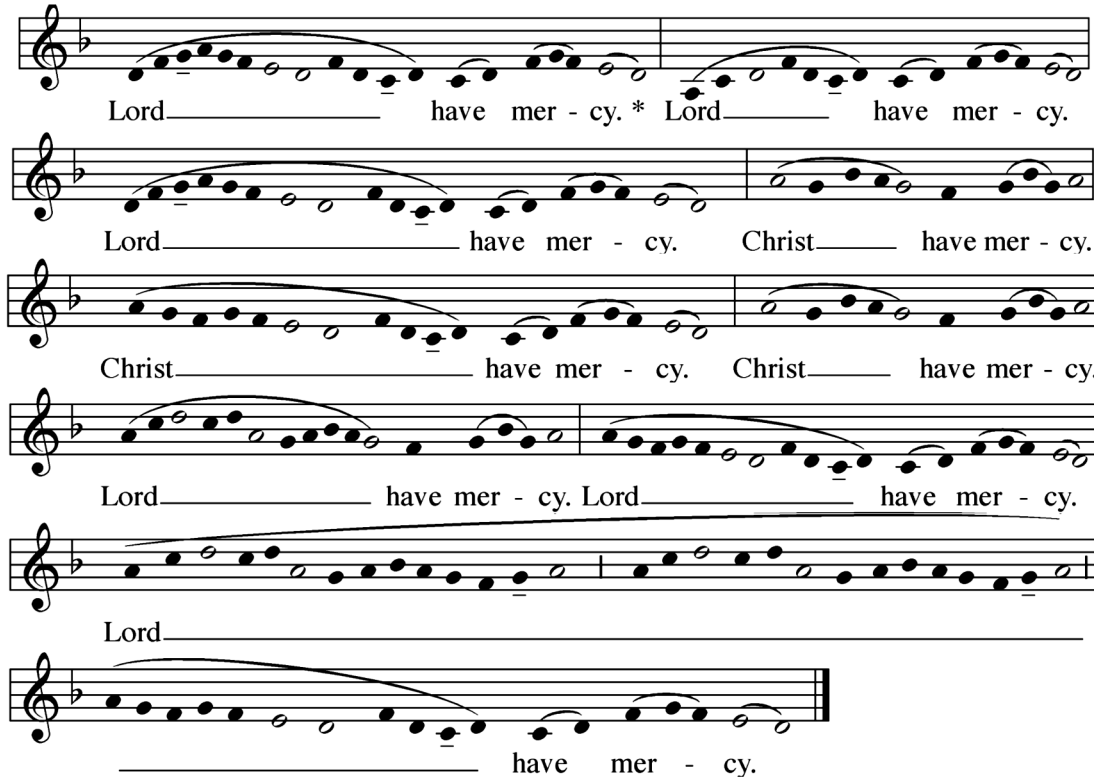
The Collect for Purity

Presider: Almighty God, unto whom all hearts are open, all desires known, and from whom 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: 
A - men.

Kyrie

Hymnal S92



Lord_____ have mer - cy. * Lord_____ have mer - cy.
Lord_____ have mer - cy. Christ_____ have mer - cy.
Christ_____ have mer - cy. Christ_____ have mer - cy.
Lord_____ have mer - cy. Lord_____ have mer - cy.
Lord_____ have mer - cy.
_____ have mer - cy.

The Collect of the Day

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray.

All: **Gracious Father, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

(Please be seated)

The Lessons

First Reading Joshua 5:9-12

The Lord said to Joshua, "Today I have rolled away from you the disgrace of Egypt." And so that place is called Gilgal to this day.

While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

Reader: The Word of the Lord.

People: **Thanks be to God.**

Motet Verba mea auribus-Quoniam ad te, SWV 061-062

Heinrich Schütz (1585-1672)

Text: Psalm 5:1-3

Verba mea auribus percipe, domine,
intellige clamorem meum,
intende voci orationis meae,
rex meus et deus meus.

Give ear to my words, Lord,
Give heed to my cries,
Listen to the sound of my prayers,
My King and my God.

Quoniam ad te clamabo, domine,
mane exaudies vocem meam,
mane astabo tibi et videbo.

For I will call to you, Lord, In the morning you
will hear my voice, In the morning I will appeal
to you, and look for you.

©Pamela Dellal

Second Reading 2 Corinthians 5:16-21

From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Reader: The Word of the Lord.

People: **Thanks be to God.**

Gospel Hymn There's a wideness in God's mercy (St. 1-2)

(Please rise in body or spirit)

Hymn 470

BEECHER

1 There's a wide-ness in God's mer - cy like the wide-ness of the sea;
2 There is no place where earth's sor - rows are more felt than up in heaven;
3 For the love of God is broad-er than the mea - sure of the mind;

there's a kind-ness in his jus - tice, which is more than lib - er - ty.
there is no place where earth's fail - ings have such kind - ly judg - ment given.
and the heart of the E - ter - nal is most won - der - ful - ly kind.

There is wel - come for the sin - ner, and more gra - ces for the good;
There is plen - ti - ful re - demp - tion in the blood that has been shed;
If our love were but more faith - ful, we should take him at his word;

there is mer - cy with the Sa - vior; there is heal - ing in his blood.
there is joy for all the mem - bers in the sor - rows of the Head.
and our life would be thanks - giv - ing for the good - ness of the Lord.

Words: Frederick William Faber (1814-1863), alt. Music: Beecher, John Zundel (1815-1882), alt.

The Gospel Reading Luke 15:1-3, 11b-32

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

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

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them."

So Jesus told them this parable:

"There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days

later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands."' So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe--the best one--and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate.

"Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

Deacon: The Gospel of the Lord.
 People: **Praise to you, O Christ.**

Gospel Hymn There's a wideness in God's mercy (St. 3)
(Please rise in body or spirit)

Hymn 470
 BEECHER

The Sermon

Ms. Werntz

The Nicene Creed

Hymnal 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.

Through him all things were made. For us and for our sal - va - tion

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 -

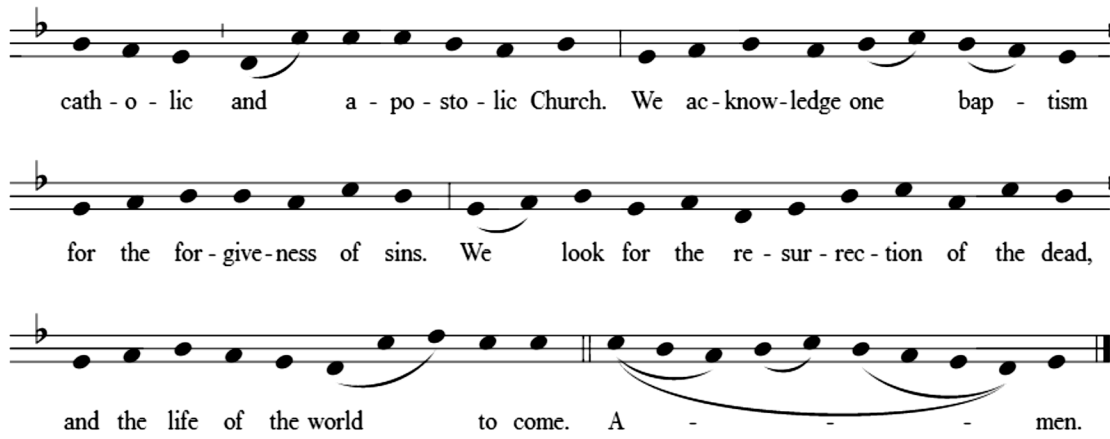
gain in glo - ry to judge the liv - ing and the dead, and his king - dom

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

Form IV BCP, p. 388

Leader: Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world. *Silence*

Lord, in your mercy

All: **Hear our prayer.**

Leader: Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. *Silence*

Lord, in your mercy

All: **Hear our prayer.**

Leader: Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory. *Silence*

Lord, in your mercy

All: **Hear our prayer.**

Leader: Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us. *Silence*

Lord, in your mercy

All: **Hear our prayer.**

Leader: Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation. *Silence*

Lord, in your mercy

All: **Hear our prayer.**

Leader: We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom. *Silence.*

Lord, in your mercy

All: **Hear our prayer.**

Presider: Lord, hear the prayers of your people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of your Name; through Jesus Christ our Lord.

All: **Amen.**

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

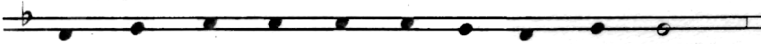
All: **Most merciful God,**
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of 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.

Absolution

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

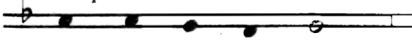
The Peace

Presider: *Celebrant*



The peace of the Lord be al - ways with you.

People: *People*



And al - so 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)

At the Offertory "Wo soll ich fliehen hin" / "Auf meinen lieben Gott" Johann Ludwig Krebs (1713-1780)

Offertory Hymn Just as I am, without one plea
(Please rise in body or spirit)

Hymn 693
 SAFFRON WALDEN



1 Just as I am, with - out one plea, but that thy
 2 Just as I am, though tossed a - bout with man - y a
 3 Just as I am, poor, wretch - ed, blind; sight, rich - es
 4 Just as I am, thou wilt re - ceive; wilt wel - come,
 5 Just as I am, thy love un - known has bro - ken

blood was shed for me, and that thou bidd'st me
 con - flict, man - ya doubt; fight - ings and fears with -
 heal - ing of the mind, yea, all I need, in
 par - don, cleanse, re - lieve, be - cause thy pro - mise
 ev - ery bar - rier down; now to be thine, yea,

 come to thee,
 in, with -out,
 thee to find, O Lamb of God, I come
 I be - lieve,
 thine a - lone,

6 Just as I am, of thy great love
 the breadth, length, depth, and height to prove,
 here for a season, then above:
 O Lamb of God, I come.

Words: Charlotte Elliott (1789-1871)
 Music: *Saffron Walden*, Arthur Henry Brown (1830-1926)

The Great Thanksgiving

BCP, Eucharistic Prayer B, p 367

Celebrant *People*
 The Lord be with you. And al - so with you.

Celebrant *People*
 Lift up your hearts. We lift them to the Lord.

Celebrant
 Let us give thanks to the Lord our God.

People
 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, O God, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you. 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 pow'r and might.

Heaven and earth are full of Your Glo - ry.

Ho-san - na in the high - est. Bles - sed is the One

Who comes in the Name of the Lord.

Ho - san - na in the high - est.

Presider: We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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, according to his command, O God,

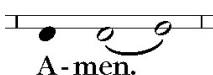
**All: We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

Presider: And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the

author of our salvation.

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

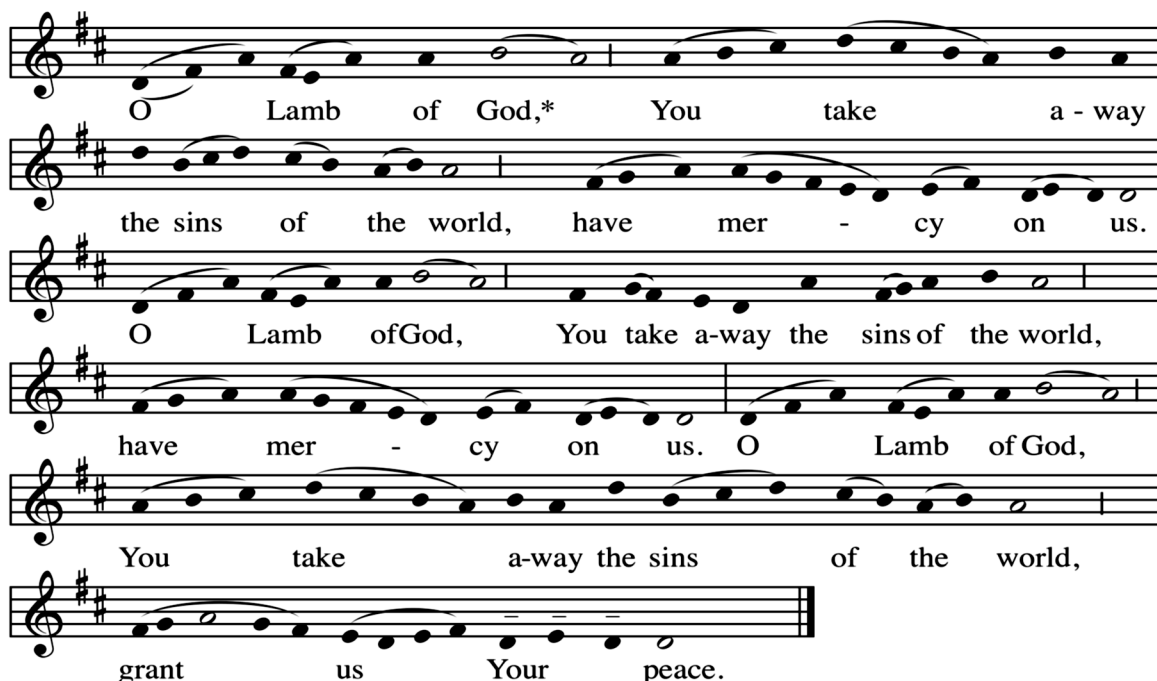
Presider: And now, as our Savior Christ has taught us, we are bold to say:

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. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory for ever and ever. Amen.**

The Breaking of the Bread

Agnus Dei

Hymn S159



O Lamb of God,* You take a - way
the sins of the world, have mer - cy on us.
O Lamb of God, You take a-way the sins of the world,
have mer - cy on us. O Lamb of God,
You take a-way the sins of the world,
grant 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 Vere languores

Tomás Luis da Victoria (1548-1611)
after Isaiah 53: 4-5

Vere languores nostros ipse tulit,
et dolore nostros ipse portavit;
Cujus livore sanati sumus.
Dulce lignum, dulces clavos,
dulcia ferens pondera,
quae sola fuisti digna
sustinere Regem coelorum et Dominum.

Truly he himself bore our griefs,
and he himself carried our sorrows;
by his wounds we are healed.
Sweet cross, sweet nails,
sweetly bearing the weight,
you alone were worthy
to bear the King of heaven and the Lord.

Communion Hymn Rock of ages, cleft for me
(Please rise in body or spirit)

Hymn 685
TOPLADY

1 Rock of a - ges, cleft for me, let me hide my - self in thee;
2 Should my tears for ev - er flow, should my zeal no lan - guor know,
3 While I draw this fleet-ing breath, when mine eye - lids close in death,

let the wa - ter and the blood from thy wound - ed side that flowed,
all for sin could not a - tone: thou must save, and thou a - lone;
when I rise to worlds un - known and be - hold thee on thy throne,

be of sin the dou - ble cure, cleanse me from its guilt and power.
in my hand no price I bring, sim - ply to thy cross I cling.
Rock of a - ges, cleft for me, let me hide my - self in thee.

The musical score consists of three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The lyrics are printed below the vocal line of each system.

Words: Augustus Montague Toplady (1740-1778), alt. Music: *Toplady*, Thomas Hastings (1784-1872).

Soloists: Carley DeFranco, soprano; Clare McNamara, alto; Charles Blandy, tenor; Will Praepetis, bass

Instrumental Soloists: Mary-Lynne Bohn, trumpet; Mark Berger, viola

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

1. Chor

Wo soll ich fliehen hin,
Weil ich beschweret bin
Mit viel und großen Sünden?
Wo soll ich Rettung finden?
Wenn alle Welt herkäme,
Mein Angst sie nicht wegnähme.
("Wo soll ich fliehen hin," verse 1)

2. Rezitativ B

Der Sünden Wust hat mich nicht nur befleckt,
Er hat vielmehr den ganzen Geist bedeckt,
Gott müßte mich als unrein von sich treiben;
Doch weil ein Tropfen heiliges Blut
So große Wunder tut,
Kann ich noch unverstoßen bleiben.
Die Wunden sind ein offnes Meer,
Dahin ich meine Sünden senke,
Und wenn ich mich zu diesem Strome lenke,
So macht er mich von meinen Flecken leer.

3. Arie T

Ergieße dich reichlich, du göttliche Quelle,
Ach, walle mit blutigen Strömen auf mich!
Es fühlet mein Herze die tröstliche Stunde,
Nun sinken die drückenden Lasten zu Grunde,
Es wäschet die sündlichen Flecken von sich.

4. Rezitativ (with instr. Choral) A

Mein treuer Heiland tröstet mich,
Es sei verscharrt in seinem Grabe,
Was ich gesündigt habe;
Ist mein Verbrechen noch so groß,
Er macht mich frei und los.
Wenn Gläubige die Zuflucht bei ihm finden,
Muß Angst und Pein
Nicht mehr gefährlich sein
Und alsobald verschwinden;
Ihr Seelenschatz, ihr höchstes Gut
Ist Jesu unschätzbares Blut;
Es ist ihr Schutz vor Teufel, Tod und Sünden,
In dem sie überwinden.

1. Chorus

Where shall I flee,
since I am burdened
with many great sins?
Where shall I find rescue?
If all the world came to me,
they could not take away my fear.

2. Recitative B

This heap of sins has not merely left a stain,
it has done much more; covered my entire spirit,
God must drive me away from himself as unclean;
yet, since a drop of holy blood
works such great wonders,
I can still remain unevicted.
His wounds are an open sea
in which I sink my sins,
and if I head towards these waters,
he will make me clean of my stains.

3. Aria T

Pour yourself richly, you divine fountain,
Ah, wash over me with bloody streams!
The comforting hour fills my heart,
now the oppressive burdens sink to the ground,
the sinful stains are washed away.

4. Recitative (with instr. Chorale) A

My loving Savior comforts me,
buried in his grave
are the sins I committed;
however great my transgression is,
he makes me free and clear.
If faithful ones find shelter with him,
fear and pain
need not be a danger any more
and therefore quickly disappear;
your soul's treasure, your highest good
is Jesus' priceless blood;
it is your shield from the devil, death, and sin,
in which they are overcome.

(Instrumental Chorale:
Du bist her, der mich tröst,
Weil du mich hast erlöst,
Was ich gesündigt habe,
Hast du verscharrt im Grabe,
Da hast du es verschlossen,
Da wirds auch bleiben müssen.)
("Wo soll ich fliehen hin," verse 5)

5. Arie B

Verstumme, Höllenheer,
Du machst mich nicht verzagt!
Ich darf dies Blut dir zeigen,
So mußt du plötzlich schweigen,
Es ist in Gott gewagt.

6. Rezitativ S

Ich bin ja nur das kleinste Teil der Welt,
Und da des Blutes edler Saft
Unendlich große Kraft
Bewährt erhält,
Daß jeder Tropfen, so auch noch so klein,
Die ganze Welt kann rein
Von Sünden machen,
So laß dein Blut
Ja nicht an mir verderben,
Es komme mir zugut,
Daß ich den Himmel kann ererben.

7. Choral

Führ auch mein Herz und Sinn
Durch deinen Geist dahin,
Daß ich mög alles meiden,
Was mich und dich kann scheiden,
Und ich an deinem Leibe
Ein Gliedmaß ewig bleibe.
("Wo soll ich fliehen hin," verse 11)

(Instrumental Chorale:
You are here, who comforts me,
since you have redeemed me,
what sins I have committed
you have entombed in the grave,
there you have sealed them in,
there also they must remain.)

5. Aria B

Be silent, host of hell,
you shall not make me despair!
I need only show you this blood,
and you must suddenly be mute,
in God it is dared.

6. Recitative S

I am indeed, only the smallest part of the world,
and here the noble sap of this blood,
its eternal great power
is preserved exalted,
so that every drop, be it ever so small,
can make the entire world
purified of sin,
therefore let your blood
not be wasted on me,
so that it benefits me
and that through it I can inherit heaven.

7. Chorale

Guide also my heart and mind
through your spirit,
that I might avoid everything
that can divide me from you,
and so that I might ever remain
a member of your body.

"Wo soll ich fliehen hin," Johann Heermann 1630 (verses 1,5,11 - mov'ts. 1,4,7; source for other movements)
©Pamela Dellal

**Emmanuel Music will offer the final chorale, and then it will be repeated for
the entire congregation to join in singing.
Please rise in body or spirit.**

7. Choral

Soprano
Tromba da tirarsi
Oboe I, II
Violino I

Alto
Violino II

Tenore
Viola

Basso

Continuo
Organo (bez.)
Org.

Führ auch mein Herz und Sinn durch dei - nen Geist da -

hin, daß ich mög al - les mei - - den, was mich und dich kann

schi - den, und ich an dei - nem Lei - be ein Glied - maß e - wig blei - - be.


Post-Communion Prayer

Subdeacon: Let us pray.

All: Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, O God, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

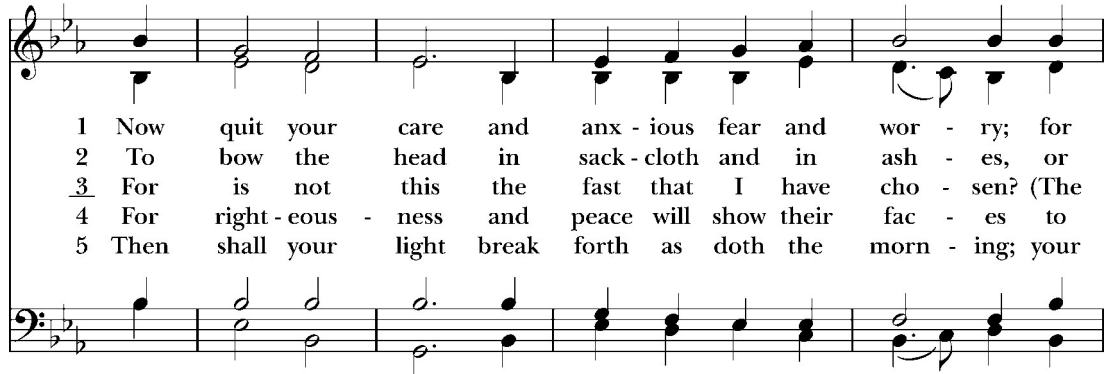
Prayer over the People

Grant, Almighty God, that your people may recognize their weakness and put their whole trust in your strength, so that they may rejoice for ever in the protection of your loving providence; through Christ our Lord.

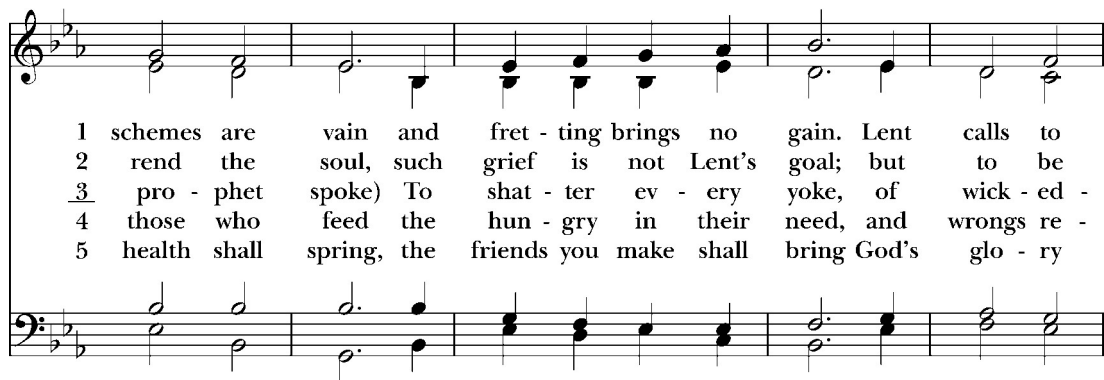
All: 
A-men.

Closing Hymn Now quit your care
(Please rise in body or in spirit)

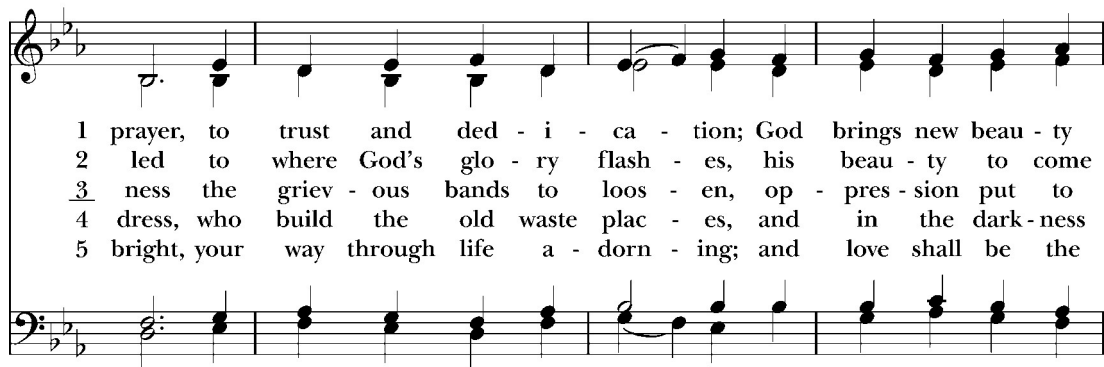
Hymn 145
QUITTEZ, PASTEURS



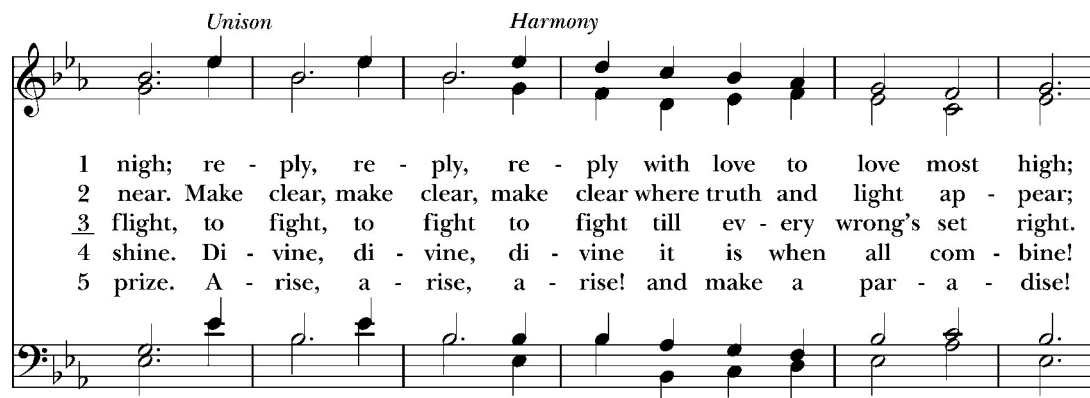
1 Now quit your care and anx - ious fear and wor - ry; for
2 To bow the head in sack - cloth and in ash - es, or
3 For is not this the fast that I have cho - sen? (The
4 For right - eous - ness and peace will show their fac - es to
5 Then shall your light break forth as doth the morn - ing; your



1 schemes are vain and fret - ting brings no gain. Lent calls to
2 rend the soul, such grief is not Lent's goal; but to be
3 pro - phet spoke) To shat - ter ev - ery yoke, of wick - ed -
4 those who feed the hun - gry in their need, and wrongs re -
5 health shall spring, the friends you make shall bring God's glo - ry

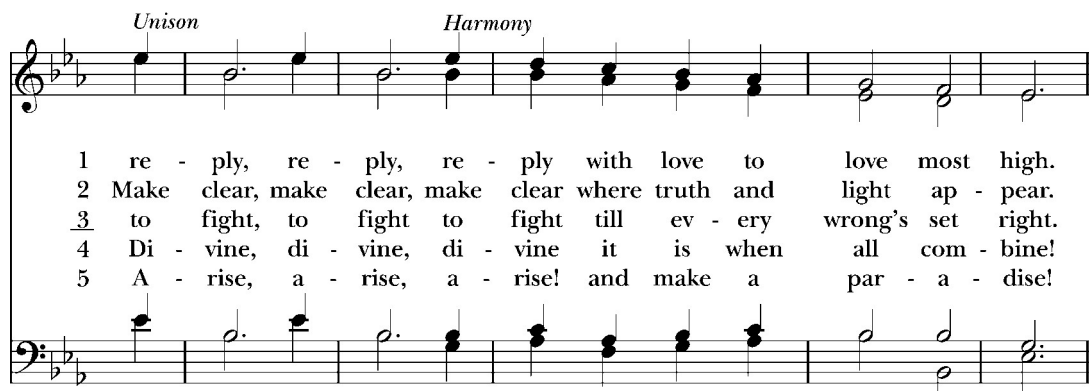


1 prayer, to trust and ded - i - ca - tion; God brings new beau - ty
2 led to where God's glo - ry flash - es, his beau - ty to come
3 ness the griev - ous bands to loos - en, op - pres - sion put to
4 dress, who build the old waste plac - es, and in the dark - ness
5 bright, your way through life a - dorn - ing; and love shall be the



Unison *Harmony*

1 nigh; re - ply, re - ply, re - ply with love to love most high;
 2 near. Make clear, make clear, make clear where truth and light ap - pear;
 3 flight, to fight, to fight to fight till ev - ery wrong's set right.
 4 shine. Di - vine, di - vine, di - vine it is when all com - bine!
 5 prize. A - rise, a - rise, a - rise! and make a par - a - dise!



Unison *Harmony*

1 re - ply, re - ply, re - ply with love to love most high.
 2 Make clear, make clear, make clear where truth and light ap - pear.
 3 to fight, to fight to fight till ev - ery wrong's set right.
 4 Di - vine, di - vine, di - vine it is when all com - bine!
 5 A - rise, a - rise, a - rise! and make a par - a - dise!

Words: Percy Dearmer (1867-1936), alt. Music: *Quittez, Pasteurs*, French carol; harm. Martin Fallas Shaw (1875-1958).

Dismissal

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

People: **Thanks be to God.**

Postlude Prelude in D

Emma Louise Ashford (1850-1930)

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

Permission to reprint, podcast, and / or stream the music in this service obtained from ONE LICENSE with license #A-725712. All rights reserved.

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.

Verba mea auribus-Quoniam ad te, SWV 061-062

Heinrich Schütz (1585-1672)

The Cantiones sacrae of 1625 stands apart from Schütz's other works. A collection of 40 four-voice motets in Latin, they blend Gabrieli-influenced Italian polychoral writing with a more rigorous Germanic structure. Intense expression, chromaticism and madrigalian text painting characterize these inward, meditative texts adapted from the Bible. Today's two-part motet Verba mea auribus-Quoniam ad te begins with a plea for the believers' cries to be heard. Reminiscent of Psalm 131, the lower range wailing comes to us "out of the depths," only bringing relief in the final measures. The second part tessitura is imbued with morning sun and hopefulness, as portrayed by the higher range and flowing melismatic material. Here we experience Schütz, perhaps, in his most Italianate style.

~ Ryan Turner

BWV 5 was last presented on October 15, 2023, with Ryan Turner conducting. The vocal soloists were Janet Ross, soprano; Deborah Rentz-Moore, alto; Morgan Mastrangelo, tenor; and David Kravitz, bass. The instrumental soloists were Mark Berger, viola, and David Oakes, trumpet.

The tune for the cantata for the Nineteenth Sunday after Trinity, “*Wo soll ich fliehen hin,*” was equally well known with a different set of words, “*Auf meinem lieben Gott.*” At times in his settings both for voices and for organ he had both texts in mind, particularly the fourth section of today’s cantata.

Both the opening chorus and the two extent chorale preludes for organ clearly illustrate the paranoid and agitated first stanza of “*Wo soll ich fliehen hin.*” The chorale prelude in the Kirnberger collection and the Schübler chorale both have the same whirling, getting-nowhere motion as the opening motive of the cantata. The Gospel reading from the 9th chapter of Matthew finds Christ in an angry mood. He cures the man with palsy almost begrudgingly to prove his qualification for forgiveness of sins. This anger is picked up on by Bach. He often chooses the key of G minor for a key of agitation and the G minor choruses in the cantatas are, almost without exception, among his most aggressive. The harmony has an unusual static quality, which then veers off into precipitous and jagged diminished chords that lead us into unexpected territories. Seldom is Bach’s harmony so erratic, clearly calculatedly so.

While all of the texts for the 2nd *Jahrgang* are anonymous and presumably arranged by Bach, much of this one resembles the work of an earlier librettist, Georg Christian Lehms. Most of Lehms’ texts were set by Bach in his early Weimar years. Particularly the cantatas BWV 13 and 199 have a predilection for blood and gore characteristic of this text. We find much of that same quality in the Brockes St. John Passion text, although Bach for the most part eliminated those sections in his St. John Passion. The metaphor of being washed in Christ’s blood, mentioned in the bass recitative #2, unleashes torrents of blood in the extravagant tenor aria with viola obbligato. Because the viola part never goes below the violin open g there is conjecture that it is actually a violin obbligato. The range is low, however and the viola has more red corpuscles in this register than the violin. It is surely a remarkable aria, with the brilliant string figuration piling upon the tenor melismas in a dazzling way. There is a particular richness that results when Bach chooses an obbligato instrument in exactly the same range as the solo voice.

In the Recitative #4 the oboe plays the chorale theme on top of the desperate alto lines. Clearly here Bach wants the listener to remember the other set of words “In my beloved God, I trust in fear and need” rather than “Where shall I flee.” In this cantata the devil plays the trumpet, something that doesn’t happen very often, although we heard it several weeks ago in Cantata BWV 130. Bach usually employs either the C or D trumpet in brazen works like this. Here the slide trumpet plays elaborate figurations in Bb above the emphatic bass voice line. Both arias in this cantata are quite extended da capos. Clearly the ideas of Christ’s redeeming blood and the vanquishing of the devil were one that Bach wanted to dominate this work. As is so often the case, Bach brings in the child’s voice to end the cantata, here offering a sense of innocence and hope. The eleventh verse of “*Wo soll ich fliehen hin*” ends the cantata.

©Craig Smith

Upcoming at Emmanuel Music

2025 Lindsey Chapel Series: Bach's English Suites, BWV 806-811

March 6-April 10, 2025 | Lindsey Chapel

April 3 - Peter Sykes: Suite No. 4 in F major, BWV 809

April 10 - Sylvia Berry: Suite No. 5 in E minor, BWV 810

free tickets at www.emmanuelmusic.org

Emmanuel Church Announcements

Today and Upcoming

The 2025 Bishop's Annual Appeal

As a diocesan community, we have been asked to support the 2025 Bishop's Annual Appeal. In this year's Appeal, Bishop Julia Whitworth highlights three areas of our life together: Strategic Curacies, Collaborative Ministries, and Equipping Churches for Growth: The appeal newsletter and donation envelope are available at church or by contacting the parish office. Please place your gift in the Offering on "Ingathering Sunday," March 30. You may also mail it back directly to the diocesan office. Together, we are able to accomplish that which we cannot do alone!

Snow Date for our Parish Meeting: Today at 12:00 - 2:00pm

The Parish luncheon and program that was postponed due to snow will be held on March 30, 12:00 - 2:00pm in the Parish Hall. Before this final sentence, please add something like: Among the fun activities during the program will be a belated celebration of Pam's 15th anniversary as our rector (which was March 7). Thanks to all who joined us by Zoom on February 9 to get the business portion of the Annual Meeting accomplished.

Reading with the Rector in Lent: Love Letters of the Christian Testament

Pam will host a study group to read and discuss 1&2 Timothy, Titus, James, 1&2 Peter, 1,2&3 John, and Jude together on four Thursday evenings in Lent. April 3 is the next and final meeting. We will meet via Zoom from 7:00-8:30. If you are interested in joining, please contact the Parish Office at info@emmanuelboston.org so that we can send you the Zoom link and reading assignments prior to the meeting. We will read the New Revised Standard Version (NRSV) or David Bentley Hart's translation if you have it. (No texts will be sent out.) At the end of each meeting, we will pray Compline together. This is a great way to get to know scripture and one another better.

From The Emmanuel House - We are raising money for our community garden! This will be our seventh growing season, and we're excited to deepen our roots in the soil and in our neighborhood. This year we aim to raise \$3,625 to sustain our ministry of a welcoming and nourishing green space in Allston. Learn more about our exciting plans and donate online at creche.community/emmanuel-garden. You can also support this mission by sending a check payable to "Creche" to 7 St. Luke's Rd, Boston MA 02134, In the memo section, please indicate that your donation is to support the Emmanuel House Garden.

Offerings for Easter Flowers If you would like to make an offering for flowers in memory of, or in thanksgiving for a loved one, you may do so with check (by mail or by placing in the offering plate), cash (in the plate), or via CashApp, ServantKeeper Online, or PayPal. Please clearly label it "Easter Flowers" and please include the name(s) **no later than Wednesday, April 16th** to be listed in the Easter bulletin.

Ways to Get Involved

Bible Study in March 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.

Care Commission

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 responses are being coordinated by Deacon Bob Greiner (deacon@emmanuelboston.org) and Pavel Hradecky (pavel.hrx@gmail.com). If you have a need during this time, please contact them.

Volunteer Opportunity Serving Newly Arrived Migrants

A Faith That Does Justice is seeking volunteers for its English for Speakers of Other Languages (ESOL) program for beginner English-learners. Many of our students are newly arrived migrants and learning English provides vital skills as they begin their new lives in our country. This is an opportunity to support newly arrived immigrants and provide community and kinship.

We offer ESOL classes both in-person and virtually to give students and volunteers the flexibility to choose the style that works best for them. Our next classes will begin in February and March with training provided to volunteers beforehand.

Teachers are provided with a curriculum and lesson plans designed by our partner, Jewish Vocational Service. Prior teaching and other language skills are not required. We will provide orientation and training for volunteers. Please see our flyer and our website for more information. We encourage you to make 2025 the year you volunteer to make a difference in people's lives.

If you are interested in volunteering or have any questions, please send an email to volunteering@faith-justice.org.

Bill Sheehan
Director

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.**

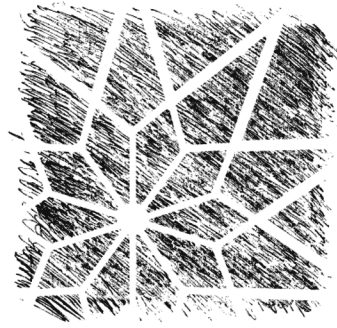
Children are welcome to participate fully in the service.

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 offering plate, in the box by the door, 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
James Maguire, Controller
Event Sextons: Bill Comer, Luke Colombero, Sue Earley,
Dennis Gaskell, Jesse Kieffer,
Colin McEllhenney, Joel Schenk & Evan Sneed

Emmanuel Church Vestry

Rebekah Shore, Senior Warden
Pat Krol, Junior Warden
Mark Fernau, Treasurer
Mary Beth Clack, Clerk
Cindy Coldren
Dawn Dreisbach
Peter Dutilloy
Kelly Hager
Karen King
Liz Levin
Brian McCaig
Diane Smith

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

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