



Palm Sunday



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.

April 13, 2025

10:00am—Holy Eucharist in the Sanctuary

Presiding & Preaching: The Rev. Pamela L. Werntz

Deacon: The Rev. Robert Greiner

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Jamie Shore

Crucifer: Rebekah Shore

Torchbearers: Joy Howard, Dawn Dreisbach

Palm Blessing Reading: Jane Redmont

First Testament Reading: Rebecca Lightcap

Second Testament Reading: Karen King

Prayer Intercessor: Mary Beth Clack

Greeters: Mary Beth Clack, Brian McCaig

Altar Guild: Tatiana Stridh, Barbara DeVries, Rebecca Lightcap

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

Palm Sunday - Year C

Preludes

J. S. Bach

Announcements

Our worship begins with the Liturgy of the Palms in the garden, weather permitting, with a ceremony inherited from 4th century Jerusalem. The hymn “All Glory, Laud and Honor” has been a traditional part of the procession of palms since its composition by Bishop Theodulph of Orleans about 820. It is sung to a 1615 chorale tune. “Ride on, ride on,” written by Henry Milman, was first published in 1827 in London. The hymn calls our attention to the cost of Jesus’ prophetic witness. Since about the year 1000, the Passion Gospel has often been presented by multiple voices and, tragically, has incited violence by Christians against Jews and Muslims. We will read it differently. The concluding collect after the prayers was written by Emmanuel’s first Associate Rector William Reed Huntington in 1861.

The Liturgy of the Palms *The congregation gathers today in the garden, holding palms in their hands.*

Gathering Song: Hosanna in Canon

Holly Phares

Part 1

Ho - san - na, ho - san - na, ho - san - - - na! Ho

Part 2

Ho - san - na, ho - san - na, ho - san - - - na! Ho -

Part 3

Ho - - - - san - na, ho - san - - - - na!

san - na, ho - san - na, ho - san - - - - na. Ho

san - na, ho - san - na, ho - san - - - - na! Ho

Ho - - - - san - na, ho - san - - - - na!

Setting: Holly Phares, © 2003 by Holly Phares. Used by permission.

Cantor or Celebrant

Blessed is the One who comes in the name of the Lord

People

Peace in heaven and glory in the high - est

Presider: Let us pray. Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

All: 
A-men.

A reading from the Gospel of Luke 19:28-40

Reader: After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

Reader: The Word of the Lord.

People: Thanks be to God.

Celebrant May God be with you *People* And al - so with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

The congregation holds palms up for the blessing.

Presider: It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever.

People

A - men.

Cantor or Celebrant

Blessed is he who comes in the name of the Lord.

People

Ho - san - na in the high - est.

Deacon *People*

Let us go forth in peace. In the name of Christ. A - men.

The congregation joins the procession into the church behind the choir.

Please process down the center aisle, following the cross. If you are seated in pews off the side aisles, come up the center aisle and go right or left to move to your seats. During the procession, all hold palm branches.

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

Ride on! Ride on in majesty!

WINCHESTER NEW

1. Ride on! ride on in ma - jes - ty! Hark! all the tribes ho -
2. Ride on! ride on in ma - jes - ty! In low - ly pomp ride
3. Ride on! ride on in ma - jes - ty! The an - gel ar - mies
4. Ride on! ride on in ma - jes - ty! Thy last and fierc - est
5. Ride on! ride on in ma - jes - ty! In low - ly pomp ride

san - na cry; Thy hum - ble beast pur - sues his road
on of to the O Look Christ, thy tri - umphs now won - d'ring
strife on is to die; The down Fa - thy on head and his to sap - phire tal throne
on to to die; The Bow thy meek on head and his to mor - tal pain,

With palms and scat - ter'd gar - ments strowed.
O'er cap see - tive death and con - quer'd sin.
To see th'ap - proach - ing an - oin - ted ri - fice.
Ex - pects his O own God, an - oin - ted and Son.
Then take, O God, thy power, and reign.

The Word of God

Presider: Blessed be the God of our salvation,

Response: **Who bears our burdens and forgives our sins.**

The Collect for Palm Sunday

Presider: God be with you.

Response: **And also with you.**

Presider: Let us pray.

All: **Almighty and ever living God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.**

(Congregation may be seated)

The Lessons

First Reading Isaiah 50:4-9a

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens-- wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

Reader: The Word of the Lord.

People: **Thanks be to God.**

Motet Os justi meditabitur

Anton Bruckner (1824-1896)

Text: Psalm 37:30-31

Os justi meditabitur sapientiam,
et lingua ejus loquetur judicium.
Lex Dei ejus in corde ipsius:
et non supplantabuntur gressus ejus.
Misere nobis.

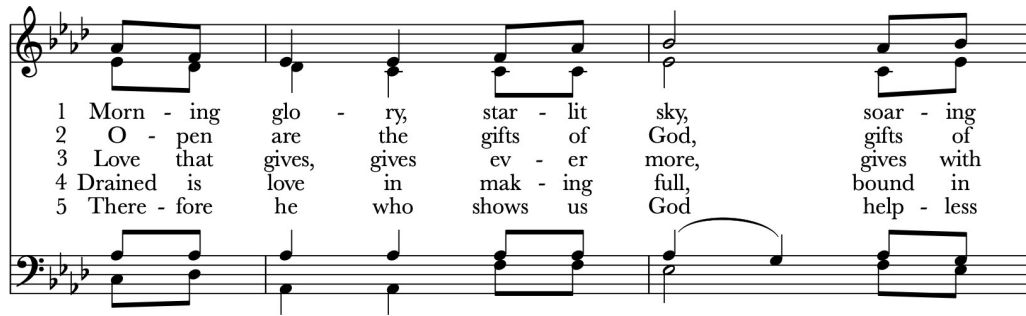
The mouth of the righteous utters wisdom,
and his tongue speaks what is just.
The law of his God is in his heart;
and his steps will not be impeded.
Have mercy on us.

Second Reading: Philippians 2:5-11

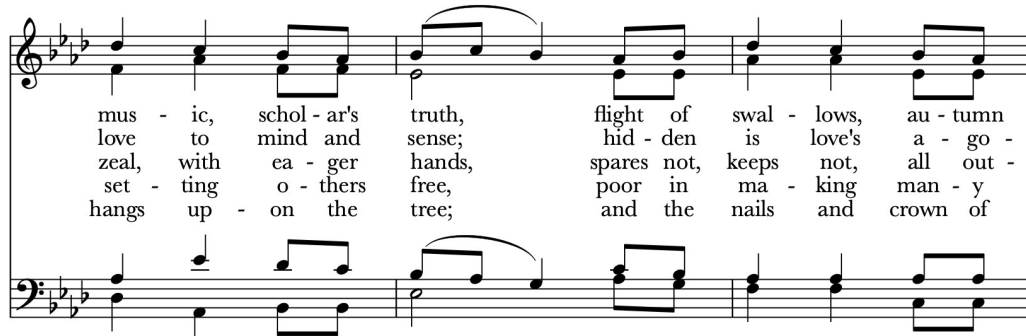
Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death--even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Reader: The Word of the Lord.

People: **Thanks be to God.**



1 Morn - ing glo - ry, star - lit sky, soar - ing
2 O - pen are the gifts of God, gifts of
3 Love that gives, gives ev - er more, gives with
4 Drained is love in mak - ing full, bound in
5 There - fore he who shows us God help - less



mus - ic, schol - ar's truth, flight of swal - lows, au - tumn
love to mind and sense; hid - den is love's a - go -
zeal, with ea - ger hands, spares not, keeps not, all out -
set - ting o - thers free, poor in ma - king man - y
hangs up - on the tree; and the nails and crown of



leaves, mem - ory's trea - sure, grace of youth:
ny, love's en - deav - or, love's ex - pense.
pours, ven - tures all, its all ex - pends.
rich, weak in gi - ving power to be.
thorns tell of what God's love must be.

6 Here is God: no monarch he,
throned in easy state to reign;
here is God, whose arms of love
aching, spent, the world sustain.

(Congregation may be seated.)

The Passion of Our Lord Jesus Christ According to Luke 23: 1-49

The assembly of the elders of the people rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He ques-

tioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Meditation part 1

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, "Crucify, crucify him!" A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

Meditation part 2

*Please rise in body or spirit at the *.*

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him. *When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

Meditation part 3

Congregation is seated.

Please rise in body or spirit.

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with

a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Meditation part 4

Congregation is seated.

Prayers of the People *(Please stand as you are able.)*

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.**

Confession

BCP, p. 360

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: The peace of Christ be always with you.

People: **And also with you.**

(After greeting one another in the name of Christ, the congregation may be seated)

The Holy Communion

Offertory Sentences

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 Herzlich tut mich verlangen, BWV 727 -

J. S. Bach

Offertory Hymn O sing a song of Bethlehem

KINGSFOLD

(Please stand as you are able.)

1 O sing a song of Beth-le-hem, of shep-herds watch-ing there,
2 O sing a song of Naz-a-reth, of sun-ny days of joy;
3 O sing a song of Gal-i-lee, of lake and woods and hill,
4 O sing a song of Cal-va-ry, its glo-ry and dis-may,
and of the news that came to them from an-gels in the air.
O sing of fra-grant flow-ers' breath, and of the sin-less boy.
of him who walked up-on the sea and bade its waves be still.
of him who hung up-on the tree, and took our sins a-way.

The light that shone on Beth-le-hem fills all the world to - day.
 For now the flowers of Naz - a - reth in ev - ery heart may grow.
 For though, like waves on Gal - i - lee, dark seas of trou - ble roll,
 For he who died on Cal - va - ry is ris - en from the grave,
 Of Je - sus' birth and peace on earth the an-gels sing al - way.
 Now spreads the fame of his dear name on all the winds that blow.
 when faith has heard the Mas - ter's word, falls peace up-on the soul.
 and Christ, our Lord, by heaven a - dored, is might-y now to save.

This hymn created by a noted Presbyterian hymnal editor and scholar employs place names and sensory images (light, fragrance, wind) to sketch the events of Christ's life. The tune name commemorates the village in Sussex where the arranger first heard the traditional melody.

TEXT: Louis FitzGerald Benson, 1899
 MUSIC: *English County Songs*, 1893; harm. Ralph Vaughan Williams, 1906

KINGSFOLD
 CMD

The Great Thanksgiving

BCP, Prayer A

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, God Almighty, Creator of heaven and earth, through Jesus Christ our Lord. He was lifted high upon the cross that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. 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:

Sanctus

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: Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

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

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

Therefore we proclaim the mystery of faith:

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

Presider: We celebrate the memorial of our redemption, O God, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

All: 
A - men.

The Lord's Prayer

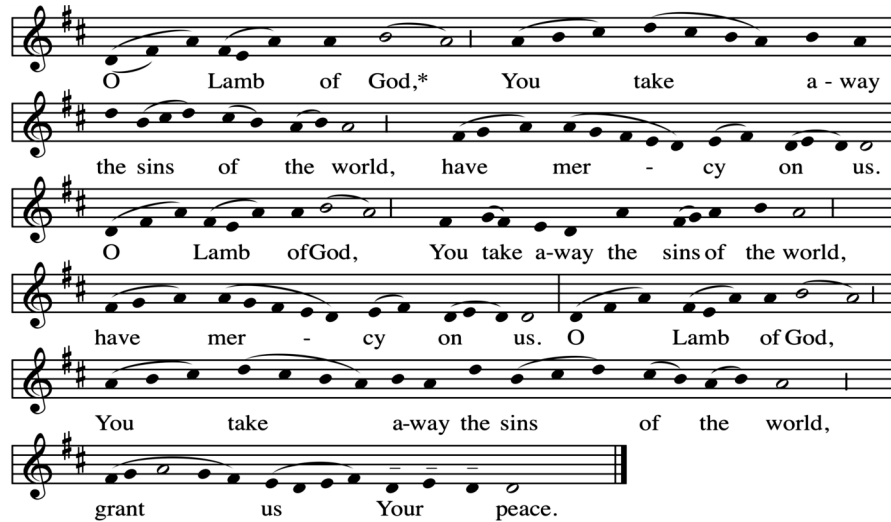
Presider: And now, as our Savior Christ has taught us, we are bold to say:

All: **Our Father who art in heaven, hallowed be thy Name, thy kingdom come, they will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.**

The Breaking of the Bread

Agnus Dei

S159



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

Communion There are two communion stations: at the altar rail or at the baptismal font. At the rail, you may receive either standing or kneeling. There are gluten-free communion wafers at both stations. Non-alcoholic grape juice is available in the ceramic chalice at the baptismal font. *All are welcome to receive without exception. You who hunger and thirst for deeper communion with Jesus Christ come to the table.*

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

Tomas Luis da Victoria
Text: Isaiah 53:4-5

Vere languores nostros ipse tulit,
et dolores 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 To mock your reign
(Please stand as you are able.)

Hymn 170
THE THIRD TUNE

1 To mock your reign, O dear - est Lord, they made a crown of thorns;
2 In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
3 A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,

set you with taunts a - long that road from which no one re - turns.
your pas - sion turned, for all they cared, in - to a sol - dier's joke.
and act - ed out their grim cha - rade to its ap - point - ed end.

They did not know, as we do now, that glo - rious is your crown;
They did not know, as we do now, that though we mer - it blame
They did not know, as we do now, though em - pires rise and fall,

that thorns would flower up - on your brow, your sor - rows heal our own.
you will your robe of mer - cy throw a - round our na - ked shame.
your King - dom shall not cease to grow till love em - bra - ces all.

**The bracketed notes are to be treated as triplet groups.*

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Hosanna of the Clouds

Katie Agócs

Vocal soloist: Corrine Byrne, soprano

Instrumentation: trumpet I/II, horn I/II, bass trombone, flute I/II, oboe I, clarinet I/II, percussion I/II, organ, violin I/II, viola, cello, bass,

I. Hosanna

Hosanna!

Hosanna!

II. And God Wept

Et dominus flevit

And God wept

Videns Jesu civitatem flevit super illam

And Jesus beheld the city, and wept over it

III. I Waited for the Lord

Expectans expectavi Dominum, et intendit mihi.

I waited patiently for the Lord, and He was attentive to me.

Et immisit in os meum canticum novum, carmen Deo nostro.

And He sent a new canticle into my mouth, a song to our God. You are my helper and my protector:

Adiutor meus, et protector meus tu es: Deus meus, expectans expectavi...

My God, I waited patiently...

Hosanna in excelsis Deo!

Hosanna in excelsis Deo!

IV. Arise, Be Enlightened!

Surge, illuminare, Jerusalem, quia venit lumen tuum,

Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee.

Et gloria Domini super te orta est.

The Lord shall arise upon thee indeed, and his glory shall be seen in thee.

Super te autem orietur Dominus et gloria eius in te videbitur.

V. Wait for the Lord /Look, He is Coming with the Clouds

Expecta Dominum

Wait for the Lord

Viriliter age

Act manfully

Et confortetur cor tuum

and He will strengthen your heart

Et sustine

and will sustain you

Ecce venit cum nubibus

Look, He is coming with the clouds,

et videbit eum omnis oculus

and every eye shall see Him:

et qui eum pupugerunt

even those that that pierced Him

et plangent se super eum omnes tribus terrae

and they shall weep because of Him, all the tribes of the earth. So it shall be

Etiam

Amen

Amen!

VI. Hosanna!/I am the Alpha and the Omega

Hosanna!

Hosanna!

Ego sum Alpha et Omega principium et finis

I am Alpha and Omega, the beginning and the end, says the Lord God,

dicit Dominus Deus

who is and who was and who is to come, the Almighty.

qui est et qui erat et qui venturus est Omnipotens.

VII. Maranatha! (Make Room)

Maranatha!

Maranatha!

O Jesu, O veni!

Oh Jesus, O come!

Maranatha! (Make room)

Maranatha! (Make room)

O Jesu, festina!

O Jesus, hurry!

Texts and translation: Kati Agócs

Assistance with Latin translation and pronunciation: Peter Agócs

Text sources: Latin Vulgate

II: Luke 19:41; III: Psalm 39: 1, 3 excerpt, 17 excerpt; IV: Isaiah 60:1, 2 excerpt; V. Recitative: Psalm 27: 14 Aria: Revelation 1:7

VI. Revelation 22:13; VII. Aramaic prayer (see above); free verse in Latin

Post-Communion Prayer *(Please stand as you are able.)*

Subdeacon: Let us pray.

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

Solemn Prayer over the People

Presider: Almighty God, we pray you graciously to behold this your family, for whom our Savior Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever.

People: Amen.

Dismissal

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

All: Thanks be to God.

*The procession out of the church is in silence to mark the beginning of Holy Week.
There is no coffee hour today.*

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Music Notes

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

Os justi meditabitur

Anton Bruckner (1824-1896)

Bruckner, most famous today for his vast, sprawling symphonies, was also a significant church musician, becoming the organist of the Linz cathedral and eventually the court in Vienna. Bruckner subscribed to the Cecilian Movement in choral music, which attempted to restore Gregorian chant and Renaissance polyphony to Austrian sacred music.

The text of Os justi comes from Psalm 37: 30-31. This four-part setting, completed in 1879, is an extraordinary motet in the Lydian mode. It is remarkable in that it achieves its harmonic power and lushness without ever using a single sharp, flat, seventh chord, 6-4 chord or chordal combinations of more than five simultaneous notes. Bruckner's infusion of Romantic feeling into a spare choral language in the spirit of the Cecilian movement is truly unique. Composed in ABA' form, the central main section in counterpoint is interrupted by a chordal passage; since we are presenting this during Lent, we will end the work with a chant-like "miserere nobis."

©Ryan Turner

Hosanna of the Clouds

Katie Agócs

The Cantata version of Hosanna of the Clouds was created for Ryan Turner and the Musicians of Emmanuel Music (John Harbison, Principal Guest Conductor) for Palm Sunday 2025. Eighteen (18) minutes in duration, this work is scored for soprano soloist, mixed chorus, and a small chamber orchestra, downsized from the original instrumentation. The Latin text was chosen for the purity of the sound that it evokes. Three areas of the piece feature non-Latin text: a kind of cosmic scat which takes over and leads wordlessly into the Golden Section climax; the word "maranatha", an ancient prayer in Aramaic meaning "come, o Lord!" or "make room for the master"; and the English utterance "make room." A progression from inner (intimate) to outer (collective) is articulated over the work's seven sections.

©Katie Agócs

Saturday, April 19 at 2:00pm | Sanctuary

Conversation with guest conductor David Chin: "My Journey with Bach"

Emmanuel Church Announcements

Offerings for Easter Flowers If you would like to make an offering for flowers in memory of, or in thanks-giving 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 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.

Maundy Thursday Reservations Scan QR code to RSVP

Please RSVP to join us at **Allston Abbey** for Maundy Thursday!

Allston Abbey is located at **5 St. Luke's Road in Allston, MA**. We hope to see you there.

There will be simple dinner as part of the service. We will provide a gluten and dairy free vegetable-based soup and are looking for others to bring a side salad, bread, or drinks.

Free street parking is available along Brighton Avenue, with a few non-resident 2 hour spots on St Luke's road. There is also a limited amount of driveway space in the gravel lot just beyond Emmanuel House. Please pull in far enough to let others park behind you



Participate in the Easter puppet parade! At Easter the puppets will be returning to Emmanuel, but they can only dance if they dance with you. Animals, birds, dragons, plants and unidentifiable characters will be awaiting your pleasure for the annual Easter parade, happening at the beginning of the service. Come a little early to choose your puppet, or let your puppet choose you. Contact Sara Peattie at puppetco@puppetco-op.org

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.

Holy Week at Emmanuel Church

April 17, 6:00pm at the Allston Abbey, Maundy Thursday Service

with footwashing, Eucharist and supper. Reservations required. Scan the QR code below to RSVP.

April 18, 12:00 noon in the Sanctuary: Good Friday Liturgy with Domenico Scarlatti's *Stabat Mater*

April 18, 7:30pm in the Lindsey Chapel, Tenebrae Service with the Allegri *Miserere*

April 19, 9:00am in the Lindsey Chapel: Holy Saturday Service

April 19, 7:30 pm in the Lindsey Chapel: The Great Vigil of Easter

April 20, 10:00 am in the sanctuary: The Feast of the Resurrection Holy Eucharist with a puppet procession, an Easter egg hunt for children in the Chapel, and Bach's *BWV4 Christ lag in Todesbanden*.

The Newtowne Morris Men dance on Newbury Street immediately after the service.

Please note: only services in the sanctuary will be livestreamed

Ways to Get Involved

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.

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 Pavel Hradecky (pavel.hrx@gmail.com) and Deacon Bob Greiner (deacon@emmanuelboston.org). 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 box by the pulpit, mailing it to the church, or electronically via CashApp. CashApp (our cashtag is \$EmmanuelBostonGive) is a secure platform designed to allow you to quickly and easily make donations or payments. Please be sure to indicate if your gift should go towards your annual pledge or another special designation. If you are new to giving to Emmanuel Church and are using CashApp, please contact the Parish Office with your contact information.

In a typical week, Emmanuel Church provides sanctuary and hospitality for as many as fifteen hundred people who are living on the various margins of our society because of race, class, gender, sexual orientation, disability, addiction, immigration status, religion, and so on. Coming together to help lift heavy hearts and carry heavy burdens is what we do, and many hands make light work. Every single one of us has some capacity to join in this vital mission, thanks to Love.



EMMANUEL CHURCH

Emmanuel Church Staff

The Rev. Pamela L. Werntz, Rector
The Rt. Rev. J. Clark Grew, Senior Pastoral Assistant
The Rev. Dr. John Golenski, Priest Associate
The Rev. Dr. Martha Tucker, Priest Associate
The Rev. Isaac Everett, Creche Executive Director
The Rev. Susan Ackley, 12-Step Recovery Services
The Rev. Robert Greiner, Deacon
Ryan Turner, Music Director
John Dilworth, Organist & Chapel Choir Director
Vaughan Sherrill, Parish Administrator
Robb Scholten, Events Administrator
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

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

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