



# Easter

## 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 20, 2025**

### **10:00am—Holy Eucharist in the Sanctuary**

Preaching & Presiding: The Rev. Pamela L. Wertz

Deacon: The Rev. Robert Greiner

Guest Conductor: David Chin

Organist: John Dilworth

Subdeacon: Jane Redmont

Crucifer: Mary Blocher

Torchbearers: Karen King, Jason McLin

First Reader: Ryan Turner

Second Reader: Jane Redmont

Prayer Intercessor: Joy Howard

Altar Guild: Glenn Seberg, Mary Blocher

Flowers at the High Altar & Narthex: Glenn Seberg

Greeters: Dick and Carol Daynard

Hal Berman, Jill and David Silverstein  
of Central Reform Temple

Livestream provided by Emmanuel Music

Sextons: Dennis Gaskell & Jesse Kieffer

*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.



**Welcome to Emmanuel Church! Whether we are gathering in the sanctuary or virtually, we are strong and united in the body of Christ in worship and community. Some of us may choose to be at the church and some will join us via livestream. Wherever we are, we are Emmanuel.**

*Is your cell phone turned off? Thanks for checking.*

**The flowers at the high altar are given to the glory of God  
and in celebration of the lives of**

Eleanor and Richard Konecny

**This morning we are using at the main altar the two chalices  
and the patten that were given**

In memory of Leslie Lindsey Mason.

**Easter Flowers have been given to the glory of God  
and in loving memory of:**

The Reverend Al and Doris Kershaw

Sándor Agócs, from Kati Agócs

James Bartlett, from Hanna Bartlett

Ann Taylor Roosevelt, from her children.

Barbara and Richard Tucker, from The Rev. Dr. Martha Tucker

and Margaret's brothers: Jeome Albert Munson and Mark Elliott Munson from Margaret & Peter Johnson.

**Easter Flowers have been given to the glory of God  
and in honor of :**

Damaris Sirin Bay, sponsored child, from Carol Reiman

The Rev. Robert Greiner

## The Holy Eucharist - Easter Sunday

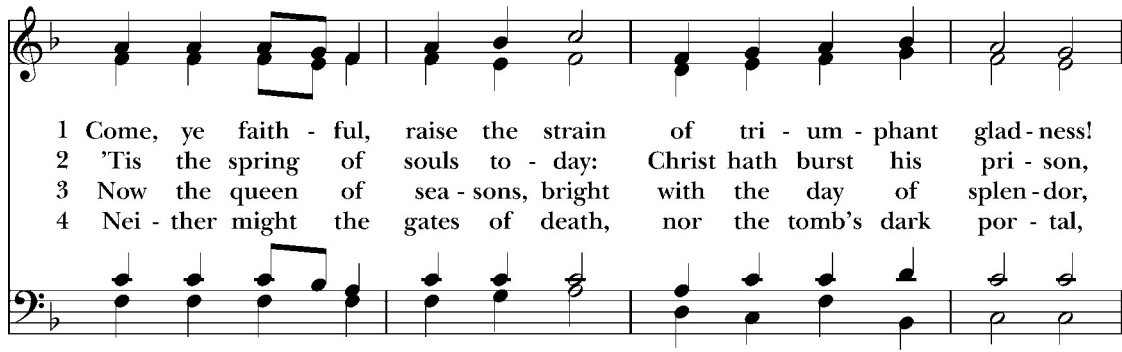
**Prelude** Christ lag in Todesbanden  
Christ lag in Todesbanden, BWV 695

Georg Böhm (1661-1733)  
J.S. Bach

### Announcements

**Opening Hymn** Come, ye faithful, raise the strain  
(Please stand as you are able.)

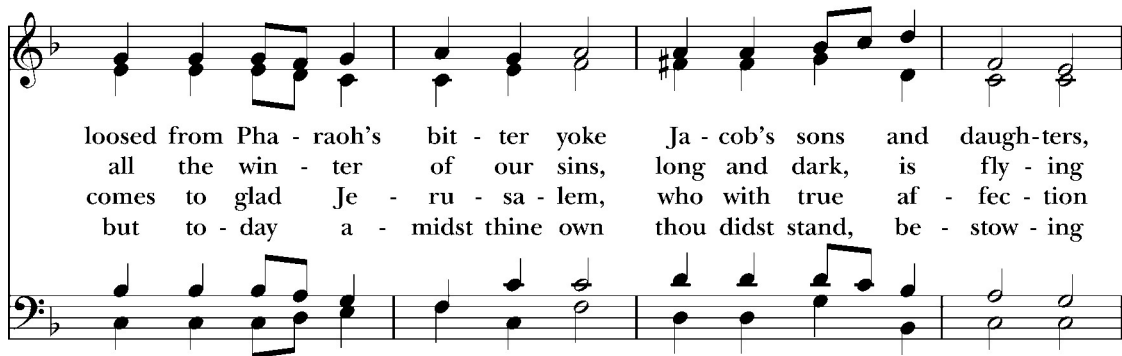
Hymn 199  
ST. KEVIN



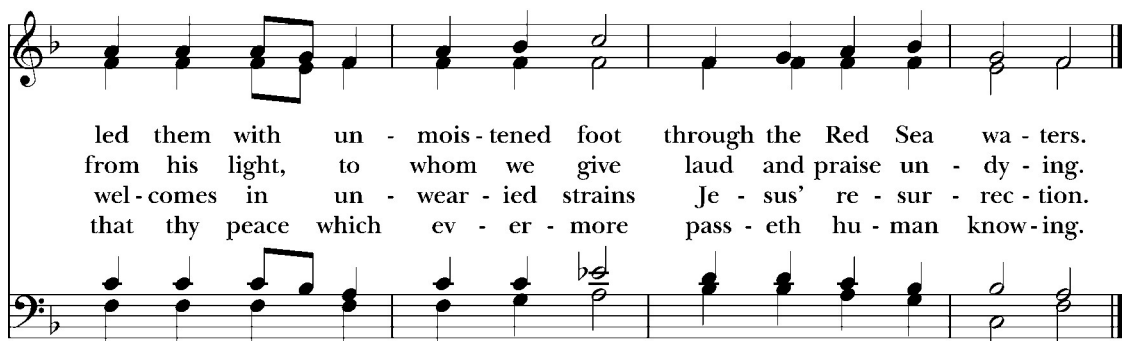
1 Come, ye faith - ful, raise the strain of tri - um - phant glad - ness!  
2 'Tis the spring of souls to - day: Christ hath burst his pri - son,  
3 Now the queen of sea - sons, bright with the day of splen - dor,  
4 Nei - ther might the gates of death, nor the tomb's dark por - tal,



God hath brought his Is - ra - el in - to joy from sad - ness:  
and from three days' sleep in death as a sun hath ris - en;  
with the roy - al feast of feasts, comes its joy to ren - der;  
nor the watch - ers, nor the seal hold thee as a mor - tal:



loosed from Pha - raoh's bit - ter yoke Ja - cob's sons and daugh - ters,  
all the win - ter of our sins, long and dark, is fly - ing  
comes to glad Je - ru - sa - lem, who with true af - fec - tion  
but to - day a - midst thine own thou didst stand, be - stow - ing

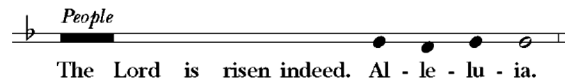
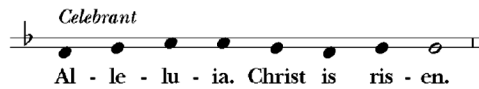


led them with un - mois - tened foot through the Red Sea wa - ters.  
from his light, to whom we give laud and praise un - dy - ing.  
wel - comes in un - wear - ied strains Je - sus' re - sur - rec - tion.  
that thy peace which ev - er - more pass - eth hu - man know - ing.

Words: John of Damascus (8th cent.); tr. John Mason Neale (1818-1866), alt. Music: *St. Kevin*, Arthur Seymour Sullivan (1842-1900).

## The Word of God

*The Easter proclamation is sung three times.*



### The Collect for Purity

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



### Hymn of Praise

Hymn 178  
ALLELUIA NO. 1

*Descant*

Al - le - lu - ia, al - le -

*Refrain*

Al - le - lu - ia, al - le - lu - ia! Give thanks to the

lu - ia, al - le - lu - ia!

ris - en Lord. Al - le - lu - ia, al - le - lu - ia! Give

*1-4* *Final Ending*

Praise to his Name. Name.

Praise to his Name. Name.

1 Je - sus is Lord of all the earth.  
2 Spread the good news o'er all the earth:  
3 We have been cru - ci - fied with Christ.  
4 Come, let us praise the liv - ing God,

1 Je - sus is Lord of all the earth.  
2 Spread the good news o'er all the earth:  
3 We have been cru - ci - fied with Christ.  
4 Come, let us praise the liv - ing God,

He is the King of crea - tion.  
 Je - sus has died and has ris - en.  
 Now we shall live for ev - er. Al - le -  
 joy - ful - ly sing to our Sa - vior.

*Repeat Refrain*

*The descant may be sung after stanzas 3 and 4.*

### The Collect for Easter Day

Presider: God be with you.

Response: **And also with you.**

Presider: Let us pray.

All: **Almighty God, who through your only-begotten Son Jesus Christ overcame death and opened to us the gate of everlasting life: Grant that we, who celebrate with joy the day of the Lord's resurrection, may be raised from the death of sin by your life-giving Spirit; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.**

*(Congregation is seated)*

### The Lessons

#### First Reading Isaiah 65:17-25

I am about to create new heavens  
 and a new earth;  
 the former things shall not be remembered  
 or come to mind.  
 But be glad and rejoice forever  
 in what I am creating;  
 for I am about to create Jerusalem as a joy,  
 and its people as a delight.  
 I will rejoice in Jerusalem,  
 and delight in my people;  
 no more shall the sound of weeping be heard in it,  
 or the cry of distress.  
 No more shall there be in it  
 an infant that lives but a few days,  
 or an old person who does not live out a lifetime;  
 for one who dies at a hundred years will be considered a youth,  
 and one who falls short of a hundred will be considered accursed.  
 They shall build houses and inhabit them;  
 they shall plant vineyards and eat their fruit.  
 They shall not build and another inhabit;  
 they shall not plant and another eat;  
 for like the days of a tree shall the days of my people be,  
 and my chosen shall long enjoy the work of their hands.  
 They shall not labor in vain,  
 or bear children for calamity;

for they shall be offspring blessed by the Lord--  
and their descendants as well.  
Before they call I will answer,  
while they are yet speaking I will hear.  
The wolf and the lamb shall feed together,  
the lion shall eat straw like the ox;  
but the serpent-- its food shall be dust!  
They shall not hurt or destroy  
on all my holy mountain, says the Lord.

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

**Motet** Surrexit pastor bonus

Surrexit pastor bonus,  
qui animam suam posuit pro ovibus suis,  
et pro grege suo mori dignatus est, alleluia.

Orlando de Lassus (1530-1594)  
Matins Responsory, Easter Monday; cf. John 10:11

The Good Shepherd has arisen,  
who laid down his life for his sheep,  
and deigned to die for his flock, alleluia.

*©Translation by St. Ann Choir*

**Second Reading** 1 Corinthians 15:19-26

If for this life only we have hoped in Christ, we are of all people most to be pitied.

But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

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

**Gospel Hymn** Lift your voice rejoicing, Mary (st. 1-2 )  
(Please stand as you are able.)

Hymn 190  
FISK OF GLOUCESTER



1 Lift your voice re - joic - ing, Ma - ry, Christ has  
2 Raise your wea - ry eye - lids, Ma - ry, see him  
3 Life is yours for ev - er, Ma - ry, for your

ris - en from the tomb; on the cross a suf - fering  
liv - ing ev - er - more; see his coun - te - nance, how  
light is come once more and the strength of death is

vic - tim, now as vic - tor he is come. Whom your  
gra - cious, see the wounds for you he bore. All the  
bro - ken; now your songs of joy out - pour. End - ed

tears in death were mourn - ing, wel - come with your smiles re -  
glo - ry of the morn - ing pales be - fore those wounds re -  
now the night of sor - row, love has brought the bless - ed

turn - ing. Let your al - le - lu - ias rise!  
deem - ing. Let your al - le - lu - ias rise!  
mo - rrow. Let your al - le - lu - ias rise!

Words: Latin; tr. Elizabeth Rundle Charles (1828-1896), alt. Music: *Fisk of Gloucester*, Thomas Foster (b. 1938). Copyright © 1984, Thomas Foster.

**The Gospel Reading** Luke 24:1-12

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

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

On the first day of the week, at early dawn, the women who had come with Jesus from Galilee came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen. Remember how he told you, while he was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." Then they remembered his words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

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

**Gospel Hymn** Lift your voice rejoicing, Mary (st. 3)  
(Please see page 7 for music.)

Hymn 190  
FISK OF GLOUCESTER

The Sermon

Ms. Werntz

**The Nicene Creed** (Please stand as you are able.)

S105

*Introduction*

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-ered death and was bur - ied.  
On the third day he rose a-gain in ac-cord-ance with the Scrip-tures; he a-scen-ded 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 Spir - it, the Lord, the giv - er of life,





### The Prayers of the People *(The Leader and People pray responsively)*

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)*

O God, we are your people. **Hear our prayer.**

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)*

O God, we are your people. **Hear our prayer.**

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)*

O God, we are your people. **Hear our prayer.**

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)*

O God, we are your people. **Hear our prayer.**

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)*

O God, we are your people. **Hear our prayer.**

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)*

O God, we are your people. **Hear our prayer.**

Presider: Lord Jesus Christ, you said to your apostles, "Peace I give you; my own peace I leave with you." Regard not our sins, but the faith of your Church, and give to us the peace and unity of that heavenly City, where with the Creator and the Holy Spirit you live and reign, now and for ever. **Amen.**

### The Peace

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

People: **And also with you.**

## 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)

*(Now you can support our mission by donating with CashApp: \$EmmanuelBostonGive)*

**At the Offertory** Christ lag in Todesbanden

August Homilius (1714-1795)

### Offertory Hymn Christ Jesus lay in death's strong bands

Hymn 185

*(Please stand as you are able.)*

CHRIST LAG IN TODESBADEN



1 Christ Je - sus lay in death's strong bands for our of - fens - es giv - en;  
2 It was a strange and dread - ful strife when life and death con - tend - ed;  
3 So let us keep the fes - ti - val to which the Lord in - vites us;  
4 Then let us feast this ho - ly day on the true bread of hea - ven;



but now at God's right hand he stands and brings us life from hea - ven;  
the vic - to - ry re - main'd with life, the reign of death was end - ed;  
Christ is him - self the joy of all, the sun that warms and lights us;  
the word of grace hath purged a - way the old and wick - ed lea - ven;



there - fore let us joy - ful be, and sing to God right thank - ful - ly  
stripped of power, no more he reigns, an emp - ty form a - lone re - mains;  
by his grace he doth im - part e - ter - nal sun - shine to the heart;  
Christ a - lone our souls will feed, he is our meat and drink in - deed;



loud songs of al - le - lu - ia! Al - le - lu - ia!  
his sting is lost for ev - er! Al - le - lu - ia!  
the night of sin is end - ed! Al - le - lu - ia!  
faith lives up - on no o - ther! Al - le - lu - ia!

Words: Martin Luther (1483-1564); tr. Richard Massie (1800-1887), alt. Music: *Christ lag in Todesbanden*, melody from *Geystliche gesangk Buchleyn*, 1524; harm. *Hymnal 1982*, after Hans Leo Hassler (1564-1612). Copyright © The Church Pension Fund.

*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 truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

## Sanctus

S130

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

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

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

full, full of your glo - ry. Ho -

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

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

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

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

Presider: Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

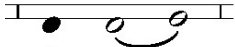
As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

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

Presider: Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

All:   
A - men.

### The Lord's Prayer

Presider: As our Savior Christ has taught us we now pray:

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

### The Breaking of the Bread

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

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

### Agnus Dei

S164



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

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

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

give us your peace, give us your peace.

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

### Communion

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.

*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 "Communion Words"

John Harbison

I Corinthians 11:23-25

For I have received of the Lord that which also I delivered unto You, That the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, "Take eat: this is My Body, which is broken for you: this do in remembrance of me." After the same manner also He took the cup, when He had supped, saying, "this Cup is the New Testament in My Blood: this do ye, as oft as ye drink it, in remembrance of Me."

### Communion Hymn Now the green blade riseth

(Please stand as you are able.)

Hymn 204

NOËL NOUVELET

1 Now the green blade ris - eth from the bur - ied grain,  
2 In the grave they laid him, Love whom hate had slain,  
3 Forth he came at Eas - ter, like the ris - en grain,  
4 When our hearts are win - try, griev - ing, or in pain,  
wheat that in dark earth man - y days has lain;  
think - ing that nev - er he would wake a - gain,  
he that for three days in the grave had lain,  
thy touch can call us back to life a - gain,  
love lives a - gain, that with the dead has been:  
laid in the earth like grain that sleeps un - seen:  
quick from the dead my ris - en Lord is seen:  
fields of our hearts that dead and bare have been:  
*Refrain*  
Love is come a - gain like wheat that spring - eth green.

Words: John Macleod Campbell Crum (1872-1958), alt., from *The Oxford Book of Carols*, Copyright ©1964, Oxford University Press.

**Cantata** *Christ lag in Todes Banden*, BWV 4

J. S. Bach

**Soloists:** Janet Ross, soprano; Jonas Budris, tenor; Dana Whiteside, bass

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

**1. Sinfonia**

**2. Versus 1 - Choral**

Christ lag in Todesbanden  
Für unsre Sünd gegeben,  
Er ist wieder erstanden  
Und hat uns bracht das Leben;  
Des wir sollen fröhlich sein,  
Gott loben und ihm dankbar sein  
Und singen halleluja,  
Halleluja!

**3. Versus 2 - Duett S A**

Den Tod niemand zwingen kunnt  
Bei allen Menschenkindern,  
Das macht' alles unsre Sünd,  
Kein Unschuld war zu finden.  
Davon kam der Tod so bald  
Und nahm über uns Gewalt,  
Hielt uns in seinem Reich gefangen.  
Halleluja!

**4. Versus 3 - Choral T**

Jesus Christus, Gottes Sohn,  
An unser Statt ist kommen  
Und hat die Sünde weggetan,  
Damit dem Tod genommen  
All sein Recht und sein Gewalt,  
Da bleibt nichts denn Tods Gestalt,  
Den Stach'l hat er verloren.  
Halleluja!

**5. Versus 4 - Choral**

Es war ein wunderlicher Krieg,  
Da Tod und Leben rungen,  
Das Leben behielt den Sieg,  
Es hat den Tod verschlungen.  
Die Schrift hat verkündigt das,  
Wie ein Tod den andern fraß,  
Ein Spott aus dem Tod ist worden.  
Halleluja!

**1. Sinfonia**

**2. Verse 1 - Chorale**

Christ lay in death's bonds  
given over for our sins,  
he has risen again  
and brought us life;  
therefore we should be joyful,  
praise God and be thankful to him  
and sing Hallelujah,  
Hallelujah!

**3. Verse 2 - Duet S A**

No one could defeat death  
among all humanity,  
this was all because of our sins,  
no innocence was to be found.  
Therefore death came so soon  
and took power over us,  
held us captive in his kingdom.  
Hallelujah!

**4. Verse 3 - Chorale T**

Jesus Christ, God's son,  
has come in our place,  
and has done away with sin,  
thereby taking from death  
all his rights and power,  
nothing remains but death's form;  
he has lost his sting.  
Hallelujah!

**5. Verse 4 - Chorale**

It was a strange battle,  
that death and life waged,  
life claimed the victory,  
it devoured death.  
The scripture had prophesied this,  
how one death gobbled up the other,  
a mockery has been made out of death.  
Hallelujah!

6. Versus 5 - Arie B  
Hier ist das rechte Osterlamm,  
Davon Gott hat geboten,  
Das ist hoch an des Kreuzes Stamm  
In heißer Lieb gebraten,  
Das Blut zeichnet unsre Tür,  
Das hält der Glaub dem Tode für,  
Der Würger kann uns nicht mehr schaden.  
Halleluja!

7. Versus 6 - Duett S T  
So feiern wir das hohe Fest  
Mit Herzensfreud und Wonne,  
Das uns der Herre scheinen läßt,  
Er ist selber die Sonne,  
Der durch seiner Gnade Glanz  
Erleuchtet unsre Herzen ganz,  
Der Sünden Nacht ist verschwunden.  
Halleluja!

8. Versus 7 - Choral  
Wir essen und leben wohl  
In rechten Osterfladen,  
Der alte Sauerteig nicht soll  
Sein bei dem Wort der Gnaden,  
Christus will die Koste sein  
Und speisen die Seel allein,  
Der Glaub will keins andern leben.  
Halleluja!

6. Verse 5 - Aria B  
Here is the true Passover lamb,  
offered up by God,  
which was, high on the cross' stalk  
roasted in hot love,  
the blood marks our door,  
faith holds it against death,  
the strangler can no longer harm us.  
Hallelujah!

7. Verse 6 - Duet S T  
So we celebrate the high festival  
with joy of heart and delight,  
which the Lord radiates upon us,  
he himself is the sun,  
that through the splendor of his grace  
illuminates our hearts completely,  
the night of sin has disappeared.  
Hallelujah!

8. Verse 7 - Chorale  
We eat and live well  
on the true Easter bread,  
the old leaven shall not  
exist next to the word of grace,  
Christ will be our food  
and nourish the soul alone,  
faith will live in no other way.  
Hallelujah!

"Christ lag in Todes Banden," Martin Luther, 1524  
©Pamela Dellal

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

Subdeacon: Let us pray.

All: Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

**Blessing**

Presider: The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the love of the everlasting covenant, make you perfect in every good work to do God's will, working in you that which is well-pleasing in God's sight; and the blessing of God Almighty, Creator, Christ, and Holy Spirit, be among you, and remain with you always. **Amen.**



**Closing Hymn** Jesus Christ is risen today  
(Please stand as you are able.)

Hymn 207  
EASTER HYMN

*Descant*



1 Je - sus Christ is risen to - day, Al - le - lu - ia!  
2 Hymns of praise then let us sing, Al - le - lu - ia!  
3 But the pains which he en-dured, Al - le - lu - ia!  
4 Sing we to our God a - bove Al - le - lu - ia!

our tri - um - phant ho - ly day, Al - le - lu - ia!  
un - to Christ, our heaven - ly King, Al - le - lu - ia!  
our sal - va - tion have pro - cured; Al - le - lu - ia!  
praise e - ter - nal as his love; Al - le - lu - ia!

who did once up - on the cross, Al - le - lu - ia!  
who en - dured the cross and grave, Al - le - lu - ia!  
now a - bove the sky he's King, Al - le - lu - ia!  
praise him, all ye heaven - ly host, Al - le - lu - ia!

suf - fer to re - deem our loss. Al - le - lu - ia!  
sin - ners to re - deem and save. Al - le - lu - ia!  
where the an - gels ev - er sing. Al - le - lu - ia!  
Fa - ther, Son, and Ho - ly Ghost. Al - le - lu - ia!

## Dismissal

Deacon: Let us go forth into the world rejoicing in the power of the Spirit. Alleluia, alleluia!

All: **Thanks be to God. Alleluia, alleluia!**

## Postlude Carillon-Sortie

Henri Mulet (1878-1967)

*Please stay to enjoy the Morris Dancers outside and then join us for refreshments  
and conversation in the Parish Hall.*

*Happy Easter!*

## 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.*

### ***Surrexit pastor bonus***

Orlando de Lassus

With nearly sixty Mass settings, one hundred Magnificats, and an astonishing five hundred motets as well as several hindered secular works, Flemish composer Orlando de Lassus (1530-1594) is one of the most prolific and celebrated composers of the Renaissance. The opening ascending interval of *Surrexit pastor bonus*, set in five voice counterpoint, announces the resurrection, while fluid descending passages depict Christ laying down his life. The motet concludes with a delightful peal of 'Alleluias,' heard for the first time since the Last Sunday of Epiphany.

©Ryan Turner

### ***Christ lag in Todes Banden, BWV 4***

J. S. Bach

*BWV 4 was last presented on March 31, 2024, with Ryan Turner conducting. The vocal soloists were Sonja Tengblad, soprano; Charles Blandy, tenor; and Andrew Padgett, bass.*

Bach Cantata BWV 4 has a complicated history. It was one of the earliest, if not the first, cantata written when Bach was still fundamentally a student. In Bach's first year in Leipzig he so thoroughly revised the work that it is not known how much of the original remains. Certainly some things such as the marvelous and rich four-voice harmonization of the chorale that ends the work are the work of the mature master. The work is a set of choral variations on the great Easter Chorale "Christ lag in Todes Banden." The cantata begins with a Sinfonia for the string orchestra. It takes certain phrases of the chorale tune and molds them into a perfect introduction to the energetic and exciting opening chorus. Certainly the heightened excitement of the brilliant Allelujas is a youthful holdover. A walking bass line accompanies the hushed soprano-alto duet that follows. Then tenors then take up the tune against a brilliant Vivaldi-like string line. The center of the cantata is occupied by a vivid four-voice setting of the chorale with the tune in the alto. Here Luther's vivid and brutal lines are marvelously and thoroughly characterized. The bass aria is the most inward part of the cantata, a meditation upon the meaning of the Passover and its relationship to Christian doctrine. The bouncy soprano-tenor duet is a tremendous release from the intensity of the bass aria. The final four-voice chorale setting is one of the greatest in the whole Bach canon and a suitable close to this brilliant and impressive work.

©Craig Smith

## Today we welcome Guest Conductor David Chin

David Chin is the founder and Artistic Director of Bachfest Malaysia and the conductor of the acclaimed Malaysia Bach Festival Singers and Orchestra. In 2022, he was named a Senior Fellow of the prestigious Bach-Archiv Leipzig, becoming only the fourth person to receive this honor since the institution's founding in 1950. He currently serves as a Long-term Visiting Professor of Music at Augustana University in the United States, where he directs the inaugural Augustana Bach Collegium and Bach Cantata Lecture Concert Series, conducts various ensembles, and teaches conducting and music history. Along with his visit to Emmanuel Music, David's recent engagements include leading the Augustana Bach Collegium in Bach's *St. John Passion*, and directing the Malaysia Bach Festival Singers and Orchestra in Bach's *St. Matthew Passion*. He recently conducted a concert tour of Beethoven's *Missa solemnis* across major cities in East Malaysia, and led a performance of Bach's *Vespers* at Holy Trinity in New York City. He also led the Malaysia Bach Festival Singers and Orchestra on a concert tour in Germany, performing at the prestigious Bachfest Leipzig. Their performances garnered widespread critical acclaim, earning rave reviews from the *Leipziger Volkszeitung*.

## **J.S. Bach: Mass in B Minor | Saturday, May 3, 2025 at 7:30pm | Emmanuel Church**

Arguably J.S. Bach's most towering achievement, Emmanuel Music rounds out the 2024-25 performance season by putting our trademark stamp on this work of vocal and orchestral mastery. Pay-what-you-can tickets at [emmanuelmusic.org](https://emmanuelmusic.org).

## *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.**

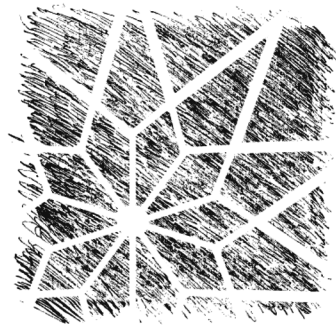
**Children are welcome** to participate fully in the service.

**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: Luke Colombero, Bill Comer, 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  
Edgar Brenninkmeyer  
Cindy Coldren  
Dawn Dreisbach  
Peter Dutilloy  
Kelly Hager  
Karen King  
Liz Levin  
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](http://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](mailto: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](http://www.emmanuelboston.org) [info@emmanuelboston.org](mailto:info@emmanuelboston.org) 617-536-3355