



Easter tide

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 27, 2025

10:00m—Holy Eucharist in the Sanctuary

Preaching & Presiding: The Rev. Pamela L. Werntz

Assisting: The Rev. Isaac Everett

Deacon: The Rev. Robert Greiner

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Joy Howard

Crucifer: Mary Blocher

Torchbearers: Kelly Hager, Jason McLin

First Reader: Lucille Heenan

Second Reader: Galen Gilbert

Prayer Intercessor: Brian McCaig

Altar Guild: Joy Howard, Mary Blocher, Tatiana Stridh

Greeters: Galen Gilbert, Lucille Heenan

Livestream provided by Emmanuel Music

Sexton: Dennis Gaskell

Are you visiting or new to Emmanuel?

We'd love to talk with you! Newcomers and Visitors are encouraged to fill out a Welcome Card by using the camera on your smartphone to scan the QR code to the right or at this address:

<https://forms.gle/hxpUdqMnEX12JvLT9>

Paper copies are also available in the pews.

Do you want to sign-up for Emmanuel Music's e-list? Send an email to music@emmanuelmusic.org and we'll add you to our list!



Land Use Acknowledgment

Founded in 1860, Emmanuel Church is located on land once used by the matriarchal Massachusetts Tribe for fishing in the estuary of the Quinobequin (now Charles River). Acknowledging this is an expression of our appreciation and a small, first step on the Way of Love, toward respect and accountability to Indigenous or First Peoples, who continue to suffer as a consequence of genocide and forced removal perpetrated by white ancestors of European descent. Our next steps have to do with actions to end violence directed toward them, which occurs when their histories are erased, cultures are trivialized, labor is exploited, and resources are seized. As the current occupiers of this territory, we must amplify First Peoples' voices, honor their dignity, and repent of our complicity in their oppression. Read more about our Land Use Acknowledgment on our website:

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

Second Sunday of Easter - Year C

Prelude "Cantilène" from Symphony No. 3, op. 28

Louis Vierne (1870-1937)

Announcements

Opening Hymn Christ is alive! Let Christians sing
(Please stand as you are able.)

Hymn 182
TRURO

1 Christ is a - live! Let Chris - tians sing. His cross stands
2 Christ is - a - live! No long - er bound to dis - tant
3 Not throned a - bove, re - mote - ly high, un - touched, un -
4 In ev - ery in - sult, rift, and war where co - lor,
5 Christ is a - live! His Spi - rit burns through this and

1 emp - ty to the sky. Let streets and homes with
2 years in Pal - es - tine, he comes to claim the
3 moved by hu - man pains, but dai - ly, in the
4 scorn or wealth di - vide, he suf - fers still, yet
5 ev - ery fu - ture age, till all cre - a - tion

1 prais - es ring. His love in death shall nev - er die.
2 here and now and con - quer ev - ery place and time.
3 midst of life, our Sa - vior with the Fa - ther reigns.
4 loves the more, and lives, though ev - er cru - ci - fied.
5 lives and learns his joy, his jus - tice, love, and praise.

Words: Brian A. Wren (b. 1936), rev. Copyright ©1975 Hope Publishing Company. All rights reserved. Used with permission.
Music: Truro, melody from *Psalmody Evangelica, Part II*, 1789; harm. Lowell Mason (1792-1872), alt.

The Word of God

The Easter proclamation is sung three times.

Celebrant

Al - le - lu - ia. Christ is ris - en.

People

The Lord is risen indeed. Al - le - lu - ia.

The Collect for Purity

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

All: 
A-men.

Hymn of Praise: Gloria

John Harbison



Glo-ry to God in the high-est, and on earth peace to all of good will. — Ru-ler of hea-ven, we
praise you, we wor-ship you. Je - sus Christ, son of our Ma-ker, who takes a-way the sins of the
world, have mer - cy u - pon us. For you a-lone are ho - ly, you a-lone are Most High,
Je - sus Christ, with the Ho-ly Spi-rit in the glo-ry of God, A - - - men.

The Collect of the Day

Presider: God be with you.

Response: **And also with you.**

Presider: Let us pray.

Almighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever

All: **Amen.**

(Congregation is seated)

The Lessons

First Reading Acts 5:27-32

When the temple police had brought the apostles, they had them stand before the council. The high priest questioned them, saying, "We gave you strict orders not to teach in this name, yet here you have filled Jerusalem with your teaching and you are determined to bring this man's blood on us." But Peter and the apostles answered, "We must obey God rather than any human authority. The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

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

People: **Thanks be to God.**

Motet Quia vidisti me

Luca Marenzio (1553-1599)
John 20:20

Quia vidisti me, Thoma,
credidisti:
beati qui non viderunt,
et crediderunt. Alleluia.

Because you saw me, Thomas,
you believed:
Blessed are they who have not seen,
yet believed. Alleluia.

Second Reading Revelation 1:4-8

John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen. "I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

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

People: **Thanks be to God.**

Gospel Hymn We walk by faith and not by sight (st. 1-2)
(Please stand as you are able.)

Hymn 209
ST BOTOLPH

1 We walk by faith, and not by sight; no
2 We may not touch his hands and side, nor
3 Help then, O Lord, our un - be - lief; and
4 that, when our life of faith is done, in

gra - cious words we hear from him who spoke as
fol - low where he trod; but in his prom - ise
may our faith a - bound, to call on you when
realms of clear - er light we may be - hold you

none e'er spoke; but we be - lieve him near.
we re - joice, and cry, "My Lord and God!"
you are near, and seek where you are found:
as you are, with full and end - less sight.

Words: Henry Alford (1810-1871), alt. Music: *St. Botolph*, Gordon Slater (1896-1979) Copyright © Oxford University Press.
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The Gospel Reading John 20:19-31

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

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

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the [neighbors], Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

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

Gospel Hymn We walk by faith and not by sight (st. 3-4)
(Please see page 6 for music.)

Hymn 209
ST BOTOLPH

The Sermon

Ms. Wernitz


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

John Harbison

We be-lieve in one God, the Fa-ther, the Al-migh-ty,
ma-ker of the 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 power of the Ho-ly Spi-rit he be-came in-car-
nate from the Vir-gin Ma-ry and was made man.

65

For our sake he was cru - ci - fied _____ un-der Pon - tius Pi - late;

72

_____ he suf-fered death _____ and was bu - ried. On the third day _____ he rose

79

_____ a - gain _____ in ac - cor-dance with the Scrip - tures; he as - cen - ded

85

in - to hea - ven, and is seat - ed at the right hand _____ of the

93

Fa - ther. He will come a - gain _____ in glo - ry to judge the liv -

100

- ing and the dead, _____ and his king-dom will have no end. _____

107

We be - lieve in the Ho - ly Spi - rit, the Lord, the gi-ver of life,

114

who pro - ceeds _____ from the Fa - ther. With the Fa - ther and the

121

Son he is worshipped and glo-ri-fied. He has spo-ken through the Pro-phets. We be-lieve

130

_____ in one ca-tho-lic and a-pos-to-lic Church. We ac-know-ledge _____ one

137

bap - tism for the for-give-ness of sins. We look _____ for the re - sur-

145

rec-tion _____ of the dead, _____ and the life _____ of the world to come. _____

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)

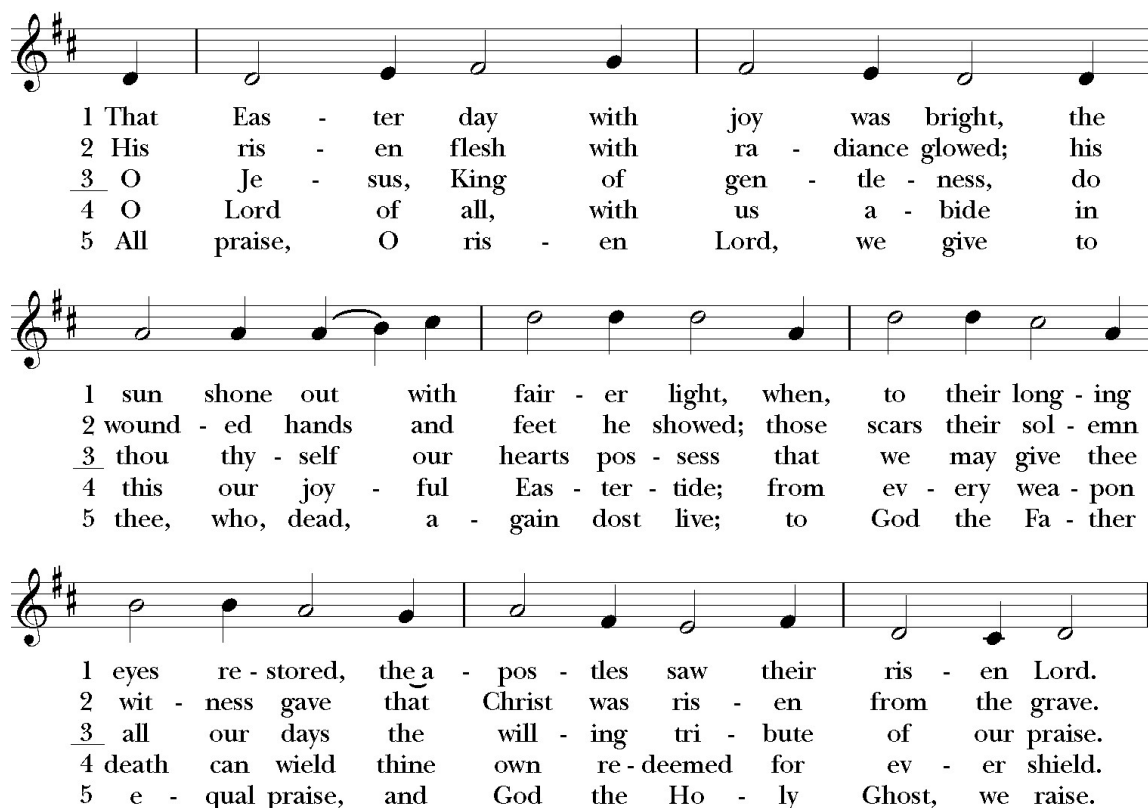
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At the Offertory Offertory

Florence Price (1887-1953)

Offertory Hymn That Easter day with joy was bright
(Please stand as you are able.)

Hymn 193
PUER NOBIS



1 That Eas - ter day with joy was bright, the
 2 His ris - en flesh with ra - diance glowed; his
 3 O Je - sus, King of gen - tle - ness, do
 4 O Lord of all, with us a - bide in
 5 All praise, O ris - en Lord, we give to

1 sun shone out with fair - er light, when, to their long - ing
 2 wound - ed hands and feet he showed; those scars their sol - emn
 3 thou thy - self our hearts pos - sess that we may give thee
 4 this our joy - ful Eas - ter - tide; from ev - ery wea - pon
 5 thee, who, dead, a - gain dost live; to God the Fa - ther

1 eyes re - stored, the a - pos - tles saw their ris - en Lord.
 2 wit - ness gave that Christ was ris - en from the grave.
 3 all our days the will - ing tri - bute of our praise.
 4 death can wield thine own re - deemed for ev - er shield.
 5 e - qual praise, and God the Ho - ly Ghost, we raise.

Words: Latin, 5th cent.; ver. *Hymnal 1940* Copyright © The Church Pension Fund. Music: *Puer nobis*, melody from Trier MS., 15th cent.; adapt. Michael Praetorius (1571-1621); harm. *Hymns Ancient and Modern, Revised*, 1950; acc. John F. Erickson (b. 1938) Copyright ©1982 by John Erickson. All rights reserved. Used with permission.

The Great Thanksgiving

EOW, Prayer 1



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

Celebrant Lift up your hearts. *People* 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:

The musical score is written for piano and voice. It consists of five systems of music, each with a vocal line (treble clef) and a piano accompaniment (grand staff). The tempo is marked with a common time signature (C) and a 6/8 time signature. The key signature is one flat (B-flat). The lyrics are written below the vocal line. The score includes measure numbers 5, 9, 13, and 17. The lyrics are: "Ho - ly Ho - ly Ho - ly Lord God of power and might, Heaven and earth are full of your glory 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."

Ho - ly Ho - ly Ho - ly Lord God of
power and might, Heaven and earth are full of your glo -
ry Ho - san - na in the high - est.
Bles - sed is the one who comes in the name of the
Lord. 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."

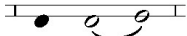
As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

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!**

Lamb of God who ta-kest a-way the sins of the world, have

mer-cy up-on us. Lamb of God who ta-kest a-way the

sins of the world, have mer-cy up-on us. Lamb of God who

ta-kest a-way the sins of the world, grant us thy 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. *All without exception are welcome to receive. You who hunger and thirst for deeper communion with the Holy One 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 The 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 O love that casts out fear (Please stand as you are able.)

Hymn 700
MOSELEY

The musical score is written for four voices (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in the key of D major (two sharps) and 4/4 time. The melody is simple and hymn-like, with a clear harmonic structure. The lyrics are printed below the vocal staves, with each line of music corresponding to a line of text. The piano accompaniment provides a steady harmonic foundation, with chords that support the vocal lines. The overall mood is reverent and uplifting.

1 O love that casts out fear, O love that casts out sin,
2 True sun - light of the soul, sur - round us as we go;
3 Great love of God, come in! Well - spring of heaven - ly peace;
4 Love of the liv - ing God, of Fa - ther and of Son;

tar - ry no more with - out, but come and dwell with - in.
so shall our way be safe, our feet no stray - ing know.
thou Liv - ing Wa - ter, come! Spring up, and nev - er cease.
love of the Ho - ly Ghost, fill thou each need - y one.

Words: Horatius Bonar (1808-1889). Music: Moseley, Henry Thomas Smart (1813-1879).

1. Chor

Fürchte dich nicht, ich bin bei dir; weiche nicht, denn ich bin dein Gott; ich stärke dich, ich helfe dir auch, ich erhalte dich durch die rechte Hand meiner Gerechtigkeit.

2. Chor (A,T,B); Chorale (S)

Fürchte dich nicht, denn ich habe dich erlöst; ich habe dich bei deinem Namen gerufen, du bist mein.

Herr, mein Hirt, Brunn aller Freuden!

Du bist mein,

ich bin dein,

niemand kann uns scheiden.

Ich bin dein, weil du dein Leben

und dein Blut,

mir zu gut,

in den Tod gegeben.

Du bist mein, weil ich dich fasse

und dich nicht,

o mein Licht,

aus dem Herzen lasse!

Laß mich, laß mich hingelangen,

wo du mich

und ich dich

lieblich werd umfassen.

1. Chorus

Do not fear, I am with you; do not recoil, for I am your God; I will strengthen you, and help you as well, I sustain you with the right hand of my righteousness.

2. Chorus (A,T,B); Chorale (S)

Do not fear, for I have redeemed you; I have called you by your name, you are mine.

Lord, my Shepherd, fount of all joy!

You are mine,

I am yours,

no one can part us.

I am yours, since your life

and your blood,

for my sake,

you have given to death.

You are mine, since I seize you

and do not,

O my light,

let you out of my heart!

Let me, let me arrive there,

where you

and I

will lovingly embrace each other.

Isaiah 41:10 (mov't. 1); Isaiah 43:1 and Paul Gerhardt 1653 (mov't. 2)

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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.**

Easter Blessing

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 Savior, again to thy dear name we raise
(Please rise in body or in spirit)

Hymn 345
ELLERS

1 Sa - vior, a - gain to thy dear Name we raise
*2 Grant us thy peace up - on our home - ward way;
3 Grant us thy peace through - out our earth - ly life;
4 thy peace in life, the balm of ev - ery pain;

with one ac - cord our part - ing hymn of praise;
with thee be - gan, with thee shall end the day;
peace to thy Church from er - ror and from strife;
thy peace in death, the hope to rise a - gain;

guard thou the lips from sin, the hearts from shame,
from harm and dan - ger keep thy chil - dren free,
peace to our land, the fruit of truth and love;
then, when thy voice shall bid our con - flict cease,

that in this house have called up - on thy Name.
for dark and light are both a - like to thee.
peace in each heart, thy Spi - rit from a - bove:
call us, O Lord, to thine e - ter - nal peace.

Words: John Ellerton (1825-1893), alt. Music: *Ellers*, Edward John Hopkins (1818-1901).

Dismissal

Deacon: Alleluia, alleluia! Go in peace to love and serve the Lord.

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

Postlude Alla Breve, BWV 589

J.S. Bach

Welcome Cards may be brought with any gifts to the box at the chancel steps at the conclusion of the Postlude.

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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.

Quia Vidisti Me

Luca Marenzio (1553-1599)

Italian composer and singer Luca Marenzio (ca. 1553-1599) was considered by many Renaissance musicians to be the chief archetype of the expressive 16th-century Italian madrigal style. The text of this motet is from John 20:29 - the Antiphon for the Feast of St Thomas, the great doubter. Marenzio's madrigalian style of text painting is well served here. Note the homophonic emphasis given to the text "beati qui non viderunt" (blessed are they that have not seen). The motet concludes with an imitative and joyful "Alleluia."

©Ryan Turner

Fürchte dich nicht, BWV 228

J.S. Bach

BWV 228 was last presented on March 8, 2020, with Ryan Turner conducting.

Bach's double-chorus setting of *Fürchte dich nicht*, BWV 228, has a curious shape and is perhaps the least accessible. The chosen texts, two extractions from the book of Isaiah, seek to reassure; while the rather obsessive repetitions throughout the piece suggest that the listener may need some convincing. From the start, there is quick interplay between choruses, often overlapping and reversing directions. The third line of text 'Ich stärke Dich' [I strengthen you] awes rather than comforts with flamboyant solo outbursts surrounded by massive diminished chords from both choruses. The double fugue that follows is almost ungainly in scale. It takes the form of a chorale-prelude (with the chorale tune in the sopranos) and the decision to set two verses of the chorale partially explains its length. The obsessive chromaticism of the lower three parts becomes almost dizzying; the fragmented chorale tune seems hard-pressed to maintain its integrity. The piece ends abruptly with just a few bars of the opening material – again, in sharp contrast to the grandeur of what precedes it - all in all, somewhat unsettling.

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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.



Help underwrite the final cantata of Emmanuel Music's 54th season on May 11.

For more information, scan the QR code or go to

<https://emmanuelmusic.app.getcuebox.com/o/XN2Q8X8M/donate/5X8WGNNGG>

Emmanuel Church Announcements

Today and Upcoming

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 in the May Bible study, please contact the Parish Office at info@emmanuelboston.org

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.** At this time communion may be received by bread alone or by praying the Prayer of Spiritual Communion.

Children are welcome to participate fully in the service.

The Cantata, offered by Emmanuel Music’s professional choir and orchestra from September to May, is most often one of Johann Sebastian Bach. The texts come from various sources: text in bold represents chorale text; text in italics represents direct scripture quotes; both are in conversation with the rest of the service. The **shape of our worship** service with the cantata has been compared to a labyrinth, where the Great Thanksgiving is at the center. The path into the center and the path back out is guided by scripture, prayers and meditations, through speech, music, and silence. Notes about the music can be found near the announcements.

It is our practice to remain seated through the **Postlude.** You are encouraged to respond “Amen” at its conclusion.

Monetary gifts may be made by dropping your donation in the box by the pulpit, mailing it to the church, or electronically via 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
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