



EMMANUEL CHURCH
IN THE CITY OF BOSTON

Emmanuel Episcopal Church has been serving the urban community of greater Boston as a dynamic center for spiritual discovery and renewal since 1860. We explore Christian tradition and foster inquiry through the celebration of liturgy, music, and the arts. We strive for justice and peace. Emmanuel Church welcomes all people without exception to our Eucharistic table. We honor individuals of every age, gender, ethnic heritage, sexual orientation, and religious background, and we respect the dignity of every living being.

January 4, 2026

10:00am—Holy Eucharist in the Lindsey Chapel

Presiding and Preaching: The Rev. Pamela L. Wertz

Deacon: The Rev. Robert Greiner

Conductor: Michael Beattie

Organist: John Dilworth

Subdeacon: Karen King

Crucifer: Joy Howard

First Reader: Joy Howard

Second Reader: Edgar Brenninkmeyer

Prayer Intercessor: Karen King

Greeters: Galen Gilbert

Altar Guild: Joy Howard, Tatiana Stridh

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/>

Want to know more about Emmanuel Music?

Email music@emmanuelmusic.org to access a full schedule of cantatas and evening concerts, and to sign up for our newsletter.

The Holy Eucharist
The Second Sunday after Christmas - Year A

Prelude Prelude on "Divinum Mysterium"

Thomas Frederick Handel Candlyn (1892-1964)

Announcements

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

Hymn 119
 DIX

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

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

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

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

The Word of God

Presider: Blessed are you, holy and living God.

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

The Collect for Purity

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: **Amen.**

An - gels we have heard on high, sing - ing sweet - ly through the night,
and the moun - tains in re - ply ech - o - ing their brave de - light.

Glo - ri - a

in ex - cel - sis De - o. Glo - ri - a

ri - a in ex - cel - sis De - o.

The Collect of the Day

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray.

All: **O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.**

(Please be seated)

The Lessons

First Reading Jeremiah 31:7-14

Thus says the Lord:
Sing aloud with gladness for Jacob,
and raise shouts for the chief of the nations;
proclaim, give praise, and say,
"Save, O Lord, your people,
the remnant of Israel."
See, I am going to bring them from the land of the north,
and gather them from the farthest parts of the earth,
among them the blind and the lame, those with child and
those in labor, together;
a great company, they shall return here.
With weeping they shall come,
and with consolations I will lead them back,
I will let them walk by brooks of water,
in a straight path in which they shall not stumble;
for I have become a father to Israel,
and Ephraim is my firstborn.
Hear the word of the Lord, O nations,
and declare it in the coastlands far away;
say, "He who scattered Israel will gather him,
and will keep him as a shepherd a flock."
For the Lord has ransomed Jacob,
and has redeemed him from hands too strong for him.
They shall come and sing aloud on the height of Zion,
and they shall be radiant over the goodness of the Lord,
over the grain, the wine, and the oil,
and over the young of the flock and the herd;
their life shall become like a watered garden,
and they shall never languish again.
Then shall the young women rejoice in the dance,
and the young men and the old shall be merry.
I will turn their mourning into joy,
I will comfort them, and give them gladness for sorrow.
I will give the priests their fill of fatness,
and my people shall be satisfied with my bounty,
thus says the Lord.

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

People: **Thanks be to God.**

O süßer, o freundlicher, SWV 285

Heinrich Schütz (1585-1672)

Soloists: Jonas Budris, tenor; Michael Beattie, organ

O süßer, O freundlicher, O gütiger Herr Jesu Christe,
wie hoch hast du uns elende Menschen geliebet,
wie teuer hast du uns erlöstet,
wie lieblich hast du uns getröstet,
wie herrlich hast du uns gemacht,
wie gewaltig hast du uns erhoben,
mein Heiland, wie erfreuet sich mein Herz,
mein Heiland, wenn ich daran gedenke,
denn je mehr ich daran gedenke,
je freundlicher du bist, je lieber ich dich habe.
Mein Erlöser, wie herrlich sind deine Wohltaten,
die du uns erzeiget hast,
wie groß ist die Herrlichkeit, die du uns bereitet hast.
O wie verlanget meiner Seelen nach dir,
wie sehne ich mich mit aller Macht
aus diesem Elende nach dem himmlischen Vaterland.
Mein Helfer, du hast mir mein Herz genommen mit deiner
Liebe, daß ich mich ohn Unterlaß nach dir sehne,
daß ich bald zu dir kommen und deine Herrlichkeit schauen
sollte.

O sweet, kind, O gracious Lord Jesus Christ,
how highly have you loved us in misery,
at what cost have you redeemed us,
how lovingly have you comforted us,
how wonderfully have you made us,
how tremendously have you raised us,
My Savior, how my heart rejoices when I think of
you; because the more I think about you,
the kinder you are, and the more I cherish you.

My Redeemer, how glorious are your good deeds,
that you have shown us;
how great is the glory you have prepared for us.
Oh, how my soul craves you, how I long with all my
strength
out of this vale of misery for the heavenly Kingdom.
My helper, you have taken my heart with your love,
so that I yearn for you without ceasing,
and so that I will come to your presence soon and
behold your glory.

St. Augustine 14:1; trans. Martin Moller
Translation ©Pamela Dellal

Second Reading Ephesians 1:3-6,15-19a

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved.

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe.

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

Gospel Hymn Dost thou in a manger lie (St.1-2)

(Please rise in body or spirit)

Hymn 97

DIES ET LAETITIAE



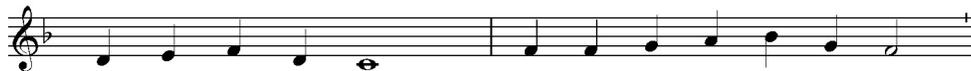
1 Dost thou in a man - ger lie, who hast all cre - a - ted,
2 "For the world a love su - preme brought me to this sta - ble;
3 Christ we praise with voic - es bold, laud and hon - or rais - ing;



stretch - ing in - fant hands on high, Sa - vior, long a - wait - ed?
all cre - a - tion to re - deem I a - lone am a - ble.
for these mer - cies man - i - fold join the hosts in prais - ing;



If a mon - arch, where thy state? Where thy court on thee to wait?
By this low - ly birth of mine, sin - ner, rich - es shall be thine,
Fa - ther, glo - ry be to thee for the won - drous char - i - ty



Scep - ter, crown, and sphere? Here no re - gal pomp we see,
match - less gifts and free; will - ing - ly this yoke I take,
of thy Son, our Lord. Bet - ter wit - ness to thy worth,



nought but need and pen - u - ry: why thus cra - dled here?
and this sac - ri - fice I make, heap - ing joys for thee."
pur - er praise than ours on earth, an - gels' songs af - ford.

Words: Jean Mauburn (1460-1503); tr. Elizabeth Rundle Charles (1828-1896) and others. Music: *Dies est laetitiae*, melody from *Piae Cantiones*, 1582; harm. Jack W. Burnam (b. 1946).

The Gospel Reading Matthew 2:1-12

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

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

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage." When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, "In Bethlehem of Judea; for so it has been written by the prophet:

And you, Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for from you shall come a ruler
who is to shepherd my people Israel."

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." When

they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

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

Gospel Hymn Dost thou in a manger lie (St.3)
(Please rise in body or spirit)

Hymn 97
DIES ET LAETITIAE

The Sermon

Ms. Wertz

The Creed

(Please rise in body or spirit)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers of the People *(Please add your intercessions and thanksgivings in the silence)*

Beloved of God, as we gather in this Christmas season, let it be our great joy to let God's Word take us back to Bethlehem and our Lord's birth. Let us hear in story and song the joyful proclamation of God's limitless and unfailing love born in the baby Jesus. And let us pray for the needs of the world: for peace on the earth; for goodwill; for unity within the church and among all peoples.

Silence

Let us remember in Jesus' name the many blessings of our lives. Let us pause to give thanks and praise to God for the splendor of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love. Let us give thanks for tasks that demand our best efforts, and for accomplishments that satisfy and delight us. Let us give thanks, also, for those disappointments and failures that lead us to acknowledge our dependence on God alone.

Silence

Let us remember in Jesus' name those of all ages who are poor and without help, those who are hungry and oppressed, sick and sorrowing, captive or in prison, those who are lonely and those who are difficult to love; and let us pray especially for those who do not know God or who have turned away from God's love.

Silence

Finally, let us remember before God all those who rejoice with us but upon another shore, and in a greater awakening—that great cloud of witnesses, that multitude that no one can number, with whom in the Lord Jesus we are one forevermore.

Silence

Presider: Grant these our prayers, O Holy God, for Jesus Christ's sake, our Wonderful Counselor, Mighty Savior, Prince of Peace.

All: **Amen.**

The Peace

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

People: **And also with you.**

The Holy Communion

Offertory Sentence

I beseech you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love. (Eph. 4:1-2)

During the Offertory, we invite you to donate in person or online by using our QR code on page 19.

If you are visiting or new to Emmanuel, we also invite you to take this moment to complete the Welcome Card online, linked on the inside cover of the bulletin. Paper Welcome Cards and gifts may be placed in the collection plate.

Offertory Ricercar primo (Primo libro)

Ascanio Mayone (c.1565-1627)

Offertory Hymn Earth has many a noble city

Hymn 127

(Please rise in body or spirit)

STUTTGART

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

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

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

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.

President: We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

O God, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

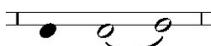
O God, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

All: **We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.**

Presider: Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the love of your Christ. Reveal its unity, guard its faith, and preserve it in peace. And grant that we may find our inheritance with all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord. Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God, in the unity of the Holy Spirit, for ever and ever.

All: 
A-men.

The Lord's Prayer

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

All: **Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. 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 *(Silence is kept)*

Presider: 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.**

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

All who desire a deeper relationship with the Holy One may come to the table.

Communion Motet O Lord increase my faith

Henry Loosemore (1600-1670)

O Lord, increase my faith;
 strengthen me and confirm me in thy true faith.
 Endue me with wisdom, charity, and patience;
 in all my adversity, teach me to say Amen.

Communion Hymn From heaven above to earth I come
(Please rise in body or spirit)

Hymn 80
VOM HIMMEL HOCH



1 From heaven a - bove to earth I come to bring good
2 to you this night is born a child of Ma - ry,
3 This is the Christ, God's Son most high, who hears your
4 The bless - ing which the Fa - ther planned the Son holds



news to ev - ery - one! Glad tid - ings of great
chos - en vir - gin mild; this new - born child of
sad and bit - ter cry; he will him - self your
in his in - fant hand, that in his king - dom



joy I bring to all the world, and glad - ly sing:
low - ly birth shall be the joy of all the earth.
Sa - vior be and from all sin will set you free.
bright and fair, you may with us his glo - ry share.

Words: Martin Luther (1483-1546); tr. *Lutheran Book of Worship*, 1978. Translation Copyright © 1978, *Lutheran Book of Worship*. Used by permission of Augsburg Fortress. Music: *Vom Himmel hoch*, melody from *Geistliche Lieder auf's neu gebessert und gemehrt*, 1539; harm. Hans Leo Hassler (1564-1612).

Cantata *Ach Gott, wie manches Herzeleid II*, BWV 58

J.S. Bach

Soloists: Gina Marie Falk, soprano; Andrew Padgett, bass

Instrumental Soloists: Heidi Braun-Hill, violin

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

1. Choral und Arie S B

Ach Gott, wie manches Herzeleid

Nur Geduld, Geduld, mein Herze,

Begegnet mir zu dieser Zeit!

Es ist eine böse Zeit!

Der schmale Weg ist Trübsals voll,

Doch der Gang zur Seligkeit

Den ich zum Himmel wandern soll.

Führt zur Freude nach dem Schmerze.

Nur Geduld, Geduld, mein Herze,

Es ist eine böse Zeit!

("Ach Gott, wie manches Herzeleid," verse 1)

2. Rezitativ B

Verfolgt dich gleich die arge Welt,

So hast du dennoch Gott zum Freunde,

Der wider deine Feinde

Dir stets den Rücken hält.

Und wenn der wütende Herodes

Das Urteil eines schmähen Todes

Gleich über unsern Heiland fällt,

So kommt ein Engel in der Nacht,

Der lässet Joseph träumen,

Daß er dem Würger soll entfliehen

Und nach Ägypten ziehen.

1. Chorale and Aria S B

Ah, God, how much heartache

Patience, only patience, my heart,

do I encounter at this time!

it is an evil time!

The narrow path is full of trouble

Yet the way to blessedness

that I shall follow to heaven.

leads to joy after pain.

Patience, only patience, my heart,

it is an evil time! .

2. Recitative B

Though the angry world might persecute you,

yet you still have God as a friend,

Who guards your back constantly

against your enemies.

And when the raging Herod

decrees a shameful death

even against our Savior,

then an angel comes by night

and has Joseph dream

that he should flee the strangler

and go into Egypt.

Gott hat ein Wort, das dich vertrauend macht.
Er spricht: Wenn Berg und Hügel niedersinken,
Wenn dich die Flut des Wassers will ertrinken,
So will ich dich doch nicht verlassen noch versäumen.

3. Arie S

Ich bin vergnügt in meinem Leiden,
Denn Gott ist meine Zuversicht.
Ich habe sichern Brief und Siegel,
Und dieses ist der feste Riegel,
Den bricht die Hölle selber nicht.

4. Rezitativ S

Kann es die Welt nicht lassen,
Mich zu verfolgen und zu hassen,
So weist mir Gottes Hand
Ein andres Land.
Ach! könnt es heute noch geschehen,
Daß ich mein Eden möchte sehen!

5. Choral und Arie S B

Ich hab für mir ein schwere Reis
Nur getrost, getrost, ihr Herzen,
Zu dir ins Himmels Paradeis,
Hier ist Angst, dort Herrlichkeit!
Da ist mein rechtes Vaterland,
Und die Freude jener Zeit
Daran du dein Blut hast gewandt.
Überwieget alle Schmerzen.
Nur getrost, getrost, ihr Herzen,
Hier ist Angst, dort Herrlichkeit!
("O [Herr] Jesu Christ, meins Lebens Licht,"
verse 2)

God has a word, that makes you confident.
He says: though hill and mountain sink down,
though the water's flood seeks to drown you,
even then I will not abandon or forsake you.

3. Aria S

I am content in my sorrow,
for God is my confidence.
I have the certain letter and seal,
and this is the secure bolt,
that even Hell itself cannot break.

4. Recitative S

If the world cannot cease
to persecute and hate me,
God's hand shows me
a different land.
Ah! Could it only happen today,
that I might see my Eden!

5. Chorale and Aria S B

I have a difficult journey before me
Be comforted, comforted now, you hearts,
to you in heaven's paradise,
here is fear, there blessedness!
there is my true fatherland,
and the happiness of that time
for which you have shed Your blood.
outweighs all suffering.
Be comforted, comforted now, you hearts,
here is fear, there blessedness!

Christoph Birkmann; "Ach Gott, wie manches Herzeleid," verse 1: Martin Moller 1587 (mov't. 1); "O [Herr]
Jesu Christ, meins Lebens Licht," verse 2: Martin Behm 1610 (mov't. 5)

Translation ©Pamela Dellal

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

BCP, p. 365

Subdeacon: Let us pray.

All: **God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.**

Blessing

Presider:

Howard Thurman

When the song of the angel is still, when the star in the sky is gone, when kings and princes are home, when the shepherds are back with their sheep, the work of Christmas begins: to find the lost, to heal the broken, to feed the hungry, to release the prisoner, to rebuild the nations, to bring peace among people, to make music in the heart.

(BOS Christmas Season)

May Christ, who by his Incarnation gathered into one things earthly and heavenly, fill you with his joy and peace; and the blessing of God almighty, Creator, Redeemer and Giver of Life be among you and remain with you always. **Amen.**

Closing Hymn Brightest and best of the stars of the morning

(Please rise in body or spirit)

Hymn 117

MORNING STAR

1 Bright - est and best of the stars of the morn - ing,
2 Cold on his cra - dle the dew - drops are shin - ing,
3 Shall we then yield him, in cost - ly de - vo - tion,
4 Vain - ly we of - fer each am - ple o - bla - tion,
5 Bright - est and best of the stars of the morn - ing,

1 dawn on our dark - ness, and lend us thine aid;
2 low lies his head with the beasts of the stall;
3 o - dors of E - dom, and of - ferings di - vine,
4 vain - ly with gifts would his fa - vor se - cure,
5 dawn on our dark - ness, and lend us thine aid;

1 star of the east, the hor - i - zon a - dorn - ing,
2 an - gels a - dore him in slum - ber re - clin - ing,
3 gems of the moun - tain, and pearls of the o - cean,
4 rich - er by far is the heart's a - dor - a - tion,
5 star of the east, the hor - i - zon a - dorn - ing,

1 guide where our in - fant Re - deem - er is laid.
2 Ma - ker and Mon - arch and Sa - vior of all.
3 myrrh from the for - est, and gold from the mine?
4 dear - er to God are the prayers of the poor.
5 guide where our in - fant Re - deem - er is laid.

Words: Reginald Heber (1783-1826), alt. Music: *Morning Star*, James Proctor Harding (1850-1911).

Dismissal

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

All: **Thanks be to God.**

Postlude Vom Himmel hoch, da komm ich her, BWV 738

J. S. Bach

Welcome Cards may be brought with any gifts to the box in the back of the Chapel at the conclusion of the Postlude.

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Music Notes

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

O süßter, o freundlicher, SWV 285

Heinrich Schütz (1585-1672)

The onset of the Thirty Years War had a serious impact on composers of the mid-17th century, Heinrich Schütz not the least. With many fewer vocal and instrumental resources at his disposal, he was compelled to write on a more modest scale, resulting in two sets of small sacred concertos (Kleine Geistliche Konzerte) for various combinations of solo voices and continuo accompaniment.

Today's motet - along with the beautiful "O misericordissime Jesu" - fully takes on the Italian monodic style. The highly emotional text (taken from the Meditations of St. Augustine) is set melodically with great sensitivity to the inflection of the language, while the harmony - though dissonance and resolution - provides an expressive underpinning. The result is a piece whose apparent simplicity belies its startling emotional power. The importance of Schütz's study in Italy can not be overstated. Monteverdi was a particularly strong influence; the ecstatic interludes (on texts from the Song of Songs) in the Vespers of 1610 are an obvious parallel to today's motet.

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Ach Gott, wie manches Herzeleid, BWV 58

J.S. Bach

BWV 58 was last presented on March 21, 2021, with Ryan Turner conducting. The vocal soloists were Carley DeFranco, soprano, and David McFerrin, bass. The instrumental soloist was Heidi Braun-Hill, violin.

Today's cantata BWV 58 is nominally for the second day of Christmas, however its focus is on the panicked soul as seen through the lens of the Passion. In many ways, it is more suited to the sobriety of Lent.

After the first Sunday in Advent in 1726, Bach's fourth cycle of cantatas becomes very spotty. Either repeats of earlier pieces or the works of other composers were the norm with very few new pieces. Those pieces that were first performed at this time are, however, a great but small group. Along with today's cantata BWV 58, the marvelous Purification solo cantata BWV 82, "Ich habe genug," and the great chamber-sized funeral cantata BWV 157, "Ich lasse dich nicht," are prominent. All three of these works show a new inward, and very personal, side to Bach's writing.

Today's cantata BWV 58 is a jewel of a work showing a new and different attitude to chorale setting. The whole second year of Bach's chorale cantatas shows a tendency to treat the text and the various verses as the structural backbone of the cantatas. Typically the first verse would be set as a large chorale fantasia and the succeeding verses were arranged as recitatives and arias, with the cantata closing with a simple four voice arrangement of the chorale. Today's work has a more symmetrical structure. Arrangements of the chorale tune with a soprano singing the tune and the bass providing commentary are bookends to an interior and remarkably personal soprano aria. In addition, both sets of texts to this chorale tune are represented; the first verse of the text, "Ach Gott, wie manches Herzeleid" and the 2nd verse of the text "O Jesu Christ, meins Lebens Licht" are the sources for the two outer movements.

The first movement is not only a work of mysterious, almost otherworldly beauty, but also a remarkable version of the text. Rich dotted-note rhythms are reminiscent of a French Overture but the work goes deeper and

is more poetical than any French Overture. The soprano, doubled by the English horn, rather high in its register, sings mournfully the gloomy text. What is curious about the diatonic melody is its ability to sustain (in the cracks, as it were) a very chromatic subtext. The baritone (Jesus) provides a harrowing and chromatic view of the harrowing times that we live in. While the liturgical source for this work is the Flight into Egypt, the real subject is the panicked Soul and Jesus' ability to provide comfort and relief. The presentation of the chorale is stoic, almost Norn-like in its stasis.

The bass recitative describes the persecution of Herod and the angel's visitation upon Joseph. There is a powerful sense that the soprano aria represents Mary. The eerie combination of sadness and calm in the vocal part combined with the expressive and sometimes contorted violin obbligato reminds us of the sadness to come into Mary's life. The vivid and wonderful image of the bolt and seal that cannot even be broken by Hell is brilliantly folded into the continuous and expressive line of the piece. This is one of those arias that only become more impressive as you study them. The soprano recitative that follows breaks into a passionate longing for Eden, which ties up the Christmas story to its First Testament roots.

The final chorale setting is surprisingly brief. It is hard to believe that it is based on the same tune as the expansive first movement. Yet, even here Bach finds cracks in the harmony to introduce a chromatic richness unimagined by just looking at the melody. This is one of the shorter cantatas, but extraordinarily rich in detail and emotional range.

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The Bach Institute January Intensive 2026 | Reuse, Recycle, Repurpose - Bach's Parody Works January 7-18, 2026

The Bach Institute, sponsored by Emmanuel Music and hosted by Emmanuel Church, seeks to share the deep knowledge and experience of the Emmanuel Music ensemble in performing the sacred cantatas of J.S. Bach. Drawing on fifty years of practical experience offering these profound works in a worship context, we bring a unique perspective on the communicative power and timeless relevance of this music, as well as insights into technique, interpretation, and pacing.

For the Bach Institute January Intensive 2026, we will explore Bach's creative approach to his own compositions, specifically how he reworks material created in one context for new and sometimes startlingly different results. Bach's parody technique raises provocative questions about the message inherent in the music; is it intimately tied to the words, or does it speak its own truth? During our 12-day intensive, our accomplished group of Fellows will engage these questions in coaching sessions, lectures, masterclasses, and performances.

All programs are free - reservation required for each program at
<https://www.emmanuelmusic.org/learn-engage/the-bach-institute>

SCHEDULE OF PUBLIC EVENTS

Jan. 10, 11:30am, Cantata Open Rehearsal (in-person only)
Ryan Turner rehearses BWV 37

1:00pm, Conversation: Ryan Turner and Pamela Dellal discuss BWV 37

Jan. 11, 10:00am, Cantata BWV 37, Ryan Turner conducting
(in-person and livestreamed)

Jan. 12, 7:00pm, David Schulenberg, Chair of Music, Wagner College
Presentation: New Words for Old Music: Serious Parody in Bach's Vocal Compositions
(in-person and livestreamed)

Jan. 13, 7:00pm, Pamela Werntz and Pamela Dellal
Conversation: Parody texts and mistranslation
(in-person and livestreamed)

Jan. 15, 7:00pm, Vanessa Holroyd, flutist/master teacher (in-person and livestreamed)
Masterclass: featuring the Bach Institute 2026 Fellows

Jan. 17, 11:30am, Cantata Open Rehearsal (in-person only)
Ryan Turner rehearses BWV 236, Mass in G major
1:00pm, Conversation: Ryan Turner and Pamela Dellal discuss BWV 236

Jan. 18, 10:00 am, BWV 236 (in-person and livestreamed)
Ryan Turner conducting, featuring the Bach Institute 2026 Fellows

Jan. 18, 7:00pm, Bach Institute Showcase Concert
(in-person and livestreamed), featuring the Bach Institute 2026 Fellows

Emmanuel Church Announcements

Today and Upcoming

The Vestry Nominating Committee has begun the search for candidates for a number of elected positions. If you are interested and willing to serve in parish leadership, please let a member of the Nominating Committee know at your earliest convenience. They are: Edgar Brenninkmeyer, Mark Fernau, Peter Dutilloy, Pat Krol, Liz Levin, Jamie Shore, Rebekah Shore, and Pam Wertz (ex officio).

Did you move in 2025? If you moved recently or if you are new to the Emmanuel community and would like your contact information to be included in the parish directory, please let the Parish Office know at parishadmin@emmanuelboston.org.

Ways to Get Involved

Looking to make a world of difference in your giving this year? Episcopal Development and Relief, which helps people around the globe, has many ways for you to change lives in honor of those you love. You can empower our global neighbors with water, bicycles, business training, and more. For more information, go to the website: <https://support.episcopalrelief.org/gifts/catalog>

Bible Study via Zoom: Bible Study meets virtually on Tuesdays from 7:30-8:30 am in all odd-numbered months. These lively conversations take place via Zoom. Our next Bible Study will take place in January. If you would like to participate, please contact the Parish Office: parishassist@emmanuelboston.org.

Do you know someone who is in the hospital, or confined at home? The Care Commission provides pastoral ministry by writing notes, making visits, and more. Pastoral care needs are being coordinated by Pavel Hradecky (pavel.hrx@gmail.com) and (Deacon Bob Greiner (deacon@emmanuelboston.org)). If you have a need, please contact him.

Give to Emmanuel Church

Monetary gifts may be made by dropping your donation in the collection plate during the offertory, placing it in the donation box near the sanctuary doors, or mailing it to the church. Gifts may also be made electronically using the church's secure giving portal using this QR code or PayPal. 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 have any questions, please contact the parish administrator at 617-536-3355 ext. 10 or parishadmin@emmanuelboston.org





EMMANUEL CHURCH

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The Rev. Dr. Martha Tucker, Priest Associate
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