

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 19, 2025

10:00am—Holy Eucharist in the Sanctuary

Preaching: The Rev. Kevin C. Peterson

Presiding: The Rev. Pamela L. Wertz

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Jamie Shore

Crucifer: Rebekah Shore

Torch Bearers: Dawn Dreisbach, Kelly Hager

First Reader: Brian McCaig

Second Reader: Edgar Brenninkmeyer

Prayer Intercessor: Liz Levin

Greeters: Brian McCaig, Elizabeth Richardson

Altar Guild: Paul Curtis, Tatiana Stridh

Livestream provided by Emmanuel Music

Sexton: Dennis Gaskell

Are you visiting or new to Emmanuel?

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

<https://forms.gle/hxpUdqMnEX12JvLT9>

Paper copies are also available in the pews.

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



Land Use Acknowledgment

Founded in 1860, Emmanuel Church is located on land once used by the matriarchal 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-acknowledgment/>

The Holy Eucharist

The Second Sunday after the Epiphany - Year C

Prelude Prelude from Suite IV in E flat Major, BWV 1010

J.S. Bach
Adam Broce, cello
Bach Institute 2025 Fellow

Announcements

Opening Hymn How bright appears the Morning Star

Hymn 497

(Please rise in body or spirit)

WIE SCHÖN LEUCHTET

1 How bright ap - pears the Morn - ing Star, with mer - cy beam - ing
 2 Though cir - cled by the hosts on high, he deigned to cast a
 3 Re - joice, ye heavens; thou earth, re - ply; with praise, ye sin - ners,

from a - far; the host of heaven re - joic - es;
 pit - ying eye up - on his help - less crea - ture;
 fill the sky, for this his In - car - na - tion.

O right - ous Branch, O Jes - se's Rod! Thou Son of Man and
 the whole cre - a - tion's Head and Lord, by high - est ser - a -
 In - car - nate God, put forth thy power, ride on, ride on, great

Son of God! We, too, will lift our voic - es:
 phim a - dored, as - sumed our ve - ry na - ture;
 Con - quer - or, till all know thy sal - va - tion.

Je - sus, Je - sus! Ho - ly, ho - ly, yet most low - ly,
 Je - sus, grant us, through thy mer - it, to in - her - it
 A - men, a - men! Al - le - lu - ia, al - le - lu - ia!

draw thou near us; great Em - man - uel, come and hear us.
 thy sal - va - tion; hear, O hear our sup - pli - ca - tion.
 Praise be giv - en ev - er - more, by earth and hea - ven.

Words: William Mercer (1811-1873); after Philipp Nicolai (1556-1608). Music: *Wie schön leuchtet*, melody att. Philipp Nicolai (1556-1608) arr. and harm. Johann Sebastian Bach (1685-1750).

The Word of God

Presider: Blessed are you, holy and living God.

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

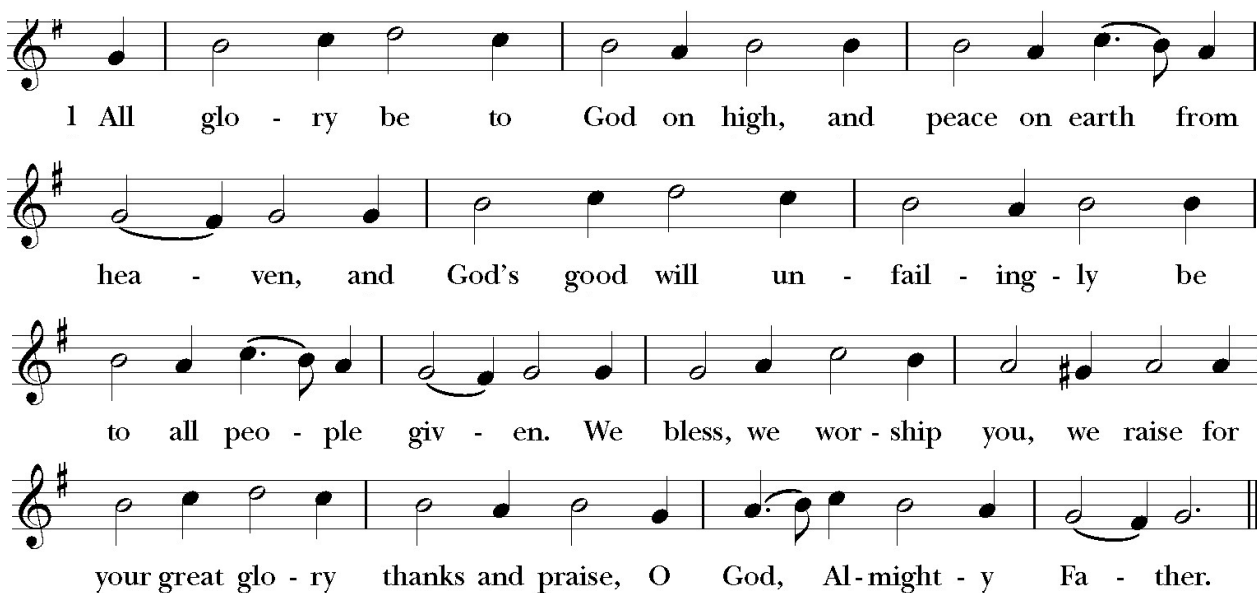
The Collect for Purity

All: **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. Amen.**

Gloria All glory be to God on high

Hymn 421

ALLEIN GOTT IN DER HÖH



I All glo - ry be to God on high, and peace on earth from
hea - ven, and God's good will un - fail - ing - ly be
to all peo - ple giv - en. We bless, we wor - ship you, we raise for
your great glo - ry thanks and praise, O God, Al - might - y Fa - ther.

The Collect of the Day

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray.

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever

All: **Amen.**

(Please be seated)

The Lessons

First Reading Isaiah 62:1-5

For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not rest,
until her vindication shines out like the dawn,
and her salvation like a burning torch.
The nations shall see your vindication,
and all the kings your glory;
and you shall be called by a new name
that the mouth of the Lord will give.
You shall be a crown of beauty in the hand of the Lord,
and a royal diadem in the hand of your God.
You shall no more be termed Forsaken,

and your land shall no more be termed Desolate;
but you shall be called My Delight Is in Her,
and your land Married;
for the Lord delights in you,
and your land shall be married.
For as a young man marries a young woman,
so shall your builder marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.

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

Motet Jehova, quam multi sunt hostes mei, Z. 135
Soloists: Eric Christopher Perry, tenor; Andrew Padgett, bass;
Michael Beattie, organ

Henry Purcell (1659-1695)
Text: Psalm 3: King James Bible

Jehova, quam multi sunt hostes mei,
quam multi insurgunt contra me.
Quam multi dicunt de anima mea,
non est ulla salus isti in Deo plane.
At tu, Jehova, clypeus est circa me:
Gloria mea, et extollens caput meum.
Voce mea ad Jehovam clamanti,
respondit mihi e monte sanctitatis suae maxime.
Ego cubui et dormivi, ego expergefeci me,
quia Jehova sustentat me.
Non timebo a myriadibus populi,
quas circumdisposuerint metatores contra me.
Surge, surge Jehova, fac salvum me, Deus mi;
qui percussisti omnes inimicos meos maxilliam,
dentes improborum confregisti.
Jehova est salus super populum tuum,
sit benedictio tua maxime.

Lord, how are they increased that trouble me!
Many are they that rise up against me.
Many there be which say of my soul,
There is no help for him in God.
But thou, O Lord, art a shield for me;
my glory, and the lifter up of mine head.
I cried unto the Lord with my voice,
and he heard me out of his holy hill.
I laid me down and slept; I awaked;
for the Lord sustained me.
I will not be afraid of ten thousands of people,
that have set themselves against me round about.
Arise, O Lord; save me, O my God:
for thou hast smitten all mine enemies upon the
cheek bone; thou hast broken the teeth of the
ungodly. Salvation belongeth unto the Lord:
thy blessing is upon thy people.

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Second Reading I Corinthians 12:1-11

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

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

1 All praise to you, O Lord, who by your might-y power did
2 You speak, and it is done; o-be-dient to your word, the
3 Oh, may this grace be ours: in you al-ways to live and
4 So, led from strength to strength, grant us, O Lord, to see the
man - i - fest your glo - ry forth in Ca - na's mar - riage hour.
wa - ter red - dening in - to wine pro - claims the pres - ent Lord.
drink of those re - fresh - ing streams which you a - lone can give.
mar - riage sup - per of the Lamb, the great e - piph - a - ny.

Words: Hyde W. Beadon (1812-1891), alt. Music: *Carlisle*, Charles Lockhart (1745-1815).

The Gospel Reading John 2:1-11

Presider: The Holy Gospel of our Lord Jesus Christ according to John.
People: **Glory to you, O Christ.**

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

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

Gospel Hymn All Praise to you, O Lord (St. 3-4)
(See above)

Hymn 138
CARLISLE

The Sermon

Rev. Peterson

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

*Our particular intercessions and thanksgivings are offered here for the Church, for the World, for those whose lives are closely linked with ours, and for those who have died. Please add your intercessions and thanksgivings, aloud or in silence at the * in each section.*

With hearts and minds open to the leading of God's Spirit, let us pray to the Lord, saying, Guide us in your grace. Beloved God, we thank you for giving us power through your Spirit to reveal your life to the world: strengthen, bless, and guide us to make you known by word and example. * We are your Church, O God.

Guide us in your grace.

We thank you for your creation, and pray for the earth you have given us to cherish and protect: nourish in us your love for all you have made. * We are your stewards, O God.

Guide us in your grace.

Guide and bless us in our work and in our play, and shape the patterns of our political and economic life, that all people may share in the fulfillment of your creative work. * We are your servants, O God.

Guide us in your grace.

Awaken our hearts to your presence in all people; in those we love easily and in those with whom we struggle, in those different from us and those familiar to us. * We are made in your image, O God.

Guide us in your grace.

We thank you for calling us to a glorious heritage as your holy people. Free us from lack of vision, from inertia of will and spirit. By your life-giving Spirit, lead us out of isolation and oppression, redeem and restore us. * You are the life within us, O God.

Guide us in your grace.

We thank you for the gift of life, with all its blessings and sorrows. Shield the joyous, and those who are in any need or trouble. * You alone are our refuge, O God.

Guide us in your grace.

Bless those who are born today, those who will die, and all the departed, that joining with the company of all your saints we may rejoice in one unending song of praise. * In you alone we have eternal life, O God.

Guide us in your grace.

Presider: Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All: **Amen.**

Confession

Enriching Our Worship, pg. 56

Presider: Let us confess our sins to God.

All: **God of mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

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

The Peace

Presider: The peace of 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 online using our CashApp cashtag \$EmmanuelBostonGive. 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; or the paper Welcome Card found on the back of the pew in front of you. Paper Welcome Cards and gifts may be brought to the box near the baptismal font at the end of the service.

At the Offertory Wie schön leuchtet der Morgenstern, P. 46

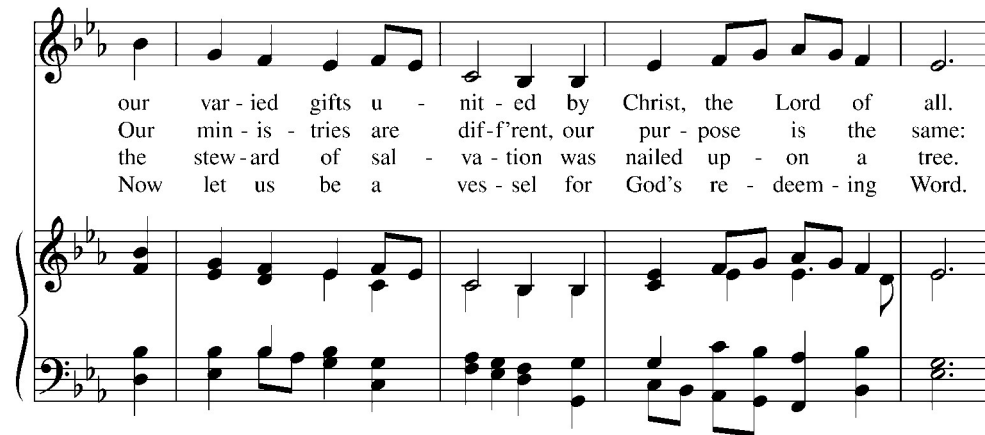
Johann Pachelbel (1653-1706)

Offertory Hymn We are all one in mission
(Please rise in body or spirit)

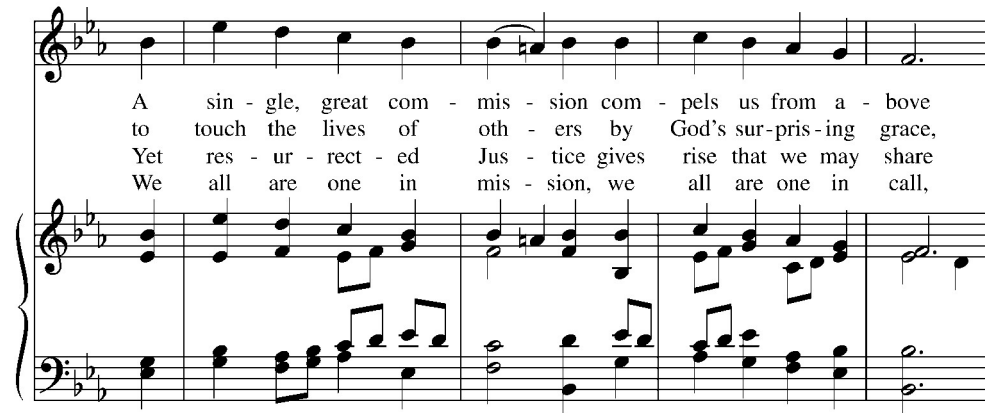
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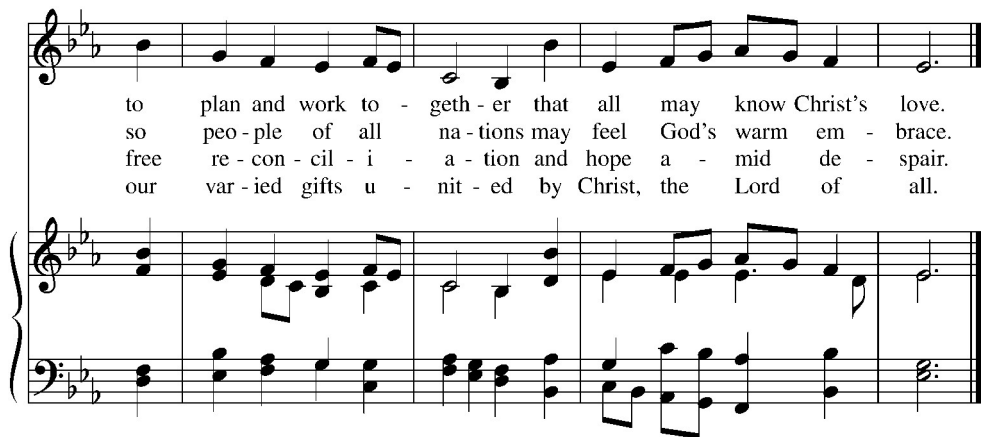
1. We all are one in mis-sion, we all are one in call,
2. We all are called for ser-vice to wit-ness in God's name.
3. We all be-hold one vi-sion, a stark re-al-i-ty;
4. Now let us be u-nit-ed and let our song be heard.



our var-ied gifts u-nit-ed by Christ, the Lord of all.
Our min-is-tries are dif-f'rent, our pur-pose is the same:
the stew-ard of sal-va-tion was nailed up-on a tree.
Now let us be a ves-sel for God's re-deem-ing Word.



A sin-gle, great com-mis-sion com-pels us from a-bove
to touch the lives of oth-ers by God's sur-pris-ing grace,
Yet res-ur-rect-ed Jus-tice gives rise that we may share
We all are one in mis-sion, we all are one in call,



to plan and work to-geth-er that all may know Christ's love.
so peo-ple of all na-tions may feel God's warm em-brace.
free re-con-cil-i-a-tion and hope a-mid de-spair.
our var-ied gifts u-nit-ed by Christ, the Lord of all.

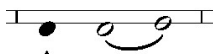
Words: Rusty Edwards (b. 1955). Music: Nyland, Finnish folk melody; adapt. and harm. David Evans (1874-1948).

Presider: Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering. Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us. We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me." And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

All: **Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory.**

Presider: Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home. Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise. Blessed are you now and for ever.

All: 
A-men.

The Lord's Prayer

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

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.**

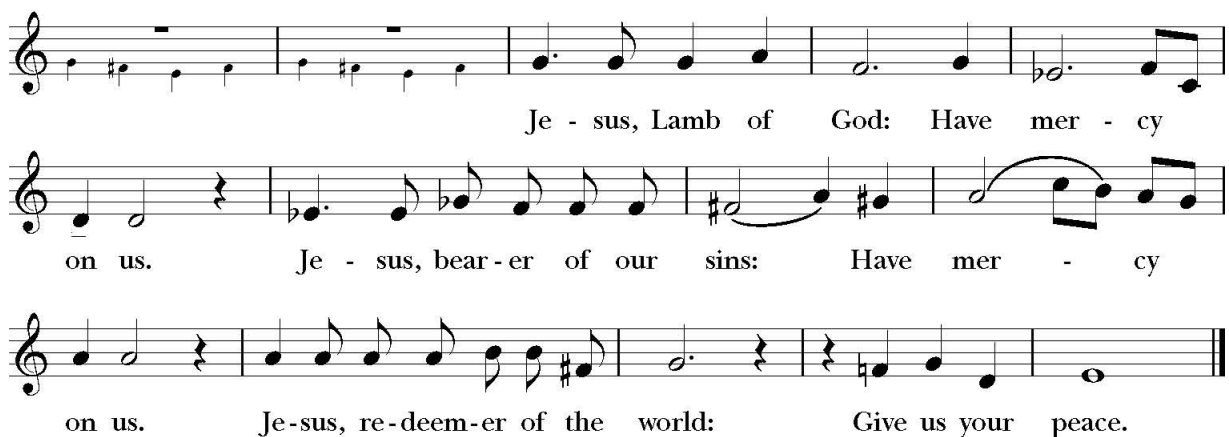
The Breaking of the Bread *(Silence is kept)*

Presider: Behold who you are.

People: **May we become what we see.**

Fraction Anthem

S165



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 of the world: 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.

You who hunger and thirst for deeper communion with the Holy One, come to the table. All without exception are welcome to receive. As you receive communion, we ask that you refrain from dipping the bread in the cup. As an alternative, please sip from the cup or hold your bread over the cup without touching the cup as the chalice is presented.

Communion Motet Jesu dulcis memoria

Tomás de Luis Victoria (1548-1611)

Jesu, dulcis memoria,
dans vera cordis gaudia,
sed super mel et omnia,
eius dulcis praesentia.

The memory of sweet Jesus
Gives true joy to the heart.
His presence is sweeter than honey,
Greater than all things.

Communion Hymn When Christ's appearing was made known

Hymn 131

(Please rise in body or spirit)

VOM HIMMEL KAM DER ENGEL SCHAR



1 When Christ's ap - pear - ing was made known, King
2 The east - ern sa - ges saw from far and
3 With - in the Jor - dan's sa - cred flood the
4 Oh, what a mir - a - cle di - vine, when
5 All glo - ry, Je - sus, be to thee for



1 He - rod trem - bled for his throne; but he who of - fers
2 fol - lowed on his guid - ing star; by light their way to
3 heaven - ly Lamb in meek - ness stood, that he, to whom no
4 wa - ter red - dened in - to wine! He spoke the word, and
5 this thy glad e - piph - a - ny: whom with the Fa - ther



1 heaven - ly birth sought not the king - doms of this earth.
2 Light they trod, and by their gifts con - fessed their God.
3 sin was known, might cleanse his peo - ple from their own.
4 forth it flowed in streams that na - ture ne'er be - stowed.
5 we a - dore and Ho - ly Ghost for ev - er - more.

Words: Caelius Sedulius (5th cent.); st.1, tr. *The Hymnbook of the Anglican Church of Canada and the United Church of Canada*, 1971; sts. 2-5, tr. John Mason Neale (1818-1866), alt. Reprinted from *The Hymn Book of the Anglican Church of Canada and the United Church of Canada*. Used by permission. Music: *Vom Himmel kam der Engel Schar*, melody source unknown; harm. Carol Doran (b. 1936).

Soloists: Rachel Doehring Jackson, soprano; Olivia Schurke, alto; Anthony Pilcher, bass (BI 2025 Fellows)

Instrumental soloists: Gabriel Anker, Katherine Chernyak, violins; Hannah Staudinger, oboe (BI 2025 Fellows)

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

1. Chor

Alles nur nach Gottes Willen,
So bei Lust als Traurigkeit,
So bei gut als böser Zeit.
Gottes Wille soll mich stillen
Bei Gewölk und Sonnenschein.
Alles nur nach Gottes Willen!
Dies soll meine Losung sein.

2. Rezitativ und Arioso A

O selger Christ, der allzeit seinen Willen
In Gottes Willen senkt, es gehe wie es gehe,
Bei Wohl und Wehe.
Herr, so du willst, so muß sich alles fügen!
Herr, so du willst, so kannst du mich vergnügen!
Herr, so du willst, verschwindet meine Pein!
Herr, so du willst, werd ich gesund und rein!
Herr, so du willst, wird Traurigkeit zur Freude!
Herr, so du willst, find ich auf Dornen Weide!
Herr, so du willst, werd ich einst selig sein!
Herr, so du willst, – laß mich dies Wort im Glauben
fassen
Und meine Seele stillen! –
Herr, so du willst, so sterb ich nicht,
Ob Leib und Leben mich verlassen,
Wenn mir dein Geist dies Wort ins Herze spricht!

3. Arie A

Mit allem, was ich hab und bin,
Will ich mich Jesu lassen,
Kann gleich mein schwacher Geist und Sinn
Des Höchsten Rat nicht fassen;
Er führe mich nur immer hin
Auf Dorn- und Rosenstraßen!

4. Rezitativ B

So glaube nun!
Dein Heiland saget: Ich wills tun!
Er pflegt die Gnadenhand
Noch willigst auszustrecken,
Wenn Kreuz und Leiden dich erschrecken,
Er kennet deine Not und löst dein Kreuzesband.
Er stärkt, was schwach,
Und will das niedre Dach
Der armen Herzen nicht verschmähen,
Darunter gnädig einzugehen.

1. Chorus

Everything according to God's will alone,
in joy as in sorrow,
in good times as in bad.
God's will shall calm me
among clouds or sunshine.
Everything according to God's will alone!
This shall be my salvation.

2. Recitative and Arioso A

O blessed Christian, who always sinks his will
in God's will, be it as it may,
in prosperity or woe.
Lord, as you will, so must everything occur!
Lord, as you will, you can content me!
Lord, as you will, my pain will diminish!
Lord, as you will, I will become whole and pure!
Lord, as you will, sorrow will become joy!
Lord, as you will, I will find pasture among thorns!
Lord, as you will, I will one day be blessed!
Lord, as you will – let me seize upon this word in faith
and quiet my soul! –
Lord, as you will, I will not die,
though body and life abandon me,
if your spirit speaks this word in my heart!

3. Aria A

With everything that I have and am,
I entrust myself to Jesus,
although my weak spirit and mind
cannot grasp the plan of the Highest;
he may lead me always
through paths of thorns and roses!

4. Recitative B

Then believe now!
Your Savior says: I will do it!
He is accustomed to stretch out
his gracious hand still willingly,
if suffering and sorrow frighten you,
he knows your need and releases your bonds of tor-
ment. He strengthens what is weak,
and will not scorn
the lowly roofs of poor hearts,
entering into them graciously.

5. Arie S

Mein Jesus will es tun, er will dein Kreuz versüßen.
 Obgleich dein Herze liegt in viel Bekümmernissen,
 Soll es doch sanft und still in seinen Armen ruhn,
 Wenn ihn der Glaube faßt; mein Jesus will es tun!

5. Aria S

My Jesus will do it, he will sweeten your cross.
 Although your heart lies in many troubles,
 yet it will rest gently and softly in his arms,
 when faith grasps this: my Jesus will do it!

6. Choral

Was mein Gott will, das g'scheh allzeit,
 Sein Will, der ist der beste,
 Zu helfen den'n er ist bereit,
 Die an ihn glauben feste.
 Er hilft aus Not, der fromme Gott,
 Und züchtigt mit Maßen.
 Wer Gott vertraut, fest auf ihn baut,
 Den will er nicht verlassen.
 ("Was mein Gott will, das g'scheh allzeit," verse 1)

6. Chorale

What my God wills always occurs,
 his will is the best,
 he is ready to help those
 who believe firmly in him.
 He gives aid in need, this righteous God,
 and punishes with measure.
 Who trusts in God, relies upon him firmly,
 God will never abandon.

Salomo Franck 1715; "Was mein Gott will, das g'scheh allzeit," verse 1: Markgraf Albrecht von Brandenburg 1547
 (mov't. 6)

©Pamela Dellal

Emmanuel Music will offer the final chorale, and then it will be repeated for
 the entire congregation to join in singing.
 Please stand as you are able.

6. Choral

Soprano
Oboe I, II
Violino I

Alto
Violino II

Tenore
Viola

Basso

Continuo (2x, unbez.)

Viol. I tr

Sopr.
Was mein Gott will, das g'scheh allzeit, sein Will der ist der beste,
zu hel - fen den' er ist be - reit, die an ihn glau - ben fe - - ste.

Alto
Was mein Gott will, das g'scheh allzeit, sein Will der ist der beste,
zu hel - fen den' er ist be - reit, die an ihn glau - ben fe - - ste.

Ten.
Was mein Gott will, das g'scheh allzeit, sein Will der ist der beste,
zu hel - fen den' er ist be - reit, die an ihn glau - ben fe - - ste.

Basso
Was mein Gott will, das g'scheh allzeit, sein Will der ist der beste,
zu hel - fen den' er ist be - reit, die an ihn glau - ben fe - - ste.

6 6 6 6 6 4 5 3 6 6 4 3 # 6 5 4 #

6

Er hilft aus Not, der from - me Gott, und züch - ti - get mit Ma - - Ben. Wer

Er hilft aus Not, der from - me Gott, und züch - ti - get mit Ma - Ben. Wer

Er hilft aus Not, der from - me Gott, und züch - ti - get mit Ma - Ben. Wer

Er hilft aus Not, der from - me Gott, und züch - ti - get mit Ma - - Ben. Wer

10

Gott ver - traut, fest auf ihn baut, den will er nicht ver - las - - - sen.

Gott ver - traut, fest auf ihn baut, den will er nicht ver - las - - - sen.

Gott ver - traut, fest auf ihn baut, den will er nicht ver - las - - - sen.

Gott ver - traut, fest auf ihn baut, den will er nicht ver - las - - - sen.

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

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: May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God almighty, Creator, Redeemer and Giver of Life be among you and remain with you always. **Amen.**

Closing Hymn I know not where the road will lead
(Please rise in body or spirit)

Hymn 647
LARAMIE

1 I know not where the road will lead I fol - low day by day,
2 And some I love have reached the end, but some with me may stay,
3 The count-less hosts lead on be-fore, I must not fear nor stray;

or where it ends: I on - ly know I walk the King's high - way.
their faith and hope still guid - ing me, I walk the King's high - way.
with them, the pil - grims of the faith, I walk the King's high - way.

I know not if the way is long, and no one else can say;
The way is truth, the way is love, for light and strength I pray,
Through light and dark the road leads on till dawns the end - less day,

but rough or smooth, up hill or down, I walk the King's high - way.
and through the years of life, to God I walk the King's high - way.
when I shall know why in this life I walk the King's high - way.

Words: Evelyn Atwater Cummins (1891-1971). Music: *Laramie*, Arnold George Henry Bode (1866-1952). Words and Music: Copyright © The Church Pension Fund.

Dismissal

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

All: **Thanks be to God.**

Postlude Prelude from Suite II in D Minor, BWV 1008

J.S. Bach
Ana Ospina, cello
Bach Institute Fellow 2025

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

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Music Notes

Today's cantata is presented in celebration of the fifteenth anniversary of the Bach Institute, and in thanksgiving for all who have made it possible.

Jehova, quam multi sunt hostes mei, Z. 135

Henry Purcell

Jehova, quam multi sunt hostes mei, a setting of Psalm 3, is one of only two sacred Latin motets by Henry Purcell (1659-1695). Composed around 1680, it is one of Purcell's finest and most astonishing early sacred works. The declamatory solo and choral writing shows Purcell in his most Italianate style, including passages of quasi-recitative and heroic bass solo writing with wide tessitura and vivid imagery. Harmonically adventurous, Edward Elgar when orchestrating 'Jehova', is said to have enquired whether the score he was using contained misprints!

©Ryan Turner

Alles nur nach Gottes Willen, BWV 72

J.S. Bach

BWV 72 was last presented on January 22, 2023, with Ryan Turner conducting. The vocal soloists were Corinne Byrne, soprano; Carrie Charon, alto; and William Prapestis, bass. The instrumental soloists were Heather Braun-Bakken and Heidi Braun-Hill, violin, and Jennifer Slowik, oboe.

One of the most often-encountered concepts in Lutheran theology is the reliance on God's will; the requirement to conform one's own will and desire to divine intent. The nine cantatas that include either the chorale which concludes this week's cantata, "Was mein Gott will," or "Was Gott tut, das ist wohlgetan" are ample demonstration of how central this stricture was to Bach. "Alles nur nach Gottes Willen" stems not from a chorale text, but from an original libretto by Salomo Franck. Franck was a very gifted librettist who also served as the head of the Mint in Weimar; many of Bach's finest cantatas from Weimar are composed to Franck texts.

A striking feature of the libretto is the 'litany' – a short, repeated phrase that gains conviction and intensity through repetition. The litany is coupled with contrasting ideas – joy & sorrow, clouds and sun, good and bad – stressing the sense that the faithful believer should never stray from his one task of trusting wholly in God. What is startling about Bach's treatment of these words is this furious tempest of an opening chorus. We are plunged into the midst of sweeping sixteenth-note roulades, punctuated by hammer-stroke chords on beats one and two. The energy of the figuration is overwhelming, and made all the stronger by the simple, transparent harmonic motion. When the chorus enters it picks up the same motives and uses the short chords to reiterate "alles" [everything]. There are also voices that chant the mantra on a single note against the roulades in other parts. When Bach is ready to bring the next lines of text in, they are treated as responsorial phrases in the soprano, while the lower three parts continue to chant the mantra. Only on the word "Traurigkeit" [sorrow] does any chromatic coloration enter the texture. The choral writing cannot be characterized as contrapuntal, although there are brief passages of fugato; rather the gestures are highly rhetorical and homophonic. A very brief instrumental interlude introduces the middle section of the text, "Gottes Willen soll mich stillen [God's will shall calm me]." Here the storm seems to be easing; the short chords are played piano staccato, while the chorus sings a more lyrical and truly contrapuntal passage including floating suspensions. This passage in turn erupts into more turbulence on the words "bei Gewölk," which rapidly turn back to the mantra and the material of the opening once more.

The next movement begins simply enough as a secco recitative for alto, directly addressing the faithful listener who has absorbed and accepted this teaching. But it evolves into yet another litany: "Herr, so du willst [Lord, as you will]." This becomes a continuo arioso; an intimate duet between the continuo and the voice, with the little rhythmic figure echoed in the cello continually after the singer. The libretto takes this new mantra – a more personal and active version of the first-movement text – and dissects it, juxtaposes it with every conceivable consequent, and even changes it from simple declarative antecedent into a quoted object at one point! The setting of this complex and beautiful passage is as fluid and inventive as the text; there are surprising harmonic shifts and contrasts of lyrical and angular intervals, inviting contrasts of dynamic and articulation from the singer to match. The climactic phrase of this mantra: "so sterb ich nicht [I will not die]" is set in an oxymoronic fashion with the word "sterb" winding downward chromatically over a pedal bass (a very common device used by Bach to characterize the concept of death) and then abruptly contradicted by the octave leap upward into a simplistic half-cadence. The surprises are not over, however. Instead of the movement rounding off, a new secco recitative is initiated which prompts yet another mantra: "mit allem, was ich hab und bin [with everything that I have and am]." At first, this sounds as if it will be a continuo aria, but after the voice finishes its phrase a pair of violins enter with more brilliant, contrapuntal figuration strikingly reminiscent of the opening movement. Then the voice re-enters and trades off motives with the two violins and the bass. Again the sense of sheer willpower, propping up the faithful's determination,

seems conveyed by the headlong energy. The voice does not participate in the sixteenth-note figuration except for one striking moment on the word “Dornen [thorns].” This remarkable sectional movement, *sui generis* in the repertoire, only seems to move away from the opening movement; by the end of the aria it seems as if we have come full-circle back to the beginning.

Only after this grand structure is over does the mood begin to shift for real. The bass recitative introduces a flash of God’s voice itself, and continues with imagery that truly expresses the comfort that God offers and provides to those that trust him fully. These words finally seem to lower the temperature and relax the obsessive focus on will and the individual that has dominated the piece so far. The soprano aria which follows is filled with sweetness, although the texture is surprisingly complex. A simple motive introduced by the oboe (and with the same eighth-four sixteenth note pattern we remember from the arioso) is developed contrapuntally between the violins and the oboe as three independent voices; even the continuo participates in the texture. The vocal writing is more rhetorical and direct than this, and carries several phrases on long floating suspensions. The energy continues to unwind as the new text is introduced, culminating in a supremely intimate and gentle image of resting in Jesus’ hands, which rolls to a halt on a fermata. The aria picks up its rich contrapuntal detail and wakes up after this moment, while the singer proclaims, this time without teeth-clenching fervor, “Mein Jesus will es tun! [My Jesus will do it!]” The final instrumental cadence is exquisitely, and surprisingly, enhanced by one last entrance of the voice murmuring these words again, caressing the stable cadence with soft subdominant inflections.

The final chorale, confirming all the litanies and mantras with a bedrock Lutheran hymn, is simple and calm, as we have reached a true resolution. The modal tune alternately stresses A minor and C major, the two central keys of the cantata, as if to show that the two aspects of relying on God’s power are complementary.

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Today we welcome the Bach Institute 2025 Fellows to our service, sharing their talents with us! 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. The January Intensive offers an intensive exploration of the historical framework and performance of works by J. S. Bach for college-age students and young professionals, mentored by Emmanuel Music Faculty. Students chosen by audition participate in performances, recitals, master classes and discussions. All programs are free - reservation required for each program at <https://www.emmanuelmusic.org/learn-engage/the-bach-institute>

Schedule of Public Events

TONIGHT: Jan. 19, 7:00pm, Bach Institute Showcase Concert
(in-person and livestreamed), featuring the Bach Institute 2025 Fellows and Common Art artists

SNOW DATE Jan. 20, 7:00pm, Bach Institute Showcase Concert

Emmanuel Church Announcements

Today and Upcoming

Martin Luther King, Jr. Sunday

We welcome our guest preacher, The Rev. Kevin C. Peterson, founder of the New Democracy Coalition and the Faneuil Hall Race + Reconciliation Project. His work focuses on issues of race, culture, and politics. He is an active journalist, community advocate, and is a minister based at the Metropolitan Baptist Church in Dorchester.

Requiescat en Pace: William “Will” D. Cabell, Jr.

Dear Friends,

It is with sadness that I write to tell you of the death of Will Cabell, beloved husband of Emmanuel’s priest associate, The Rev. Susan Ackley, and father of Andy Cabell and Hannah Cabell. His funeral service will take place on Saturday, February 1 at 11:00 am at Trinity Church, Meredith, NH.

O God, whose mercies cannot be numbered: Accept our prayers on behalf of your servant Will and grant him an entrance into the land of light and joy, in the fellowship of your saints; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.
Faithfully,
Pam

Pledging to Emmanuel Church

If you value the worship and programs of Emmanuel Church, and the clergy and staff that support them, please make a pledge for 2025.

A pledge is an indication of the financial support you intend to offer for 2025. A pledge may be fulfilled in one gift, quarterly, monthly, or weekly. A pledge may be fulfilled in advance of 2025 (and so designated) or at any time during 2025.

The amount of your pledge depends entirely on you. Every pledge counts as 1, and the total number of pledges reflects the number of households committed to supporting the parish. No amount of money is too small or too large! For reference, in 2024 Emmanuel received 81 pledges, and the median pledge amount was \$2,500. For a parish of our size, we hope to receive 100 pledges in 2025.

We are more than 90% of the way there.

A pledge may be made by completing a pledge card or emailing the parish administrator (parishadmin@emmanuelboston.org). You may also pledge online using our secure giving platform ServantKeeper by using the QR code above.

Thank you!



Directory Updates - With the beginning of a new year, it's time for us to update our parish directory. If you moved in 2024 or if you are new to the Emmanuel community and would like your contact information to be included, please let the Parish Office know **by Wednesday, January 31** at parishadmin@emmanuelboston.org or (617) 536-3355 x10. Copies of the Church Directory will be available after the Annual Meeting (February 9) by request to the Parish Office.

Ways to Get Involved

A call to action from Bishop Whitworth: I know that we have all been watching with horror the devastation unfolding in Los Angeles as uncontrolled wildfires have swept through communities in the last week. I trust that you all have been praying for all in harm's way, especially our siblings in the Episcopal Diocese of Los Angeles. To date at least one church has been destroyed, two Episcopal schools, several rectories, and countless homes of Episcopalians, as well as of those whom they are committed to serve. Many congregations in that diocese have stepped up to serve evacuees and first responders. If you have not already, I ask you all to remember the people of Los Angeles in your services this Sunday and consider asking for a collection to be gathered to support the work of that suffering diocese. To learn more about their fire response and resource, see their website <https://diocesela.org/>

Please Support Wildfire Response Efforts

Episcopal Relief & Development is working closely with partners to support people affected by the Southern California wildfires. The Wildfire Response Fund is an important tool for responding to immediate needs and supporting long-term recovery. Please contribute to Episcopal Relief & Development's Wildfire Response Fund to support these efforts. Please pray for the people affected by the wildfires. Supporting the Wildfire Response Fund will help communities respond to the impact of fires: <https://www.episcopalrelief.org>

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

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) Deacon Bob Greiner (deacon@emmanuelboston.org). If you have a need, please contact them.



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
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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

John I. Williams, Interim Executive Director

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.

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