



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 28, 2024

10:00am—Holy Eucharist in the Sanctuary

Preaching & Presiding: The Rt. Rev. Dr. Carol J. Gallagher

Assisting: The Rev. Pamela L. Wertz

Deacon & Bishop's Chaplain: The Rev. Robert Greiner

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Karen King

Crucifer: Joy Howard

Torchbearers: Melissa Fernau, Jay Park

First Reader: Jane Redmont

Second Reader: Melissa Fernau

Prayer Intercessor: Liz Levin

Altar Guild: Glenn Seberg, Jay Park

Greeters: Kelly Hager, Liz Levin

Livestream provided by Emmanuel Music

Audio Engineer: Seth Torres

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.



Welcome to Emmanuel Church!

Entering the Sanctuary

The Usher/Greeters, designated with a name tag and a red lanyard, will be available in the lobby to provide hospitality and answer specific questions.

During Worship

We will offer the Common Cup at Communion. Wine will be offered in the silver chalice and non-alcoholic grape juice will be offered in the ceramic chalice. All without exception are welcome to receive Communion.

For the safety of those who come after you, we ask that you refrain from dipping bread into the cup with your hand. As an alternative, please sip from the cup or hold your bread over the cup without touching the cup as the chalice is presented. Please sip, don't dip!

Donations are gratefully accepted at Emmanuel Church, online or in person during the offertory. To give online, please use our CashApp cashtag: \$EmmanuelChurchBoston. CashApp 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, plate collection, or another special designation.

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.

After Worship

Please join us for refreshments and conversation in the Parish Hall.

The Fifth Sunday of Easter - Year B

Prelude Mass for the Parishes: XV Offertoire sur les grands jeux

François Couperin (1668-1733)

Announcements

Opening Hymn Awake and sing the song
(Please stand as you are able.)

Hymn 181
ST. ETHELWALD

Descant

4 Soon shall each rap - tured tongue his
 1 A - wake and sing the song of
 2 Sing of his dy - ing love, his
 3 You pil - grims on the road to
 4 Soon shall each rap - tured tongue his

end - less praise pro - claim, and sing in sweet - er
 Mo - ses and the Lamb; wake ev - ery heart and
 re - sur - rec - tion power; sing how he in - ter -
 Zi - on's ci - ty, sing, re - joic - ing in the
 end - less praise pro - claim, and sing in sweet - er

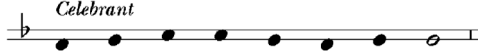
notes the song of Mo - ses and the Lamb.
 ev - ery tongue to praise the Sa - vior's name.
 cedeb above for those whose sins he bore.
 Lamb of God, in Christ the eter - nal King.
 notes the song of Mo - ses and the Lamb.

Words: William Hammond (1719-1783), alt. Music: *St. Ethelwald*, William Henry Monk (1823-1889); desc. Cyril Winn (1884-1973). Descant by permission of Oxford University Press.

The Word of God

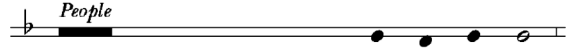
The Easter proclamation is sung three times.

Celebrant



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

People

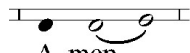


The Lord is risen indeed. Al - le - lu - ia.

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.

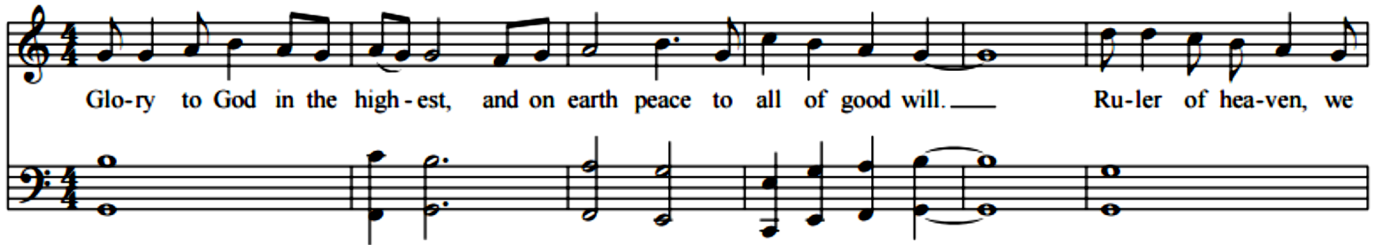
All:



A-men.

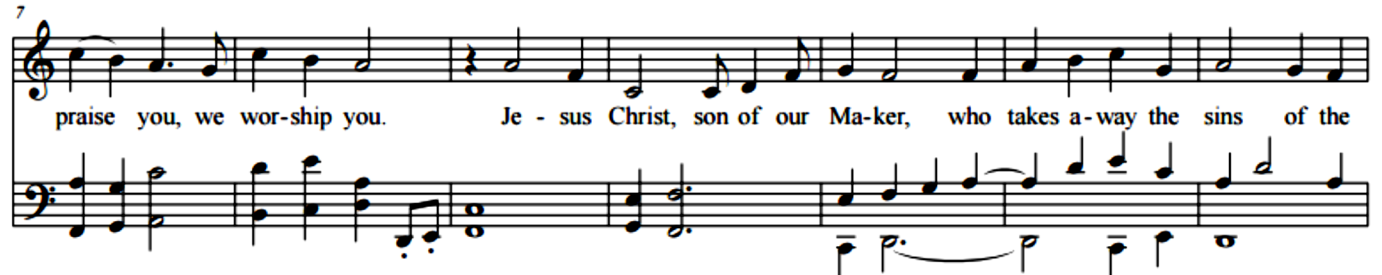
Hymn of Praise: Gloria

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

7



praise you, we wor-ship you. Je - sus Christ, son of our Ma-ker, who takes a-way the sins of the

14



world, have mer - cy u - pon us. For you a-lone are ho - ly, you a-lone are Most High,

21



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 God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

All: **Amen.**

(Congregation is seated)

The Lessons

First Reading Acts 8:26-40

An angel of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

"Like a sheep he was led to the slaughter,
and like a lamb silent before its shearer,
so he does not open his mouth.

In his humiliation justice was denied him.
Who can describe his generation?
For his life is taken away from the earth."

The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

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

People: **Thanks be to God.**

Motet If ye love me

Thomas Tallis (1505-1585)

Text: John 14:15-17

If ye love me,
keep my commandments,
and I will pray the Father,
and he shall give you another comforter,
that he may 'bide with you forever,
e'en the spirit of truth.

Second Reading 1 John 4:7-21

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

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

People: **Thanks be to God.**

Gospel Hymn For thy dear, saints O Lord (st.1-2)

(Please stand as you are able.)

Hymn 279

ST. GEORGE

1 For thy dear saints, O Lord, who strove in thee to live, who
2 They all in life and death, with thee their Lord in view, learned
3 Thine earth - ly mem - bers fit to join thy saints a - bove, in
4 Je - sus, thy Name we bless, and hum - bly pray that we may

fol - lowed thee, o - beyed, a - dored, our grate - ful hymn re - ceive.
from thy Ho - ly Spi - rit's breath to suf - fer and to do.
one com - mun - ion ev - er knit, one fel - low - ship of love.
fol - low them in ho - li - ness, who lived and died for thee.

Words: Richard Mant (1776-1848), alt. Music: *St. George*, Henry John Gauntlett (1805-1876).

The Gospel Reading John 15:1-8

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

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

Jesus said to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as

the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.”

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

Gospel Hymn For thy dear saints O Lord (st.3-4)
(Please stand as you are able.)

Hymn 279
 ST. GEORGE

The Sermon

Bishop Gallagher

The Nicene Creed

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

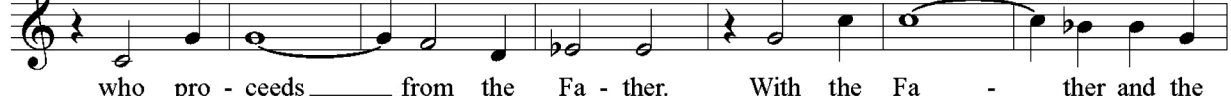
Fa - ther. He will come a - gain _____ in glo - ry to judge the liv -

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.**

Dedication of the statue of The Rt. Rev. Barbara C. Harris

While the Bishop and the altar party move to the pulpit, the choir will sing.

Locus iste

Anton Bruckner (1824-1896)

Locus iste a Deo factus est,
Inaestimabile sacramentum,
irreprehensibilis est.

This place was made by God,
a priceless sacrament;
it is without reproach.

Artist: I present to you this statue to be set apart for the service of Christ's holy Church

V. All things come from you, O Lord;

R. And from your own gifts do we give to you.

V. Prosper the work of our hands;

R. Prosper our handiwork.

V. Show your servants your works;

R. And your splendor to those who come after them.

Bishop: Let us pray:

Almighty God, whose Son our Savior manifested your glory in his flesh and sanctified the outward and visible to be a means to perceive realities unseen: Accept we pray, this representation of The Rt. Rev. Barbara C. Harris, bishop in your Church; and grant that as we look upon it, our hearts may be drawn to things which can be seen only by the eye of faith; through Jesus Christ our Lord. **Amen.**

The Peace

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

People: And also with you.

The Holy Communion

Offertory Sentences

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

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

At the Offertory Mass for the Parishes: XVI Plein-chant du Premier Sanctus en canon (Plein Jeu)

XVII 2e Couplet du Sanctus (Récit de Cornet) -

François Couperin (1668-1733)

Offertory Hymn Who are these like stars appearing

Hymn 286

(Please stand as you are able.)

ZEUCH MICH, ZEUCH MICH

1 Who are these like stars ap - pear - ing, these, be - fore God's
2 Who are these of daz - zling bright-ness, these in God's own
3 These are they who have con - tend - ed for their Sa - vior's
4 These are they whose hearts were riv - en, sore with woe and
5 These, like priests, have watched and wait - ed, of - fering up to

1 throne who stand? Each a gold - en crown is wear - ing;
2 truth ar - rayed, clad in robes of pur - est white - ness,
3 hon - or long, wres - tling on till life was end - ed,
4 an - guish tried, who in prayer full oft have striv - en
5 Christ their will, soul and bo - dy con - se - crat - ed,

1 who are all this glo - rious band? Al - le - lu - ia!
2 robes whose lus - ter ne'er shall fade, ne'er be touched by
3 fol - lowing not the sin - ful throng; these, who well the
4 with the God they glo - ri - fied; now, their pain - ful
5 day and night they serve him still. Now in God's most

1 I hear, they sing, praising loud their heavenly King.
 2 time's rude hand? Whence comes all this glorious band?
 3 fight sustained, triumph by the Lamb have gained.
 4 conflict o'er, God has bid them weep no more.
 5 holy place, blest they stand before his face.

Words: Theobald Heinrich Schenck (1656-1727); tr. Frances Elizabeth Cox (1812-1897), alt. Music: *Zeuch mich, zeuch mich*, melody from *Geistreiches Gesang-buch*, 1698; harm. William Henry Monk (1823-1889).

The Great Thanksgiving

EOW, Prayer 1

Celebrant The Lord be with you. *People* And also 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:

Sanctus

John Harbison

Ho - ly Ho - ly Ho - ly Lord God of
 power and might, Heaven and earth are full of your glo -

9
ry Ho-san-na in the high-est.

13
Bles-sed is the one who comes in the name of the

17
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!**

Agnus Dei

John Harbison

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.

The musical score is written for voice and piano. It consists of four systems of music. Each system has a vocal line on a single staff and a piano accompaniment on two staves. The key signature is one flat (B-flat major or D minor), and the time signature is common time (C). The score includes measure numbers 4, 8, and 12. The lyrics are: "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.

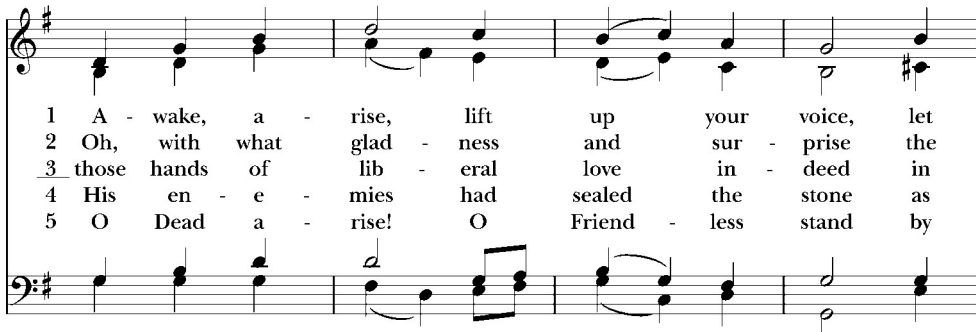
Communion Motet The Communion Words

John Harbison
I Corinthians 11:23-25

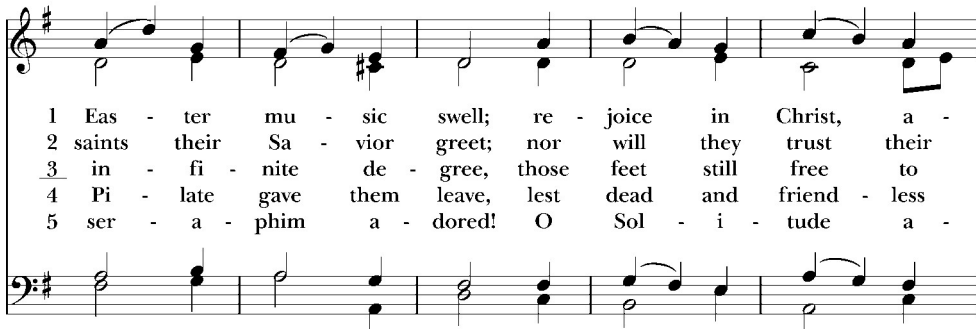
For I have received of the Lord that which also I delivered unto You, That the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, "Take eat: this is My Body, which is broken for you: this do in remembrance of me." After the same manner 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 Awake, arise, lift up your voice (Please stand as you are able.)

Hymn 212
RICHMOND



1 A - wake, a - rise, lift up your voice, let
2 Oh, with what glad - ness and sur - prise the
3 those hands of lib - eral love in - deed in
4 His en - e - mies had sealed the stone as
5 O Dead a - rise! O Friend - less stand by



1 Eas - ter mu - sic swell; re - jice in Christ, a -
2 saints their Sa - vior greet; nor will they trust their
3 in - fi - nite de - gree, those feet still free to
4 Pi - late gave them leave, lest dead and friend - less
5 ser - a - phim a - dored! O Sol - i - tude a -



1 gain re - jice and on his prais - es dwell.
2 ears and eyes but by his hands and feet,
3 move and bleed for mil - lions and for me.
4 and a - lone he should their skill de - ceive.
5 gain com - mand your host from heaven re - stored!

Words: Christopher Smart (1722-1771), alt. Music: *Richmond*, melody Thomas Haweis (1734-1816); adapt. Samuel Webbe (1740-1816).

Vocal soloists: Clare McNamara, alto; Omar Najmi, tenor; David Kravitz, bass

Instrumental soloists: Sarah Attwood, violin; Jennifer Slowik, oboe

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

1. Arie B

Wo gehest du hin?

(John 16:5)

2. Arie T

Ich will an den Himmel denken

Und der Welt mein Herz nicht schenken.

Denn ich gehe oder stehe,

So liegt mir die Frag im Sinn:

Mensch, ach Mensch, wo gehst du hin?

3. Choral S

Ich bitte dich, Herr Jesu Christ,

Halt mich bei den Gedanken

Und laß mich ja zu keiner Frist

Von dieser Meinung wanken,

Sondern dabei verharren fest,

Bis daß die Seel aus ihrem Nest

Wird in den Himmel kommen.

("Herr Jesu Christ, ich weiß gar wohl," verse 3)

4. Rezitativ B

Gleichwie die Regenswasser bald verfließen

Und manche Farben leicht verschießen,

So geht es auch der Freude in der Welt,

Auf welche mancher Mensch so viele Stücken hält;

Denn ob man gleich zuweilen sieht,

Daß sein gewünschtes Glück blüht,

So kann doch wohl in besten Tagen

Ganz unvermut' die letzte Stunde schlagen.

5. Arie A

Man nehme sich in acht,

Wenn das Gelücke lacht.

Denn es kann leicht auf Erden

Vor Abends anders werden,

Als man am Morgen nicht gedacht.

6. Choral

Wer weiß, wie nahe mir mein Ende?

Hin geht die Zeit, her kommt der Tod,

Ach, wie geschwinde und behende

Kann kommen meine Todesnot!

Mein Gott, ich bitt durch Christi Blut,

Mach's nur mit meinem Ende gut!

("Wer weiß, wie nahe mir mein Ende," verse 1)

1. Aria B

Where are you heading?

2. Arie T

I will think about heaven

and not give my heart to the world.

For whether I go or stay,

this question remains in my mind:

mortal, ah mortal, where are you heading?

3. Chorale S

I beseech you, Lord Jesus Christ,

keep me in your thoughts

and do not let me ever, at any time,

waver from this purpose,

rather to adhere closely to this,

until my soul, out of its nest,

arrives in heaven.

4. Recitative B

Just as rainwater quickly runs off

and easily washes out many colors,

so also does joy in the world

of which so many people hold so many pieces;

for although one sometimes sees

his wished-for fortune blossom,

yet even in the best days,

completely unexpected, the last hour tolls.

5. Aria A

Take care and be wary

when good fortune smiles.

For so easily on earth

things can change before evening,

which in the morning was never considered.

6. Chorale

Who knows how near my end is?

Time runs out, death approaches,

Ah, how quickly and swiftly

can my death-struggle come upon me!

My God, I beseech through Christ's blood,

make my end good!

"Herr Jesu Christ, ich weiß gar wohl," verse 3 Bartholomäus Ringwaldt 1582 (mov't. 3); "Wer weiß, wie nahe mir mein Ende," verse 1: Ämilie Juliane von Schwarzburg-Rudolstadt 1686 (mov't. 6)

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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 O thou who camest from above

Hymn 704

(Please rise in body or in spirit)

HEREFORD

1 O thou who camest from above the fire ce -
2 There let it for thy glo - ry burn with ev - er -
3 Je - sus, con - firm my heart's de - sire to work, and
* 4 Still let me prove thy per - fect will, my acts of

les - tial to im - part, kin - dle a flame of
bright, un - dy - ing blaze, and trem - bling to its
speak, and think for thee; still let me guard the
faith and love re - peat, till death thy end - less

sa - cred love up - on the al - tar of my heart.
source re - turn in hum - ble prayer and fer - vent praise.
ho - ly fire and still stir up the gift in me.
mer - cies seal, and make the sac - ri - fice com - plete.

Words: Charles Wesley (1707-1788), alt. Music: *Hereford*, Samuel Sebastian Wesley (1810-1876).

Dismissal

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

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

Postlude Toccata on "Great Day"

Adolphus Hailstork (b.1941)

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.

If ye love me

Thomas Tallis (1505-1585)

The life of Thomas Tallis is a mirror of the musical effects of the Anglican Reformation in England. He served in the Chapel Royal for some 40 years, composing under four monarchs with widely differing religious practices. Tallis was among the first to set English words to music for the rites of the Church of England, although most of his vocal music was written in Latin. A composer of great contrapuntal skill, his works show intense expressivity and are cast in a bewildering variety of styles.

During the reign of King Edward VI (1547-1553) it was mandated that the services be sung in English, and that the choral music be brief and succinct "to each syllable a plain and distinct note." *If ye love me* is the classic example of these new English anthems: mainly homophonic, but with brief moments of imitation. Like many early Anglican anthems, it is cast in ABB form, the second section repeated twice.

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Wo gehest du hin? BWV 166

J.S.Bach

Our cantata can only be understood, as Craig Smith explains, through the "ambiguous and strange reading from the Gospel of John 16:5-15. In Jesus' speech to the disciples about his going away, he announces that they would all be stuck if he were not to leave them and the 'Advocate' were not to replace him." Today's cantata begins with Christ's question to the disciples.

Bach, not constrained by any set movement structure, abandons the opening chorus, choosing rather to start the cantata with a bass aria – the voice of Christ. The reduced forces express the uncertain, disjointed character of the text. The singer ends in the dominant posing a sort of musical and rhetorical question, leaving the orchestra to find its way back to the home key. The elegantly crafted tenor aria lays out the choices – Heaven or Hell, to go or to stay. The violin part is lost but has been reconstructed by Alfred Dürr from a version of the piece as a violin trio sonata. The sopranos sing the simple, unadorned chorale tune "Herr Jesu Christ, du höchstes Gut" above an upper string obbligato line of wide reaching intervals and unrelenting energy. The juxtaposition of the unwavering chorale tune against the wandering string lines might suggest the inherent struggle between doubt and salvation. The lecturing tone of the bass recitative reminds the believer to prepare now for the spirit, for you don't know when it will arrive. The alto aria, the only movement in the major mode, is wrought with ironic imagery. As Craig Smith writes, the aria "manages to smile and yet contain the undertow of the last judgment that is implicit in its text." A transparent and straightforward harmonization of "Wer nur den lieben Gott lässt walten" harkens back to the uncertainty of the opening movement.

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Emmanuel Church Announcements

In and Around Emmanuel

Dedication of a New Pulpit Statue Today! The Rt. Rev. Carol Gallagher, assistant bishop of our diocese, visits Emmanuel Church today. As part of her visit, she will dedicate the new pulpit statue of The Rt. Rev. Barbara C. Harris by artist-in-residence, Ted Southwick. Bishop Gallagher will be available to talk with the parish after our service in the parish hall.

Today is a Coloring Bach Sunday! Four Sundays this season we're handing out copies of artwork inspired by the week's cantata, along with colored pencils for you to use. We invite you to color while you listen to the music. We'd also love to see what you create! Share your artwork with Emmanuel Music either by tagging us on social media, or by emailing Director of Engagement Megan Bisceglia, megan@emmanuelmusic.org.

Planning for Chapel Camp: Sunday May 12, 12:15 pm in the Emmanuel Room. "Chapel Camp" is our name for Emmanuel's summer offerings for education and fun after Sunday worship services between Memorial Day and Labor Day. It's time to plan our programming. We will meet at 12:15 pm in the Emmanuel Room to draft the schedule. If you have ideas or offerings, come and share them, or send an email to the rector. You all are encouraged to participate in the planning! -- plw

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

Emmanuel Center Movie Nights: Emmanuel Center, a partnership of Emmanuel Church and Central Reform Temple of Boston, is pleased to offer the second of a monthly three-part movie series on race and racism. Our May 19 movie is *Origin*, which tells the story of journalist and author Isabel Wilkerson writing her seminal book, "Caste: The Origins of Our Discontents" while coping with personal tragedies.

The movie is available on Amazon Prime, YouTube or Apple TV, and will be the focus of our Zoom conversation on **Sunday, May 19, at 7 PM**. If you are interested in attending, please let us know at info@centralreformtemple.org so we can ensure that you receive the Zoom link.

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. As soon as it is safe, we anticipate the return of our once-a-month Small Wonders program.

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 \$EmmanuelChurchBoston) 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
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James Maguire, Controller
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Dennis Gaskell, Colin McEllhenney, Joel Schenk,
Evan Sneed

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Rebekah Shore, Senior Warden
Pat Krol, Junior Warden
Mark Fernau, Treasurer
Mary Beth Clack, Clerk
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Cindy Coldren
Dawn Dreisbach
Peter Dutilloy
Kelly Hager
Karen King
Liz Levin
Brian McCaig
Jaclyn Dentino, ex-officio

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

Jaclyn Dentino, 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

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