



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.

May 10, 2026

10:00am—Holy Eucharist in the Sanctuary

Preaching & Presiding: The Very Rev. Pamela L. Werntz

Deacon: The Rev. Robert Greiner

Conductor: Ryan Turner

Organist: John Dilworth

Subdeacon: Joy Howard

Crucifer: William Fitzner

Torchbearers: Dawn Dreisbach, Joel Anderle

First Reader: Ryan Turner

Second Reader: Susan Swan

Prayer Intercessor: Joel Anderle

Altar Guild: William Fitzner, Eleanor George

Greeters: Elizabeth Richardson, Susan Swan

Livestream provided by Emmanuel Music

Sexton: Dennis Gaskell

Land Use Acknowledgment

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

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 or use this address:

<https://forms.gle/hxpUdqMnEX12JvLT9>

Paper copies are also available in the pews.



Sixth Sunday of Easter - Year A

Prelude "At the Ballet" from *Five Dances for Organ*

Calvin Hampton (1938-1984)

Announcements

Opening Hymn All people that on earth do dwell
(Please rise in body or spirit)

Hymn 377
OLD 100TH

Unison or harmony

1 All peo - ple that on earth do dwell, sing to the Lord with
2 Know that the Lord is God in - deed; with - out our aid he
3 O en - ter then his gates with praise, ap - proach with joy his
4 For why? the Lord our God is good, his mer - cy is for
*5 To Fa - ther, Son, and Ho - ly Ghost, the God whom heaven and
1 cheer - ful voice: him serve with mirth, his praise forth
2 did us make: we are his folk, he doth us
3 courts un - to; praise, laud, and bless his Name al -
4 ev - er sure; his truth at all times firm - ly
5 earth a - dore, from men and from the an - gel
1 tell, come ye be - fore him and re - - joice.
2 feed, and for his sheep he doth us take.
3 ways, for it is seem - ly so to do.
4 stood, and shall from age to age en - - dure.
5 host be praise and glo - ry ev - er - - more.

Words: William Kethe (d. 1608?); para. of Psalm 100. Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?).

The Word of God

The Easter proclamation is sung three times.

Celebrant

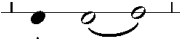
Al - le - lu - ia. Christ is ris - en.

People

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

The Collect for Purity

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

All: 
A-men.

Hymn of Praise: Gloria

John Harbison



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

The Collect of the Day

Presider: God be with you.

All: **And also with you.**

Presider: Let us pray.

O God, you have prepared for those who love you such good things as surpass our understanding; Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All: **Amen.**

(Congregation is seated)

The Lessons

First Reading Acts 17:22-31

Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. For 'In him we live and move and have our being'; as even some of your own poets have said,

'For we too are his offspring.'

Since we are God's offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead."

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

People: **Thanks be to God.**

Motet *Festival Te Deum*, op. 32
John Dilworth, organ; Mara Riley, soprano

Benjamin Britten (1913-1976)
Medieval church hymn
The Book of Common Prayer, 1662

We praise thee, O God, we acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud: the Heavens, and all the Powers therein.
To thee Cherubin and Seraphin continually do cry:
Holy, Holy, Holy, Lord God of Sabaoth.
Heaven and earth are full of the Majesty of thy glory.
The glorious company of the Apostles,
the goodly fellowship of the Prophets,
the noble army of Martyrs praise thee;
the holy Church throughout all the world
doth acknowledge thee the Father of infinite Majesty,
venerating thine honourable, true, and only Son,
also the Holy Ghost, the Comforter.
Thou art the King of Glory, O Christ:
thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man,
thou didst not abhor the Virgin's womb.
When thou hadst overcome the sharpness of death,
thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the glory of the Father.
We believe that thou shalt come to be our Judge.
We therefore pray thee, help thy servants
whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints in glory everlasting.
O Lord, save thy people, and bless thine heritage.
Govern them and lift them up for ever.

Day by day we magnify thee,
 and we worship thy Name forever, world without end.
 Vouchsafe, O Lord, to keep us this day without sin.
 Have mercy upon us, O Lord, have mercy upon us.
 O Lord, let thy mercy lighten upon us, as our trust is in thee.
 O Lord, in thee have I trusted: let me never be confounded.

Second Reading 1 Peter 3:13-22

Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you-- not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

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

People: **Thanks be to God.**

Gospel Hymn To thee, O Comforter divine (st. 1-2)

(Please rise in body or spirit.)

Hymn 514
 ST. BARTHOLMEW'S

1 To thee, O Com - fort - er di - vine,
 2 To thee, whose faith - ful love had place
 3 To thee, whose faith - ful power doth heal,
 4 To thee, by Je - sus Christ sent down,

for all thy grace and power be - nign,
 in God's great cov - e - nant of grace,
 en - light - en, sanc - ti - fy, and seal,
 of all his gifts the sum and crown,

sing we al - le - lu - ia! al - le - lu - ia!
 sing we al - le - lu - ia! al - le - lu - ia!
 sing we al - le - lu - ia! al - le - lu - ia!
 sing we al - le - lu - ia! al - le - lu - ia!

The Gospel Reading John 14:15-21

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

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

Jesus said, "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

"I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them."

Deacon: The Gospel of the Lord.

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

Gospel Hymn To thee, O Comforter divine (st. 3-4)

Hymn 514
ST. BARTHOLOMEW'S

The Sermon

Ms. Wertz

The Nicene Creed

John Harbison

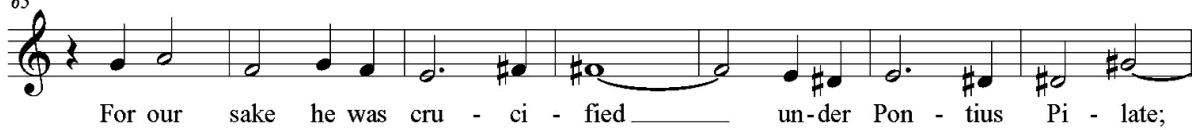
(Please rise in body or spirit.)

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-

57



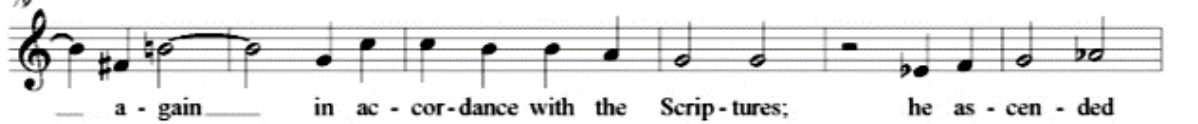
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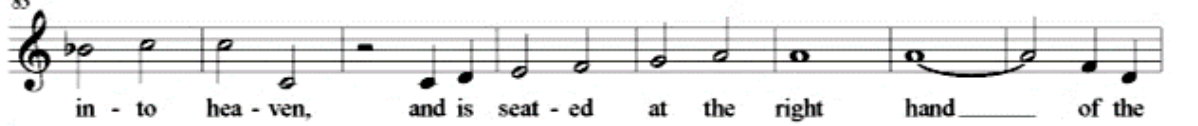
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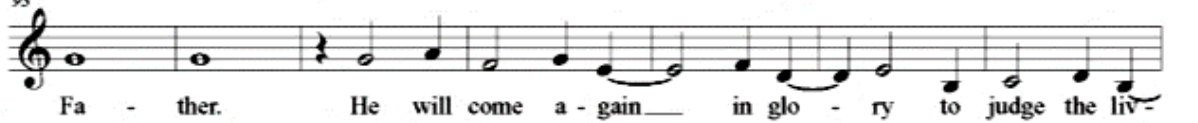
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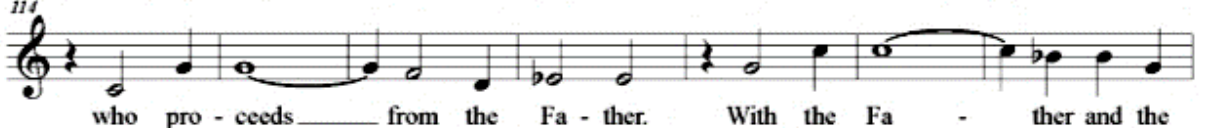
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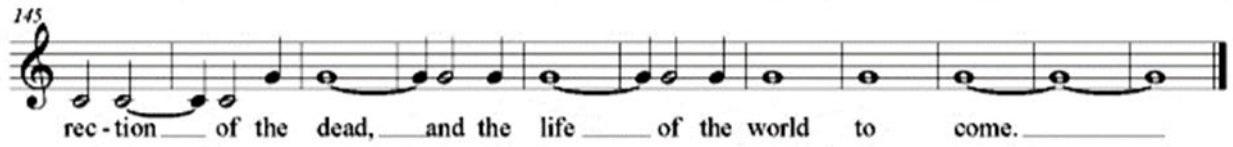


130



137





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 forever.

Amen.

The Peace

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

People: **And also with you.**

The Holy Communion

Offertory Sentences

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

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



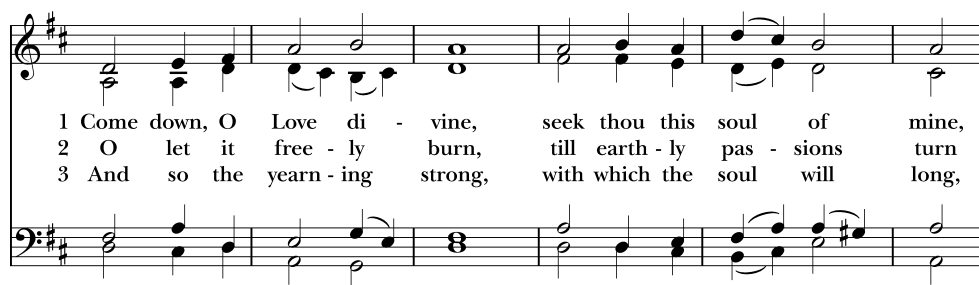
At the Offertory Herr Gott, dich loben alle wir

Johann Pachelbel (1653-1706)

Offertory Hymn Come down, O Love divine

(Please rise in body or spirit.)

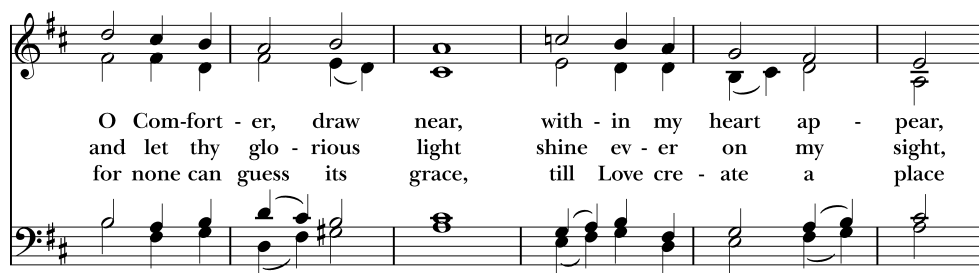
Hymn 516
DOWN AMPNEY



1 Come down, O Love di - vine, seek thou this soul of mine,
2 O let it free - ly burn, till earth - ly pas - sions turn
3 And so the yearn - ing strong, with which the soul will long,



and vis - it it with thine own ar - dor glow - ing;
to dust and ash - es in its heat con - sum - ing;
shall far out - pass the power of hu - man tell - ing;



O Com - fort - er, draw near, with - in my heart ap - pear,
and let thy glo - rious light shine ev - er on my sight,
for none can guess its grace, till Love cre - ate a place



and kin - dle it, thy ho - ly flame be - stow - ing.
and clothe me round, the while my path il - lum - ing.
where - in the Ho - ly Spi - rit makes a dwell - ing.

Words: Bianco da Siena (d. 1434?); tr. Richard Frederick Littledale (1833-1890), alt. Music: *Down Ampney*, Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

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."

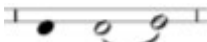
As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

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 children, 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 forever. 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

The musical score for "Agnus Dei" by John Harbison is presented in four systems. Each system consists of a vocal line (treble clef) and a piano accompaniment line (grand staff). The music is in common time (C) and features a complex harmonic language with frequent chromaticism and shifting tonal centers. 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." The score includes measure numbers 4, 8, and 12. The piano accompaniment is characterized by dense, textured chords and moving lines in both hands.

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

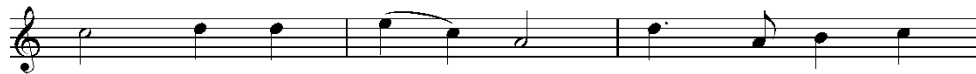
For I have received of the Lord that which also I delivered unto You, That the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, "Take eat: this is My Body, which is broken for you: this do in remembrance of me." After the same manner 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 Christ, the fair glory, vv. 1-2, 6
(Please rise in body or spirit.)

Hymn 282
CAELITES PLAUDANT



1 Christ, the fair glo - ry of the ho - ly an - gels,
2 Send thine arch - an - gel Mi - chael to our suc - cor;
3 Send thine arch - an - gel Ga - bri - el, the might - y;
4 Send from the hea - vens Ra - phael thine arch - an - gel,
5 May the blest mo - ther of our God and Sa - vior,
6 Fa - ther Al - might - y, Son, and Ho - ly Spi - rit,



1 ma - ker of all things, ru - ler of all
2 peace - ma - ker bless - ed, may he ban - ish
3 her - ald of hea - ven, may he, from us
4 health - bring - er bless - ed, aid - ing ev - ery
5 may the ce - les - tial com - pa - ny of
6 God ev - er bless - ed, hear our thank - ful



1 na - tions, grant of thy mer - cy un - to us thy
2 from us striv - ing and hat - red, so that for the
3 mor - tals, drive ev - ery e - vil, watch - ing o'er the
4 suf - ferer, that, in thy ser - vice, he may wise - ly
5 an - gels, may the as - sem - bly of the saints in
6 prais - es; thine is the glo - ry which from all cre -



1 ser - vants steps up to hea - ven.
2 peace - ful all things may pros - per.
3 tem - ples where thou art wor - shipped.
4 guide us, heal - ing and bless - ing.
5 hea - ven help us to praise thee.
6 a - tion ev - er a - scend - eth.

Words: Rabanus Maurus (776-856); ver. *Hymnal 1940*, alt. Copyright © The Church Pension Fund. Music: *Caelites plaudant*, melody from *Antiphoner*, 1728; harm. Ralph Vaughan Williams (1872-1958). Harmonization, Copyright © Oxford University Press. Used by permission.

Vocal soloists: Carley DeFranco, soprano; Claire McNamara, alto; Morgan Mastrangelo, tenor; Dana Whiteside, bass

Instrumental soloists: Vanessa Holroyd, flute; Terry Everson, Joe Foley, Max Ignas, trumpet; Robert Schulz, timpani

Instrumentation: trumpet I/II/III, timpani, flute, oboe I/II/III, violin I/II, viola, cello, bass, bassoon, organ

1. Choral

**Herr Gott, dich loben alle wir
Und sollen billig danken dir
Für dein Geschöpf der Engel schon,
Die um dich schwebn um deinen Thron.
("Herr Gott, dich loben alle wir," verse 1)**

2. Rezitativ A

Ihr heller Glanz und hohe Weisheit zeigt,
Wie Gott sich zu uns Menschen neigt,
Der solche Helden, solche Waffen
Vor uns geschaffen.
Sie ruhen ihm zu Ehren nicht;
Ihr ganzer Fleiß ist nur dahin gericht',
**Daß sie, Herr Christe, um dich sein
Und um dein armes Häuflein:
Wie nötig ist doch diese Wacht
Bei Satans Grimm und Macht?
("Herr Gott, dich loben alle wir," verses 2 and 3)**

3. Arie B

Der alte Drache brennt vor Neid
Und dichtet stets auf neues Leid,
Daß er das kleine Häuflein trennet.
Er tilget gern, was Gottes ist,
Bald braucht er List,
Weil er nicht Rast noch Ruhe kennt.

4. Rezitativ (Duett) S T

Wohl aber uns, daß Tag und Nacht
Die Schar der Engel wacht,
Des Satans Anschlag zu zerstören!
Ein Daniel, so unter Löwen stizt,
Erfährt, wie ihn die Hand des Engels schützt.
Wenn dort die Glut
In Babels Ofen keinen Schaden tut,
So lassen Gläubige ein Danklied hören,
So stellt sich in Gefahr
Noch itzt der Engel Hülfe dar.

5. Arie T

Laß, o Fürst der Cherubinen,
Dieser Helden hohe Schar
Immerdar Deine Gläubigen bedienen;
Daß sie auf Elias Wagen
Sie zu dir gen Himmel tragen.

1. Chorale

**Lord God, we all praise you
and shall properly thank you
for your creation of the beautiful angels,
which hover around you above your throne.**

2. Recitative A

Their brilliant radiance and exalted wisdom shows
how God bends himself down to us humans,
who has created such champions, such weapons
for our sake.
They never rest from honoring him;
their entire activity is directed only to this,
**that they might be around you, Lord Christ,
and around your poor little flock:**
How necessary, indeed, is this protection
in the face of Satan's wrath and power?

3. Arie B

The old dragon burns with envy
and constantly scripts new sorrows
with which he can divide the little flock.
He gladly subverts what is God's,
quickly using trickery,
since he knows no rest or peace.

4. Recitative (Duet) S T

But it is fortunate for us, who day and night
are guarded by the throng of angels,
to destroy the attack of Satan!
A Daniel, sitting among the lions,
perceives how the hand of the angels protects him.
When the heat
there in Babylon's ovens works no harm,
then let believers hear a song of thanks,
thus in danger
even now the aid of the angels is apparent.

5. Arie T

Allow, O Prince of the cherubim,
the exalted throng of this champion
always to serve your faithful;
so that upon Elijah's chariot
they might bring them towards you in heaven.

6. Choral

Darum wir billig loben dich
 Und danken dir, Gott ewiglich,
 Wie auch der lieben Engel Schar
 Dich preisen heut und immerdar.
 Und bitten dich, wollst allezeit
 Dieselben heißen sein bereit,
 Zu schützen deine kleine Herd,
 So hält dein göttlichs Wort in Wert.
 ("Herr Gott, dich loben alle wir," verses 11 and 12)

6. Chorale

Therefore we rightly praise you
 and thank you, God, eternally,
 as also the dear throng of the angels
 praises you now and always.
 And ask you, at all times
 to bid these same be ready
 to protect your little herd,
 so that it keeps your divine word precious.
 Paul Eber 1561 (verses 1,2,3,11,12 - mov'ts. 1,2,6;
 source for other movements)

©Pamela Dellal

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

S
 Da - rum wir bil - lig lo - ben dich Und dan - ken dir, Gott e - wig lich, Wie
 Und bit - ten dich, wollst al - le zeit Die sel - ben hei - Ben sein be - reit, Zu

A
 Da - rum wir bil - lig lo - ben dich Und dan - ken dir, Gott e - wig lich, Wie
 Und bit - ten dich, wollst al - le zeit Die sel - ben hei - Ben sein be - reit, Zu

T
 Da - rum wir bil - lig lo - ben dich Und dan - ken dir, Gott e - wig lich, Wie
 Und bit - ten dich, wollst al - le zeit Die sel - ben hei - Ben sein be - reit, Zu

B
 Da - rum wir bil - lig lo - ben dich Und dan - ken dir, Gott e - wig lich, Wie
 Und bit - ten dich, wollst al - le zeit Die sel - ben hei - Ben sein be - reit, Zu

9

S
 auch der lie - ben En - gel Schar Dich prei - sen heut und im - mer - dar.
 schüt - zen dei - ne klei - ne Herd, So hält dein gött - lichs Wort in Wert.

A
 auch der lie - ben En - gel Schar Dich prei - sen heut und im - mer - dar.
 schüt - zen dei - ne klei - ne Herd, So hält dein gött - lichs Wort in Wert.

T
 auch der lie - ben En - gel Schar Dich prei - sen heut und im - mer - dar.
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B
 auch der lie - ben En - gel Schar Dich prei - sen heut und im - mer - dar.
 schüt - zen dei - ne klei - ne Herd, So hält dein gött - lichs Wort in Wert.

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 When in our music God is glorified

(Please rise in body or in spirit)

Hymn 420

ENGELBERG

1 When in our mu - sic God is glo - ri - fied, _____
2 How of - ten, mak - ing mu - sic, we have found _____
3 So has the Church, in lit - ur - gy and song, _____
4 And did not Je - sus sing a psalm that night _____
5 Let ev - ery in - stru - ment be tuned for praise! _____

1 and a - dor - a - tion leaves no room for pride, _____
2 a new di - men - sion in the world of sound, _____
3 in faith and love, through cen - tu - ries of wrong, _____
4 when ut - most e - vil strove a - gainst the Light? _____
5 Let all re - joice who have a voice to raise! _____

1 it is as though the whole cre - a - tion cried _____
2 as wor - ship moved us to a more pro - found _____
3 borne wit - ness to the truth in ev - ery tongue, _____
4 Then let us sing, for whom he won the fight, _____
5 And may God give us faith to sing al - ways _____

1-4 Final Ending
— Al - le - lu - ia! — Al - le - lu - ia! A - men.

Words: Fred Pratt Green (1903-2000). Copyright © 1972 by Hope Publishing Company Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: Engelberg, Charles Villiers Stanford (1852-1924).

Dismissal

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

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

Postlude Pedal Fugue on "Old 100th" (1857)

Elizabeth Stirling (1819-1895)

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

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Music Notes

Today's cantata is made possible by the collective generosity of the Emmanuel Church community. The Orchestra and Chorus of Emmanuel Music, together with our entire staff, wish to express our appreciation and gratitude for another wonderful season of Bach Cantatas.

Festival Te Deum in E, op. 32

Benjamin Britten (1913-1976)

In his book *Benjamin Britten: The Spiritual Dimension*, Graham Elliott quotes Britten reflecting on his sacred choral compositions: "The manner in which you approach the Christian idea delighted me. I used to think that the day when one could shock people was over—but now, I've discovered that being simple and considering things spiritual of importance, produces violent reactions!"

Benjamin Britten wrote two settings of the great hymn of praise, the *Te Deum in C* of 1934 and the *Festival Te Deum in E*, op. 32, composed in 1944. In the *Festival Te Deum*, Britten follows the classical form of dividing the text into three parts each with a distinct character: a quiet beginning, an agitated and boisterous middle, and a calm, but intense third section. It opens with an almost trance-like, unworldly effect with the organ in strict triple meter while the voices unfold the text with chant-like effect in competing and varying meters. At 'Thou art the King of glory' the music abruptly changes character with an explosive choral passage followed by an energetic organ response. The sopranos reach a climactic high B at 'in glory everlasting', and then the music quickly subsides into the dreamy atmosphere of the opening with the introduction of a soprano soloist singing 'O Lord, save Thy people.' The work concludes with a serene plea by the soloist, 'Let me never be confounded.'

©Ryan Turner

Herr Gott, dich loben alle wir, BWV 130

J.S. Bach

Originally composed for the feast of St. Michael and all the Angels, Bach's libretto for BWV 130 seems to be written to appeal to children, even introducing somewhat arbitrarily two favorite Old Testament stories, Daniel in the lion's den and Elijah's chariot of fire. For all of its grandeur, the cantata has a childlike quality, and the transition from the bombast of the bass aria with trumpets and drums to the section of the cantata about angels watching over us is wonderfully like turning the page of a child's book at story time.

The chorale *Herr Gott, dich loben alle wir* is the tune known in English-speaking countries as the Doxology. It is an irregular tune in only four phrases. Unlike the Magnificat melody, for instance, it is thoroughly tonal and needs no special adjustments to be the backbone of a large chorus movement. Its very brevity, however, does make for a short movement. The trumpet parts in this as well as the later aria with bass are very complicated however. When we compare parts such as these with the parts written for cantatas in Weimar we realize how much more accomplished Bach's Leipzig players were. Here the trumpets and drums are just as active as the oboes and the three groups, brass and drums, oboes, and strings are treated as equal choirs. The actual musical material is quite minimal, brass fanfares that are echoed by arpeggios in the strings, and most ingeniously a two note falling figure that is reversed and played twice as fast by the strings and winds. This figure is always played fauxbourdon style to give the movement great harmonic richness without any actual chromaticism. A secco alto recitative leads into the wonderfully thunderous bass aria with trumpets, timpani and continuo. The long, and one must add, extremely difficult trumpet melismas clearly represent the wagging of the dragon's tail.

The recitative for soprano and tenor with strings has a wide-eyed quality that is tremendously appealing. The close harmony between the voices enriched by the strings is most captivating. The following tenor aria about the cherubim is a charming Gavotte with flute. We have hardly seen any movement in this Leipzig era in such a purely galant style. Bach would later explore this style with interesting results. Here it is an isolated but beautiful incident. The easygoing melismas on the word "schar" against the flute figuration are but a few of the felicities of this lovely piece. A four-voice harmonization of the opening chorale with appropriate trumpet and drum fanfares at the cadences closes this brief cantata.

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Baroque Remix: Old Music, New Stories

Thursday, May 14 at 7pm | The Strand Theatre, Dorchester

Baroque Remix is a playful, fresh take on Bach and his contemporaries. Created by soprano Sonja DuToit Tengblad and performed by Emmanuel Music, this concert rewrites centuries-old libretti of Bach and Pergolesi with modern stories and sharp humor to make them as lively and entertaining as they were meant to be in their own time. The bones of the stories are intact but the scene is new: a modern day office, the local bar. You'll even recognize some pop songs in the mix. Reserve your seat for free at emmanuelmusic.org *Supported In Part By The Mayor's Office Of Arts And Culture's Strand Theatre Grant. Traducción al español disponible*

Emmanuel Church Announcements

Today and Upcoming

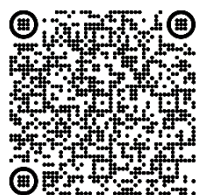
Sunday Space Shift: Service Moves to Lindsey Chapel: Sunday, May 17th at 10:00am

Our Sunday worship in Lindsey Chapel will begin on Sunday, May 17th and will run through Sunday, September 13th, during which time there will be no livestream. We hope that you will join us in person whenever possible, or check out other livestream services and report back on September 20!

B-SAFE & B-LOVE 2026 (Bishop's Summer Academic and Fun Enrichment). Each year we join with others to support the summer day-camp activities organized by St. Stephen's Youth Programs (<http://www.ssyphoston.org/>). There are many activities planned, along with the all-important academic support that children need during the summer months. Hopefully immigrant families will be able to attend without fear.

Emmanuel has signed up again as we successfully have the last four years for B-LOVE. Partnering with our friends at Central Reform Temple, we will support B-SAFE families for one of the four weeks with bags full of groceries. Our assignment is to fill 50 grocery bags with food and deliver them to St. Stephen's on July 23rd. The aim is to help meet their needs in these times of continued economic upheaval and high food prices. If you wish, there are other opportunities to volunteer at St. Stephen's, 419 Shawmut Street (<https://www.ssyphoston.org/bsafe>).

Pam Werntz, Jill Silverstein, Bob Greiner, and Peggy Bradley have been busy with a new plan for fundraising this year.



Join us for a B-SAFE Tea Party | Sunday May 31 at noon

Along with friends from both Emmanuel and Central Reform Temple, we hope to fill the Parish Hall with camaraderie and joy as we share treats. And at the same time, raise funds to buy all those groceries! Please use the QR code to buy tea party tickets or donate funds for groceries.

Hints of some things to be offered at the Tea Party—scones and jam, some cucumber sandwiches of course, plus chocolate and lemon sweets. Come join friends from both Emmanuel and Central Reform raise funds to buy all those groceries!

Jill Silverstein and Joy Howard are set to go out and buy what's needed to fill those bags. Please consider joining the packing team on Thursday morning July 23 at the Allston Abbey, or the preparation team for the Tea on Sunday May 31. If you are interested in volunteering or have any questions, please contact Peggy Bradley at margaretkbradley@icloud.com.



EMMANUEL CHURCH

Emmanuel Church Staff

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The Rev. Dr. John Golenski, Priest Associate
The Rev. Dr. Martha Tucker, Priest Associate
The Rev. Dr. Cathy George, Priest Associate
The Rev. Isaac Everett, Creche Executive Director
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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 Emeritus

Vanessa Holroyd, Executive Director

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Central Reform Temple of Boston, a Progressive Jewish Congregation,
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