



Good Friday



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 10, 2020

Presiding & Preaching: The Rev. Pamela L. Werntz

Deacon: The Rev. Robert Greiner

Organist: Kevin Neel

First Reading: Kevin Neel

Second Reading: Joy Howard

Good Friday

“Like a weaver you have rolled up my life, you cut it from the loom.” (Isaiah 38:12)

The Good Friday liturgy lacks any entrance rite, and begins bluntly because the service is a continuation of the Triduum, begun on Maundy Thursday and ending with the Great Vigil of Easter.

We must not allow the Gospel words to be read or sung aloud without acknowledging and atoning for the ways they have been used by Christians as proof texts for violence against Jews and against others who are not Christian. To translate Ἰουδαῖοι (you-day-oi) using the word “Jews” is dangerously inadequate. Indeed, no translation is entirely accurate. Our preferred translation, Judeans, refers to a particular group of people who lived in a particular region at the time of Jesus’ death and not to all (or even many) Jews. Jesus and his earliest followers were all Jews. Anti-Jewish sentiment is antithetical to and an affront to the Gospel message of Jesus Christ, the Rabbi from Nazareth. Violence in the name of God is the greatest betrayal of Jesus ever perpetrated.

After the readings, the Passion, and the meditation, the solemn collects are prayed, emphasizing the universality of Jesus’ loving concern. By long-standing tradition, on Good Friday the Western Church shares the Eastern custom of not celebrating the Eucharist on solemn fast days. — *phw*

The ministers enter in silence

All stand in body or spirit for silent prayer

The Collect of the Day

Presider: Blessed be our God,

Response: For ever and ever. Amen.

Presider: Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

(Please be seated)

Reading Isaiah 52:13-53:12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals—so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from

the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain.

When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Reader: The Word of the Lord.

All: Thanks be to God.

A period of reflective silence is observed

Psalm 22 *Read responsively, the congregation reading the words in bold.*

My God, my God, why have you forsaken me

and are so far from my cry and from the words of my distress?

O my God, I cry in the daytime, but you do not answer;

by night as well, but I find no rest.

Yet you are the Holy One,

enthroned upon the praises of Israel.

Our forebearers put their trust in you;

they trusted, and you delivered them.

They cried out to you and were delivered;

they trusted in you and were not put to shame.

But as for me, I am a worm and no man,

scorned by all and despised by the people.

All who see me laugh me to scorn;

they curl their lips and wag their heads, saying,

“He trusted in the LORD; let God deliver him;

let God rescue him, if God delights in him.”

Yet you are the One who took me out of the womb,

and kept me safe upon my mother’s breast.

I have been entrusted to you ever since I was born;

you were my God when I was still in my mother’s womb.

Be not far from me, for trouble is near,

and there is none to help.

Hymn O sacred head, sore wounded (st. 1,4-5)

(Please rise in body or spirit)

Hymn 168

HERZLICH TUT MICH VERLANGEN



1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.
 Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

(Please be seated)

Reading Hebrews 10:16-25

This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds', he also adds, 'I will remember their sins and their lawless deeds no more.' Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the [love] of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Reader: The Word of the Lord.

All: Thanks be to God.

The Passion of Our Lord Jesus Christ according to John 18:1-19:42

All who are able, please rise in body or spirit at the word 'Golgotha.'

Deacon: Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police...and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Judean police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Judeans that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Judeans come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, “You are not also one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, “Did I not see you in the garden with him?” Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, “What accusation do you bring against this man?” They answered, “If this man were not a criminal, we would not have handed him over to you.” Pilate said to them, “Take him yourselves and judge him according to your law.” The [people] replied, “We are not permitted to put anyone to death.” (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Judeans?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” Pilate replied, “I am not a Judean, am I? Your own nation and the chief priests have handed you over to me. What have you done?” Jesus answered, “My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the [people]. But as it is, my kingdom is not from here.” Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” Pilate asked him, “What is truth?”

After he had said this, he went out to the [people] again and told them, “I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Judeans?” They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, “Hail, King of the Judeans!” and striking him on the face. Pilate went out again and said to them, “Look, I am bringing him out to you to let you know that I find no case against him.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Here is the man!” When the chief priests and the police saw him, they shouted, “Crucify him! Crucify him!” Pilate said to them, “Take him yourselves and crucify him; I find no case against him.” The [they] answered him, “We have a law, and according to that law he ought to die because he has claimed to be the Son of God.”

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” From then on Pilate tried to release him, but the [people] cried out, “If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.”

When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the [people], “Here is your King!” They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

All who are able, please rise in body or spirit

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Judeans." Many of the Judeans read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Judeans said to Pilate, "Do not write, 'The King of the Judeans,' but, 'This man said, I am King of the Judeans.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Judeans did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Judeans, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Judeans. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the day of Preparation, and the tomb was nearby, they laid Jesus there.

Meditation

Ms. Werntz

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)

Our gifts today will go to the Diocese of Jerusalem for their humanitarian relief work.

Please make checks payable to Emmanuel Church or make an offering using our CashApp cashtag \$EmmanuelChurchBoston.

Please note "Good Friday" when you are making your gift.

Offertory Hymn Ah, Holy Jesus (st. 1,4-5)
(Please rise in body or spirit)

Hymn 158

HERZLIEBSTER JESU



1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
5 There-fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
4 sor - row, and thy life's ob - la - tion; thy death of an - guish
5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
4 and thy bit - ter pas - sion, for my sal - va - tion.
5 and thy love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930) Music: *Herzliebster Jesu*, Johann Crüger (1598-1662), alt.

The Presentation

Presider: All things come of you, O God.

All: And of your own have we given you.

The Solemn Collects (Please remain standing in body or spirit)

Deacon:

Dear People of God: Our loving God sent the Son into the world, not to condemn the world, but that the world might be saved through him. So let us bring the needs of the whole world to the foot of the cross of Jesus Christ.

I ask you to pray for the Church of God throughout the world, that the almighty, eternal One, will guide it,

For unity in witness and service;

For all bishops and other ministers and the people they serve, especially Justin, Archbishop of Canterbury; Michael, our Presiding Bishop; Alan and Gayle, our bishops, and all the clergy and people of this diocese;

For all people preparing for ordination, baptism, and confirmation.

That God will confirm the Church in faith, increase it in love, and preserve it in peace, strengthening us to bear witness to God's love not just for humankind but for the whole of God's Creation. *Silence*

Holy God, from whom comes every good and perfect gift: Send down upon your Church the Spirit of your grace, that we may truly please and serve you, and, remembering the account that we must one day give, may be faithful stewards of your bounty, through Jesus Christ our Lord. **Amen.**

I ask you to pray for all people in their vocation and ministry, and especially for the leaders of the nations

For Donald, the President of the United States

For the Congress and the Supreme Court

For delegates to the United Nations

For Charles our governor and Marty our mayor

For those who work to protect and preserve the vitality of life on our planet

For all who serve the common good

That by God's help they may seek justice and truth, and that all life may co-exist in peace and concord. *Silence*

Holy God, kindle in all hearts the true love of peace and a deep desire for justice; guide with your wisdom those who take counsel for the nations of the earth and for the care of Creation. Help us to encounter your Christ in all we meet so that the earth may be filled with the knowledge of your love. **Amen.**

I ask you to pray for all who suffer and are afflicted in body, mind, or spirit;

For those who are hungry and homeless, destitute and oppressed

For those who are sick, wounded, and dying

For those in loneliness, fear or anguish

For those who face temptation, addiction, doubt, or despair

For those who mourn

For those who are imprisoned and captive, and those living in places of danger

For all life harmed or broken

That God in mercy will comfort and console them, granting them knowledge of God's love, and that God will inspire in us the will and patience to minister to their needs, to cherish the sacredness of all Creation, and to dismantle systems and practices that threaten and exploit life. *Silence*

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of the one who suffered for us, your Son Jesus Christ our Lord. **Amen.**

I ask you to pray for the peace of Jerusalem, for the Jewish people, the first to hear the Word of the Lord, for Palestinian Christians and Muslims and all who share this sacred city.

That God will open their eyes to find a way where there has been no way. That they will unlock the shackles of injustice, undo the fetters of bondage, let the oppressed go free, and break every chain. That they will be called 'Repairer of the breach, Restorer of the streets to live in.' *Silence*

Holy God, long ago you gave your promise to Abraham and Sarah. Bless the people you first made your own; keep them and all who are descended from Abraham, Sarah and Hagar in the love of your Name, and in faithfulness to your covenant. **Amen.**

I ask you to pray for all who are living lives without any sense of holiness or divine presence;

For those who have never heard words of hope or salvation

For those who have lost their faith or whose faith has lost depth and become routine

For those hardened by sin or indifference

For those who are contemptuous and scornful

For those who are enemies of the faithful

For those who in the Name of God have persecuted others

That God will open their hearts to truth and love, and lead them to faith and obedience. *Silence*

Holy God, you created human beings in your image: draw all people to yourself, that they may acknowledge you as the maker and redeemer of all; let your Gospel be preached with grace and power to those who have not heard it, that all people may know of your saving grace. **Amen.**

Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and with those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection. *Silence*

O God of unchangeable power and eternal light: look favorably upon your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

Hymn Go to dark Gethsemane
(Please rise in body or spirit)

Hymn 171
PETRA

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;
2 Fol - low to the judg - ment hall; view the Lord of life ar-raigned;
3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,
your Re-deem - er's con-flict see, watch with him one bit - ter hour;
O the worm-wood and the gall! O the pangs his soul sus - tained!
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;
turn not from his griefs a - way, learn of Je - sus Christ to pray.
Shun not suf - fering, shame, or loss; learn of him to bear the cross.
"It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

The Anthems *The congregation reads the words in bold.*

Anthem 1

We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.

May God be merciful to us and bless us,
show us the light of Love's countenance.
Let your ways be known upon earth,
your saving health among all nations.

Let the peoples praise you, O God;
let all the peoples praise you.
We glory in your cross, O Lord,
and praise and glorify your holy resurrection;
for by virtue of your cross
joy has come to the whole world.

Anthem 2

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.
If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.
We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

Anthem 3

O Savior of the world,
who by your cross and precious Love has redeemed us:
Save us and help us, we humbly beseech you, O Lord.

The Lord's Prayer

All: Our Father who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory for ever and ever. Amen.

Concluding Prayer *(Please rise in body or spirit)*

Presider: Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Creator and Holy Spirit you live and reign, one God, now and for ever. **Amen.**

The congregation departs in silence

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Easter at Emmanuel Church

Saturday, April 11: **Keeping the Easter Vigil at Home** - a directed Easter Vigil for you to do in your home shared by the Worship Commission (subscribe to our e-news on our website for more details)

**Join us this Sunday, April 12, at 10am: Feast of the Resurrection Holy Eucharist
by livestreaming at Emmanuel's website or Facebook page**

(No services will be open to the public)

In addition to Emmanuel Church offerings for Holy Week and Easter, the Diocese of Massachusetts is offering pre-recorded services for use by congregations which do not have resources to offer streaming worship, or as a complement for those who do. These pre-recorded videotaped services will be available the morning of each service at www.diomass.org.

Maundy Thursday, April 9 - Society of St. John the Evangelist, Cambridge; Br. James Koester, Superior, *preaching*
Good Friday, April 10 - Society of St. Margaret, Duxbury; Bishop Gayle Harris *preaching*
Easter Sunday, April 12 - Cathedral Church of St. Paul, Boston; Bishop Alan Gates *preaching*

EMMANUEL CHURCH IN THE CITY OF BOSTON

Emmanuel Church Staff

The Rev. Pamela L. Wertz, Rector
The Rt. Rev. J. Clark Grew, Senior Pastoral Assistant
The Rev. Dr. Frederick Stecker, Priest Associate
The Rev. Isaac Everett, Creche Executive Director
The Rev. Robert Greiner, Deacon
Ryan Turner, Music Director
Kevin Neel, Organist & Parish Operations Manager
Morgan Middlebrook, Administrative Assistant
James Maguire, Controller
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Kerilyn Tacconi
Pat Krol, 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

Pat Krol, Executive Director

www.emmanuelmusic.org 617-536-3356

Central Reform Temple of Boston, a Progressive Jewish Congregation,
makes its home in Emmanuel Church.

Rabbi Howard Berman

info@centralreformtemple.org 617-262-1202

Parish Office

15 Newbury Street, Boston, MA 02116

Hours: Monday through Friday, 9:00 a.m. to 4:00 p.m.

www.emmanuelboston.org parishadmin@emmanuelboston.org 617-536-3355