



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.

September 14, 2025

10:00am—Holy Eucharist in the Lindsey Chapel

Presiding & Preaching: The Rev. Pamela L. Werntz

Deacon: The Rev. Robert Greiner

Conductor: Ryan Turner

Organist & Choir Director: John Dilworth

Subdeacon: Karen King

Crucifer: Kelly Hager

First Reader: Ryan Turner

Second Reader: Brian McCaig

Prayer Intercessor: Kelly Hager

Altar Guild: Rebekah Shore, David Waters

Greeter: Liz Levin

Sexton: Dennis Gaskell

Are you visiting or new to Emmanuel?

We'd love to talk with you! Newcomers and Visitors are encouraged to fill out a Welcome Card by using the camera on your smartphone to scan the QR code to the right or at this address:
<https://forms.gle/hxpUdqMnEX12JvLT9>



Paper copies are also available in the pews.

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

Land Use Acknowledgment

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

The Holy Eucharist
The Fourteenth Sunday after Pentecost - Proper 19- Year C

Prelude Prelude from Partita in A

Johann Kuhnau (1660-1722)

Announcements

Opening Hymn Come, gracious Spirit, heavenly Dove

Hymn 512

(Please rise in body or spirit)

MENDON

The Word of God

Presider: Blessed be God: eternal Majesty, incarnate Word, abiding Spirit.

All: **And blessed be God's Holy Name, now and forever. Amen.**

The Collect for Purity

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

All: **Amen.**

Trisagion

S102

(Sung three times)

ARCHANGELSKY

Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

The Collect of the Day

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All: **Amen.**

(Please be seated)

The Lessons

First Reading Jeremiah 4:11-12, 22-28

At that time it will be said to this people and to Jerusalem: A hot wind comes from me out of the bare heights in the desert toward my poor people, not to winnow or cleanse-- a wind too strong for that. Now it is I who speak in judgment against them.

"For my people are foolish,
they do not know me;
they are stupid children,
they have no understanding.
They are skilled in doing evil,
but do not know how to do good."
I looked on the earth, and lo, it was waste and void;
and to the heavens, and they had no light.
I looked on the mountains, and lo, they were quaking,
and all the hills moved to and fro.
I looked, and lo, there was no one at all,
and all the birds of the air had fled.
I looked, and lo, the fruitful land was a desert,
and all its cities were laid in ruins
before the LORD, before his fierce anger.
For thus says the LORD: The whole land shall be a desolation; yet I will not make a
full end.

Because of this the earth shall mourn,
and the heavens above grow black;
for I have spoken, I have purposed;
I have not relented nor will I turn back

Reader: The Word of the Lord.

People: **Thanks be to God.**

Psalm 14 *Please join in singing the antiphon when indicated; verses are sung by the choir.*

Antiphon

The image shows a musical score for an antiphon. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the notes: "Those who are wise seek after God." The word "seek" is followed by a long horizontal line, and "af" is followed by a dash, indicating a long note or a specific rhythmic value.

- 1 The foolish have said in their hearts, "There is no God."
All are corrupt and commit abominable acts;
there is none who does any good.
- 2 The Holy One looks down from heaven upon us all,
to see if there is any who is wise,
if there is one who seeks after God.

3 Every one has proved faithless;
all alike have turned bad;
there is none who does good; no, not one.

Antiphon

4 Have they no knowledge, all those evildoers
who eat up my people like bread
and do not call upon God?

5 See how they tremble with fear,
because God is in the company of the righteous.

Antiphon

6 Their aim is to confound the plans of the afflicted,
but God is their refuge.

7 Oh, that Israel's deliverance would come out of Zion!
when the God restores the fortunes of his people,
Jacob will rejoice and Israel be glad.

Antiphon

Antiphon from *A Hymn Tune Psalter, Revised Common Lectionary Edition* © 2007 Carl P. Daw, Jr. and Kevin R. Hackett. All rights reserved.
Used by permission. Anglican Chant Psalm tone: Jonathan Battishill (1738-1801), source: Hymnal 1982 S-179

Second Reading 1 Timothy 1:12-17

I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners-- of whom I am the foremost. But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

Reader: The Word of the Lord.

People: **Thanks be to God.**

Gospel Hymn In your mercy, Lord, you called me (St. 1-2)
(Please rise in body or spirit)

Hymn 706
HALTON HOLGATE

The Gospel Reading Luke 15:1-10

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

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

All the tax collectors and sinners were coming near to listen to Jesus. And the [Episcopal priests and canon lawyers] were grumbling and saying, "This fellow welcomes sinners and eats with them."

So he told them this parable: "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

"Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

Deacon: The Gospel of the Lord.

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

Gospel Hymn In your mercy, Lord, you called me (St. 3)

(Please rise in body or spirit)

Hymn 706

HALTON HOLGATE

The Sermon

Ms. Werntz

The Nicene Creed

(Please rise in body or spirit)

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

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

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

Prayers of the People *(The Leader and People pray responsively)* Form VI, BCP p. 392-393

In peace, we pray to you, Lord God. *Silence*

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to those who are sick, friendless, or needy.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For Sean, our Presiding Bishop; Julia, our Bishop; Marissa, our canon, and for all bishops and other ministers;

For all who serve God in the Church.

For the special needs and concerns of this congregation.

The People may add their own petitions.

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

The People may add their own thanksgivings.

We will exalt you, O God our Sovereign;

And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal realm.

The People may add their own petitions

Lord, let your loving-kindness be upon them;

Who put their trust in you.

Presider: Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord. **Amen.**

Confession

EOW, p. 56

Deacon: Let us confess our sins to God.

All: **God of mercy, we confess that we have sinned against you,
opposing your will in our lives.**

**We have denied your goodness in each other,
in ourselves, and in the world you have created.**

**We repent of the evil that enslaves us,
the evil we have done,**

and the evil done on our behalf.

Forgive, restore, and strengthen us

through our Savior Jesus Christ,

that we may abide in your love

and serve only your will. Amen.

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

The Peace

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

People: **And also with you.**

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

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

in the high - est. Bless - ed is he who comes

The image shows a musical score for a hymn. It consists of two systems of music, each with a vocal line and a piano accompaniment. The key signature is one flat (B-flat), and the time signature is 4/4. The lyrics are: "in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est." The music is in a simple, homophonic style.

Music: From *Deutsche Messe*, Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Copyright © 1985 GIA Publications, Inc.

Presider: We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

Therefore, according to his command, O Father,

All: **We remember his death, we proclaim his resurrection, we await his coming in glory.**

Presider: And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, reconcile all things in your Christ and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.

All: A - men.

The Lord's Prayer

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

All: **Our Father 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.**

The Breaking of the Bread

Presider: Behold who you are.

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

Fraction Anthem

S164

Je - sus, Lamb of God: have mer - cy on us.

The first line of the Fraction Anthem consists of two staves of music. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The bottom staff is in bass clef with the same key signature and time signature. The lyrics are written below the top staff.

Je - sus, bear - er of our sins: have mer - cy on us.

The second line of the Fraction Anthem consists of two staves of music. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The bottom staff is in bass clef with the same key signature and time signature. The lyrics are written below the top staff.

Je - sus, re - deem - er, re - deem - er of the world:

The third line of the Fraction Anthem consists of two staves of music. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The bottom staff is in bass clef with the same key signature and time signature. The lyrics are written below the top staff.

give us your peace, give us your peace.

The fourth line of the Fraction Anthem consists of two staves of music. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The bottom staff is in bass clef with the same key signature and time signature. The lyrics are written below the top staff.

Music: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Adaptation: Copyright © 1985 GIA Publications, Inc.

Presider: The gifts of God for the people of God.

Oculi omnium in te sperant Domine:
et tu das illis escam in tempore opportuno.
Gloria tibi, domine, Amen

The eyes of all wait upon thee, O Lord;
and thou givest them their meat in due season.
Glory to you, O Lord. Amen

Communion

There is one communion station at the foot of the chancel steps. Gluten-free wafers are available upon request, as well as non-alcoholic grape juice in the ceramic chalice *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 Hymn: “Forgive our sins as we forgive”
(Please rise in body or spirit)

Hymn 674
DETROIT

1 “For - give our sins as we for - give” you
2 How can your par - don reach and bless the
3 In blaz - ing light your cross re - veals the
4 Lord, cleanse the depths with - in our souls, and

taught us, Lord, to pray; but you a - lone can
un - for - giv - ing heart that broods on wrongs and
truth we dim - ly knew, how small the debts men
bid re - sent - ment cease; then, re - con - ciled to

grant us grace to live the words we say.
will not let old bit - ter - ness de - part?
owe to us, how great our debt to you.
God and man, our lives will spread your peace.

Words: Rosamond E. Herklots (1905-1987). By permission of Oxford University Press. Music: *Detroit*, from *Supplement to Kentucky Harmony*, 1820; acc. Margaret W. Mealy (b. 1922).

Cantata: "Gott sei mir gnädig"

Johann Kuhnau (1660-1772)

Soloists: Susan Consoli, soprano; Deborah Rentz-Moore, alto; Jonas Budris, tenor; David Thomas Mather, bass

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

1. Sonata

Gott, sei mir gnädig nach deiner Güte,
und tilge meine Sünde nach deiner großen
Barmherzigkeit.

2. Aria - A

Wasche mich wohl von meiner Missetat
und reine mich von meiner Sünde.

3. Recitative - A

Denn ich erkenne meine Missetat
und meine Sünde ist immer vor mir.

4. Chor - SB solo

An dir allein hab ich gesündigt,
und Übel vor dir getan.
Auf daß du recht behaltest in deinen Worten,
und rein bleibest, wenn du gerichtet wirst.

5. Arioso - TB

Siehe, ich bin aus sündlichen Samen gezeuget,
und meine Mutter hat mich in Sünde empfangen.
Siehe, du hast Lust zur Wahrheit,
die im Verborgenen liegt.
Du lässest mich wissen die heilige Weisheit.

6. Chor

Entsündige mich mit Isopen, daß ich rein werde,
wasche mich, daß ich schneeweiß werde.

7. Chor - ST solo

Laß mich hören Freud und Wonne,

8. Chor

Daß die Gebeine fröhlich werden,
die du zerschlagen hast.

1. Sonata

God, be merciful to me according to your goodness,
and remove my sin according to your great mercy.

2. Aria - A

Wash me thoroughly of my transgression
and purify me of my sin.

3. Recitative - A

For I acknowledge my transgression
and my sin is ever before me.

4. Chorus - SB solo

Against you alone have I sinned,
and done evil before you.
Therefore you are righteous in your words,
and blameless when you pass judgment.

5. Arioso - TB solo

Behold, I emerged from a sinful seed,
and my mother conceived me in sin.
Behold, you delight in the truth
that lies deeply hidden,
where you teach me to know holy wisdom.

6. Chorus

Purify me with hyssop, so I may be clean,
wash me, so I may be white as snow.

7. Chorus - ST solo

Let me hear joy and delight,

8. Chorus

So that my bones, which you have fractured,
may rejoice.

Translation ©Pamela Dellal

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

BCP, pg. 365

Subdeacon: Let us pray.

All: **Eternal God, heavenly Author, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

Blessing

Presider: May the Spirit of truth lead you into all truth, giving you grace to confess that Jesus Christ is Lord, and to proclaim the wonderful works of Love; and the blessing of God Almighty, Author, Word, and Inspiration be with you now and remain with you always. **Amen.**

Closing Hymn Praise the Lord, rise up rejoicing
(*Please rise in body or spirit*)

Hymn 334
ALLES IST AN GOTTES SEGEN

Dismissal

Deacon: Let us go forth into the world rejoicing in the power of the Spirit.
All: **Thanks be to God.**

Postlude Gigue in F

Johann Kuhnau (1660-1722)

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 a generous gift from Michael Scanlon.

"Gott sei mir gnädig"

Johann Kuhnau (1660-1772)

Johann Kuhnau (1660–1722), Bach's predecessor as the Thomaskantor, often lives in the shadow of Bach. However, it was Kuhnau who inspired Bach in his choice of the title *Clavier-Übung* for four keyboard publications, and collaborated with Bach in the examination of an organ at Halle (birthplace of Handel) in 1716. Kuhnau was not only a remarkable composer in his own right, but was also a practiced lawyer, a prolific theorist, a talented linguist, and even wrote a satirical novel, *Der musicalische Quacksalber* (1700), on what he considered to be the shallow and superficial trends in contemporary music.

Gott sei mir gnädig nach deiner Güte, a setting of verses 3 to 10 from Psalm 51, composed in 1705, is one of the seven penitential psalms (in Latin: *Miserere mei Deus*). This setting's overtly rhetorical approach has its heritage in the style of Schütz, wherein the stresses of individual syllables are followed along with a specific color given to particularly important words. Likewise, the instrumental scoring, with split violas, is typical of the 17th century. The opening sonata is dominated by descending chromatic figures, and leads uninterrupted to the chorus, which reflects the dark mood of the text. It is followed by two solos for alto; in the first the words "wash (me)" and "cleanse (me)" are singled out through melismas. The fourth section, for four voices, includes some severe harmonic tension: "Against thee, thee only I have sinned". The next section opens with a tenor recitative, followed by an arioso-like episode for bass, and closes with a fugal passage. The closing section also includes a fugal episode, and in the last line the word "zerschlagen" (broken) is set to marked dissonances.

©Ryan Turner

Emmanuel Music's 2025-2026 and 55th season opens September 21 with Bach Cantata *Herr, gebe nicht ins Gericht mit deinem Knecht*, BWV 105 (Lord, do not pass judgment on your servant). Our livestream service will resume and worship will be in the sanctuary.

Emmanuel Church Announcements

Today and Upcoming

Requiescat in Pace

We are saddened to announce that long-time Emmanuelite, Tim Fish, has died after a long illness. We pray for all who mourn, especially his wife, Barbara Oder, that they will be comforted by his life well-lived and well-loved.

Ways to Get Involved

Language Reading Groups at Emmanuel - Want to learn or brush up an ancient language? Join one of Emmanuel's Reading Groups. We currently offer:

Hebrew Reading Group - Wednesdays at 9AM (co-sponsored with Central Reform Temple)

Greek Reading Group - Thursdays at 9AM

Latin Reading Group - Fridays at 9AM

Beginners are always welcome. Email the Parish Office at parishassist@emmanuelboston.org for the Zoom link.

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

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

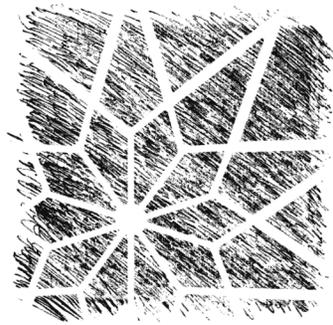
In and Around Emmanuel

Ecclesia Ministries common cathedral welcomes new Executive Director the Rev. Christina Rathbone.

From Rev. Omari Aarons-Martin & Rev. Mark Kingston: "Rev. Tina is a nationally recognized priest, advocate, and author who has dedicated her ministry to those most often overlooked. Many of you may know her through her earlier ministry at common cathedral, where she began as a seminarian and later founded MANNA, the Cathedral's ministry with the unhoused. Her return is both a homecoming and a new beginning for us.

In the years since, she has built communities of justice and belonging across Massachusetts and beyond—from immigrant advocacy with the Massachusetts Council of Churches, to parish ministry in the Southern Berkshires, to national and border ministries of accompaniment." Rev. Tina starts Monday September 22. Read more in this week's e-news

Sun Way Pilgrimage: Sunday September 21, 2025. Emmanuel Church and Central Reform Temple invite you to participate in the Boston Interfaith Climate Allies' SUN WAY PILGRIMAGE in downtown Boston on Sunday September 21, 2025 from 1:00-2:30 pm, as we gather to "pray with our feet" for deeper climate justice. This public, prayerful, peaceful, and joyful procession is a part of the wider international SUN-DAY action (sunday.earth) that celebrates solar & wind and the movement to free our world of fossil fuels. As too many people and parts of nature are being harmed by climate injustice, the fierce moral urgency of now impels us as people of faith and good will to act. In this "sacred action", we will take to the streets to boldly declare that there is more than enough alternative energy freely given by our Creator and available to all of us in ways that will not cause more harm, inequity, or injustice.



EMMANUEL CHURCH

Emmanuel Church Staff

The Rev. Pamela L. Wertz, 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
Robb Scholten, Events Administrator
James Maguire, Controller
Event Sextons: Bill Comer, Luke Colombero,
Dennis Gaskell, Colin McEllhenney, Joel Schenk

Emmanuel Church Vestry

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

Emmanuel Music has been Ensemble-in-Residence in Emmanuel Church since 1970.

Craig Smith, Founder and Artistic Director (1947-2007)

Ryan Turner, Artistic Director

John Harbison, Principal Guest Conductor

John I. Williams, Jr., Interim Executive Director

www.emmanuelmusic.org 617-536-3356

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

Rabbi Dr. Michael Shire

info@centralreformtemple.org 617-262-1202

Parish Office

15 Newbury Street, Boston, MA 02116

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

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