



Trinity Sunday

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 31, 2026

**10:00am—Holy Eucharist in the
Lindsey Chapel**

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

Deacon: The Rev. Robert Greiner

Organist & Choir Director: John Dilworth

Subdeacon: Karen King

Crucifer: William Fitzner

First Reader: Joy Howard

Second Reader: William Fitzner

Prayer Intercessor: Rebecca Lightcap

Altar Guild: Tatiana Stridh, William Fitzner

Greeters: Mary Beth Clack, Kelly Hager

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>



Trinity Sunday - Year A

Prelude O Lux Beata Trinitas

Amy Summers (b. 1996)

Announcements

Opening Hymn Holy, Holy, Holy
(Please rise in body or spirit and open your hymnal)

Hymn 362
NICAEA

The Word of God

Opening Sentences

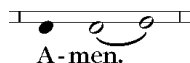
Presider: Blessed be God: eternal Majesty, incarnate Word, abiding Spirit.

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

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:



Hymn of Praise

Hymn 408, st. 1

I Sing praise to God who reigns a - bove, the God of all cre -
a - tion, the God of power, the God of love, the God of
our sal - va - tion; with heal - ing balm my soul he fills, and
ev - ery faith - less mur - mur stills: to God all praise and glo - ry.

Words: Johann Jacob Schütz (1640-1690), tr. Frances Elizabeth Cox (1812-1897), alt.
Music: *Mit Freuden zart*, melody from "Une pastourelle gentille," 1529; adapt. *Passemes cinquante de David*, 1547, and *Kirchengeseng darinnen die Heubstreckel des Christlichen Glaubens gefasset*, 1566; harm. Ralph Vaughan Williams (1872-1958), after Heinrich Reimann (19th cent.)

The Collect of the Day

Presider: God be with you.

People: **And also with you.**

Presider: Let us pray. Almighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever. **Amen.** *(Congregation is seated)*

The Lessons

First Reading Genesis 1:1-2:4a

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day.

And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.”

So God created humankind in his image,
in the image of God he created them;
male and female he created them.

God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” God said, “See, I have given you every plant yielding seed that is upon

the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

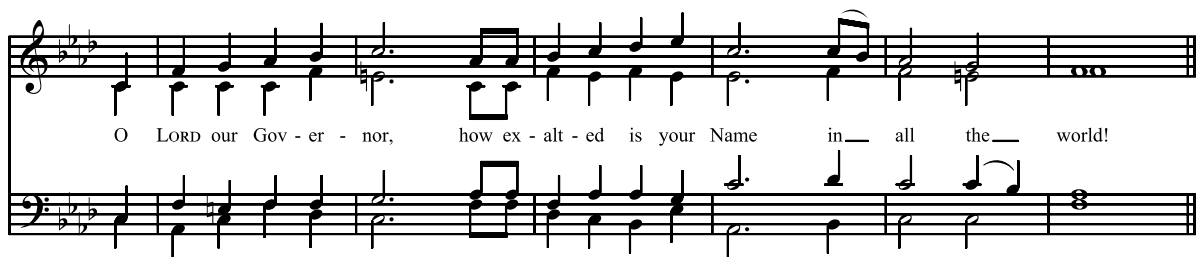
Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

These are the generations of the heavens and the earth when they were created.

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

Psalm 8 *Please join in singing the antiphon when indicated; verses are sung by the choir.*

Antiphon



- 1 O God, our Governor,
how exalted is your Name in all the world!
- 2 Out of the mouths of infants and children,
your majesty is praised above the heavens. [Antiphon]
- 3 You have set up a stronghold against your adversaries,
to quell the enemy and the avenger.
- 4 When I consider your heavens, the work of your fingers,
the moon and the stars you have set in their courses, [Ant.]
- 5 What are we that you should be mindful of us,
mere mortals that you should seek us out?
- 6 You have made us but little lower than the angels;
you adorn us with glory and honor; [Ant.]
- 7 You give us mastery over the works of your hands;
you put all things under our feet:
- 8 All sheep and oxen,
even the wild beasts of the field, [Ant.]



The birds of the air, the fish of the sea,
and whatsoever walks in the paths of the sea.

10 O God, our Governor,
how exalted is your Name in all the world!

[Ant.]

from *A HymnTune Psalter, Revised Common Lectionary Edition* © 2007 Carl P. Daw, Jr. and Kevin R. Hackett. All rights reserved. Used by permission.

Second Reading 2 Corinthians 13:11-13

Finally, brothers and sisters, farewell. Put things in order, listen to my appeal, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you.

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

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

People: **Thanks be to God.**

Gospel Hymn The stars declare his glory (st. 1-2)
(Please rise in body or spirit and open your hymnal.)

Hymn 431
ALDINE

The Gospel Reading Matthew 28:16-20

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

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

The eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

Deacon: The Gospel of the Lord.

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

Gospel Hymn The stars declare his glory (st. 3-4)

Hymn 431
ALDINE

The Sermon

Ms. Werntz

The Nicene Creed

S105, alt

Introduction

We be-lieve in one God, the Fa-ther, the Al-might-y, ma-ker of 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 pow-er of the Ho-ly Spi-rit he be-came in-car-nate from the Vir-gin Ma-ry, and was
made man. For our sake he was cru-ci-fied un-der Pon-tius Pi-late; he suf-fered death—and was bur - ied.
On the third day he rose a-gain in ac-cord-ance with the Scrip-tures; he a-scen-ded in-to hea-ven and is
sea-ted at the right hand of the Fa-ther. He will come a - gain in glo-ry to judge the liv-ing and the dead, and his
king-dom will have no end. We be-lieve in the Ho-ly Spir - it, the Lord, the giv - er of life,
who pro-ceeds from the Fa-ther. With the Fa-ther and the Son he is wor-shiped and glo-ri-fied. He has
spo-ken through the Pro - phets. We be-lieve in one ho - ly— cath-o-lic and a-po - sto-lic Church.
We ac - know-ledge one — bap - tism for the for - give-ness of sins. We — look for the
re-sur-rec-tion of the dead, — and the life of the world to come. A - men. A - men. —

The Prayers of the People (*The Leader and People pray responsively*)

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, Mary, and Ian, our Bishops; 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.

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.



Offertory Anthem Prayer of St. Patrick

Mark Schweizer (1956-2019)
Words attributed to St. Patrick (5th Century)
translated by Cecil Frances Alexander (1818-1895)

Christ beneath me,
Christ above me,
Christ in quiet,
Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

Christ be with me,
Christ within me,
Christ behind me,
Christ before me,
Christ beside me,
Christ to win me,
Christ to comfort and restore me.

Offertory Hymn Come, thou almighty King
(Please rise in body or spirit)

Hymn 365
MOSCOW

The Great Thanksgiving

BCP, Prayer B

The musical notation consists of four staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Celebrant and the People, with the lyrics "The Lord be with you. And al-so with you." The second staff is for the Celebrant and the People, with the lyrics "Lift up your hearts. We lift them to the Lord." The third staff is for the Celebrant, with the lyrics "Let us give thanks to the Lord our God." The fourth staff is for the People, with the lyrics "It is right to give our thanks and praise".

Presider: It is right, and a good and joyful thing, always and everywhere to give thanks to you, God Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For with your co-eternal Son and Holy Spirit, you are one God, one Lord, in Trinity of Persons and in Unity of Being; and we celebrate the one and equal glory of you, O Father, and of the Son, and of the Holy Spirit. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sings this hymn to proclaim the glory of your Name:

mp cresc.
Ho - ly, ho - ly, ho - ly Lord, God of power and might,
più f
hea - ven and earth are full of your glo - ry. Ho - san - na, ho -
cresc.
san - na in the high - est. Bless - ed is he who comes in the Name of the
ff
Lord. Ho - san - na, ho - san - na in the high - est.

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 God,

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.

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.*

Post-Communion Prayer

Subdeacon: Let us pray.

All: **Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. 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 Lord, you give the great commission
(Please rise in body or in spirit and open your hymnal)

Hymn 528
ROWTHORN

Dismissal

Deacon: Let us go forth into the world rejoicing in the power of the Spirit.

All: **Thanks be to God.**

Postlude Music for a Festival

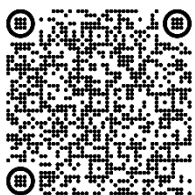
Calvin Hampton (1938-1984)

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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Emmanuel Church Announcements

Today and Upcoming



Today at Noon | B-SAFE Tea Party

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.

Chapel Camp, June 7th after the service | Tending the Word: Rethinking Paul after 2000 Years

Karen King will lead us in a discussion of a recent New Yorker article by Adam Gopnik, who offers a provocative take on recent scholarship on Paul—who he claims “turned a Jewish sect into a world religion” and in the process “remade human history.” He provides us an opportunity to think together about Paul afresh and perhaps reconsider our views of him. Join our discussion as we gather in Chapel Camp to talk and listen to each other.

Chapel Camp: June 14 | Resonant Roots: the Lindsey Organ

The vestry hired John Roper of Plenum Organ Company, to do some major catching up with deferred maintenance to the leather parts and seals, and cleaning pipes in the Lindsey Chapel organ. When he began, many of the pipes were not "speaking," and the air leaks made the organ sound like it was wheezing! Returning the organ to reasonable playing condition will allow evaluation for future work to retain, augment, or replace the instrument. John Roper and John Dilworth will talk with us about their findings and experiences.

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.ssypboston.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.ssypboston.org/bsafe>).

Chapel Camp 2026

Theme: Fertile Ground

Date	Program/event
May 31	Seeds of Possibility: Fundraiser Tea for B-SAFE
June 7	Tending the Word: Rethinking Paul after 2000 Years
June 14	Resonant Roots: the Lindsey Organ
June 21	Sacred Ground: Emmanuel's Spirit in Building and Growing Community
June 28	Sown in Time: Christianity in the Mid-19 th Century
July 5	Harvest Table: Garden, Fun, and Belonging at the Parish Picnic
July 12	Pilgrim's Path: Photos From the Camino
July 19	Healing the Soil: The Work of Reparations
July 26	Bloom and Spoon: Sundae Sunday
August 2	Fertile Margins: <i>Mending the Space Between</i> Book Talk
August 9	Deep Roots: Bach and Emmanuel's Musical Legacy
August 16	Scattered Seeds: The Poetry of Charles Coe
August 23	Hallowed Ground: Hymns of 1776
August 30	Rooted in Grace: The Emmanuel Movement and AA
September 6	New Harvest: Dim Sum Feast

New to Emmanuel?

Welcome to Emmanuel Church! You honor us with your presence. We are a faith community with a long history of challenging assumptions, of outreach, good preaching, and mission. We also have a long history of attracting deeply thoughtful people to engage in faith, doubt, music and art, conversation and fine liturgy. If you would like to learn more, please contact the Parish Office so we can connect.

The **shape of our worship** service with Emmanuel Music, our Ensemble-in-Residence, has been compared to a labyrinth, where the Great Thanksgiving is at the center. The path into the center and the path back out is guided by scripture, prayers and meditations, through speech, music, and silence.

In Episcopal liturgy, please stand in body or spirit when indicated. If you prefer to kneel during the prayers, please do. Please join in with the text in bold, when indicated. Hymns and responses to the liturgy usually found in the Hymnal 1982, Book of Common Prayer, and others are included in the bulletin. Our scripture readings are prescribed by the Revised Common Lectionary and are taken from the NRSV translation of the Bible. Psalm translations often come from the St. Helena Psalter.

In our worship service, **there are periods of silence** which serve as transitions and moments of reflection within a rich liturgy. In scripture, silence lets Elijah hear the still small voice of God, and the Revelation to John speaks of the silence in heaven. You are encouraged to embrace this silence as an integral part of “God with us.”

Our commitment to expansive language dates from January 19, 1986, when the vestry vowed that our worship should “...speak of God, Christ, and our humanity in both male and female images.” Thirty-five years later, we continue to expand our language to embrace non-binary and gender-fluid words for people and the Divine, as well as non-anthropomorphic words for the Divine that are theologically coherent and biblically grounded. In accordance with this commitment, we welcome everyone to make changes in the language of the liturgy and in the hymns to that which is more fully inclusive. Our rector considers the disturbances this causes to be signs of the Holy Spirit, even as she acknowledges that words will always be insufficient to describe the Mystery of Life and Love.

In the sixth century, the **“filioque” clause** referring to the Holy Spirit crept into the Nicene Creed in the Church in the West (Roman) without consultation or agreement from the Church in the East (Orthodox): “...Holy Spirit, who proceeds from the Father **and the Son.**” The Episcopal Church meeting in General Convention in 1994 agreed to remove the clause in the next revision of the Book of Common Prayer. In the meantime, since Emmanuel Church prints the creed text in our bulletins, we have removed the clause and adjusted musical settings to put the Episcopal Church’s intention into practice.

Whoever you are, wherever you’ve been, whatever you’ve done, **you are welcome to participate in communion here.** At this time communion may be received by bread alone or by praying the Prayer of Spiritual Communion.

Children are welcome to participate fully in the service.

The Cantata, offered by Emmanuel Music’s professional choir and orchestra from September to May, is most often one of Johann Sebastian Bach. The texts come from various sources: text in bold represents chorale text; text in italics represents direct scripture quotes; both are in conversation with the rest of the service. Notes about the music can be found near the announcements.

It is our practice to remain seated through the **Postlude.** You are encouraged to respond “Amen” at its conclusion.

In a typical week, Emmanuel Church provides sanctuary and hospitality for as many as fifteen hundred people who are living on the various margins of our society because of race, class, gender, sexual orientation, disability, addiction, immigration status, religion, and so on. Coming together to help lift heavy hearts and carry heavy burdens is what we do, and many hands make light work. Every single one of us has some capacity to join in this vital mission, thanks to Love.



EMMANUEL CHURCH

Emmanuel Church Staff

The Very Rev. Pamela L. Werntz, Rector
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
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: Luke Colombero,
Dennis Gaskell, Nicholas Holloway,
Jesse Kieffer, Colin McEllhenney &
Joel Schenk

Emmanuel Church Vestry

Rebekah Shore, Senior Warden
Pat Krol, Junior Warden
Peter Johnson, Treasurer
Mary Beth Clack, Clerk
Dawn Dreisbach
Peter Dutilloy
Ben Ericson
Kelly Hager
Karen King
Liz Levin
Brian McCaig
Diane Smith

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

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.

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