



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.

June 28, 2026

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

Preaching and Presiding: The Rev. Dr. Regina Walton

Deacon: The Rev. Robert Greiner

Organist & Choir Director: Andrew Shenton

Subdeacon: Christine Piazza

Crucifer: Rebekah Shore

First Reader: Susan Swan

Second Reader: Liz Levin

Prayer Intercessor: Brian McCaig

Altar Guild: Joel Anderle, Tatiana Stridh

Greeters: Galen Gilbert, Lucille Heenan

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 news.



Fifth Sunday After Pentecost - Year A

Prelude Fantasia in C Minor, BWV 562

J. S. Bach (1685-1750)

Announcements

Opening Hymn The church's one foundation
(Please rise in body or spirit and open your hymnal)

Hymn 525
AURELIA

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. **Amen.**

Kyrie

Cambridge Mass, Stuart Forster

The musical score for the Kyrie is written on three staves. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The melody is marked with a *p* (piano) dynamic. The lyrics "Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy." are written below the notes. The second staff continues the melody, marked with a *mp* (mezzo-piano) dynamic. The lyrics "Christ, have mer-cy. Christ, have mer-cy. Christ, have mer-cy." are written below the notes. The third staff concludes the piece, marked with a *mf* (mezzo-forte) dynamic, followed by a *mp* dynamic, then a *p* dynamic, and finally a *pp* (pianissimo) dynamic. The lyrics "Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy. —" are written below the notes.

The Collect of the Day

Presider: God be with you.

People: And also with you.

Presider: Let us pray. Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.** (*Congregation is seated*)

The Lessons

First Reading Genesis 22:1-14

God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you." So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" Abraham said, "God himself will provide the lamb for a burnt offering, my son." So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place "The Lord will provide"; as it is said to this day, "On the mount of the Lord it shall be provided."

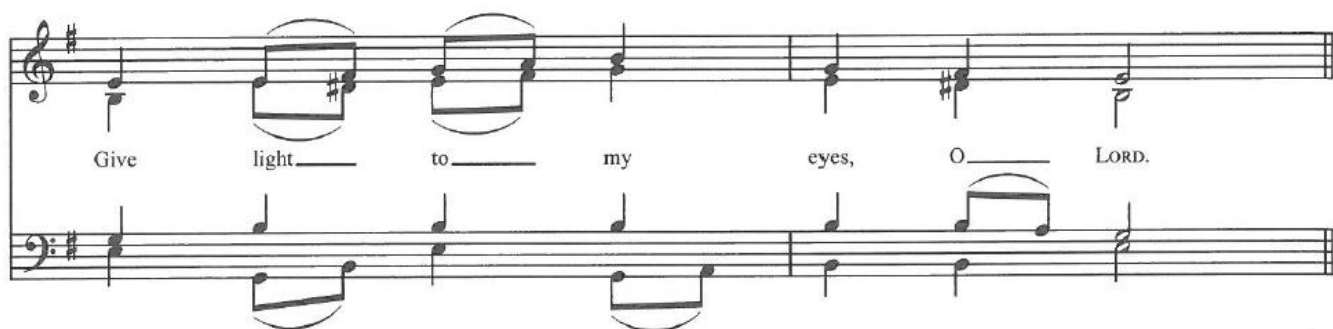
Reader: Hear what the Spirit is saying to God's people.

People: **Thanks be to God.**

Psalm 13

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

Antiphon:



- 1 How long, O God?
Will you forget me for ever;
how long will you hide your face from me?
- 2 How long shall I have perplexity in my mind,
and grief in my heart, day after day;
how long shall my enemy triumph over me? [ANT.]

5 But I put my trust in your mercy;
my heart is joyful because of your saving help.
6 I will sing to the Holy One, who has dealt with me richly;
I will praise the Name of God Most High. [ANT.]

Second Reading Romans 6:12-23

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Gospel Hymn God be in my head
(Please rise in body or spirit and open your hymnal.)

Hymn 694
LYTLINGTON

The Gospel Reading Matthew 10:40-42

Jesus said, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive

the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple-- truly I tell you, none of these will lose their reward."

Deacon: The Gospel of the Lord.

People: Praise to you, Lord Christ.

Gospel Hymn God be in my head
(Please rise in body or spirit and open your hymnal.)

Hymn 694
LYTLINGTON

The Sermon

Dr. Walton

The Creed

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-ered 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,



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.

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.

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 Agnus Dei from Mass for Three Voices

Théodore Dubois (1837-1924)

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takes away the sins of the world, have mercy on us.

Lamb of God, who takes away the sins of the world, have mercy on us.
 Lamb of God, who takes away the sins of the world, grant us peace.

Offertory Hymn Spirit divine, attend our prayers
(Please rise in body or spirit)

Hymn 509
 NUN DANKET ALL UND BRINGET EHR

The Great Thanksgiving

BCP, Prayer B

Celebrant The Lord be with you. *People* And al - so with you.

Celebrant Lift up your hearts. *People* We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give our thanks and praise

Presider: It is 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 you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. 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:

Sanctus

Cambridge Mass, Stuart Forster

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. *più f* Ho - san - na, ho -

san - na in the high - est. *cresc.* Bless - ed is he who comes in the Name of the

Lord. *ff* Ho - san - na, *rall.* 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,

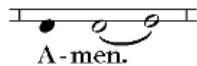
All: We remember his death. We proclaim his resurrection. We await his coming in glory.

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.

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:



The Lord's Prayer

Presider: As our Savior Christ has taught us we now pray:

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.

p
Be known to us, Lord Je - sus, in the break - ing of the

mp
bread. Be known to us, Lord Je - sus, in the break - ing of the

bread. The bread which we break is the com - mun - ion of the

poco a poco cresc.
bo - dy of Christ. Be known to us, Lord Je - sus, in the

break - ing of the bread. One bo - dy are we, for though

ma - ny we share one bread. Be known to us, Lord

dim. *p*
Je - sus, in the break - ing of the bread.

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

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: 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 God, who stretched the spangled heavens
(Please rise in body or in spirit and open your hymnal)

Hymn 580
HOLY MANNA

Dismissal

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

All: Thanks be to God.

Postlude Fugue in C Major, BWV 545

J. S. Bach (1685-1750)

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

We welcome the Rev. Dr. Regina Walton as our celebrant and presider this morning. She serves as Editor and Content Developer for Discipleship Initiatives at Forward Movement, and as Denominational Counselor for Anglican/Episcopal Students and Lecturer at Harvard Divinity School.

Chapel Camp, Today after the Worship Service

“Sown in Time: Christian Communities in the 19th Century”

In the 1840s, utopian communities of all kinds—from Shakers to socialists—flourished in the U.S. At the same time, Catholic monastic communities in Europe experienced a renaissance, and Anglican monastic communities were re-founded both in England and America. Christine Piazza, our summer intern and a PhD student in American Studies, will present some of her research on Christian communities, from monastics to more colorful sects, and discuss what we can learn from them today.

Chapel Camp, July 5th after Worship Service:

“Harvest Table: Garden, Fun, & Belonging at the Parish Picnic”

All are welcome and encouraged to join us for the annual parish picnic on Sunday, July 5th beginning around noon (Note: there will be no coffee hour that day). **Like last year, the picnic will be held at the Emmanuel House, 7 St. Lukes Road in Allston.** Come out to see the Emmanuel House community garden, and to learn more about what the Emmanuel House is all about while enjoying fellowship and great food! Parking is available, but limited, so carpooling is encouraged. Also, the house is a short walk from Packard’s Corner on the B line. Please bring a side dish, salad, dessert, or drink to share (hot dogs, hamburgers, and veggie burgers will be provided) and RSVP to Peter Dutilloy (vestry.peterd@emmanuelboston.org).

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. Please consider joining the packing team on Thursday morning July 23 at the Allston Abbey. 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. Wertz, 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