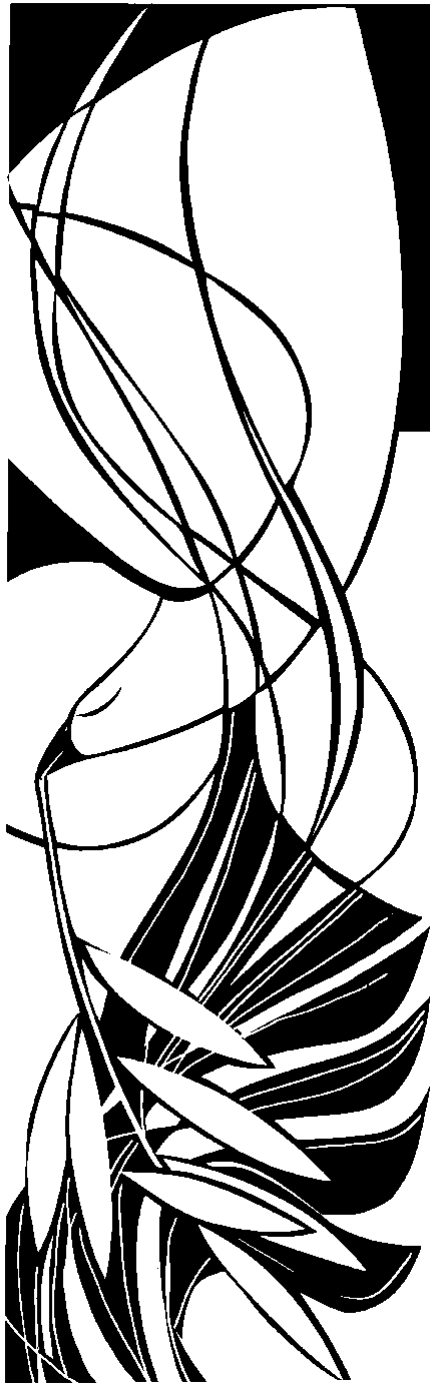




EMMANUEL CHURCH IN THE CITY OF BOSTON

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.

July 12, 2026

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

Preaching and Presiding: The Very Rev. Pamela Werntz

Deacon: The Rev. Robert Greiner

Organist & Choir Director: Robert Humphreville

Subdeacon: Joy Howard

Crucifer: Christine Piazza

First Reader: Brian McCaig

Second Reader: Carolyn Roosevelt

Prayer Intercessor: Rebecca Lightcap

Altar Guild: Glenn Seberg, Christine Piazza

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.



Seventh Sunday After Pentecost - Year A

Prelude

Announcements

Opening Hymn Now that daylight fills the sky
(Please rise in body or spirit and open your hymnal)

Hymn 3
HERR JESU CHRIST

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 Kyrie musical notation consists of three staves. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature (C). It contains the lyrics "Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy." with a *p* (piano) dynamic marking. The second staff continues with "Christ, have mer-cy. Christ, have mer-cy. Christ, have mer-cy." with a *mp* (mezzo-piano) dynamic marking. The third staff concludes with "Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy. —" with dynamic markings of *mf* (mezzo-forte), *mp*, *p*, and *pp* (pianissimo).

The Collect of the Day

Presider: God be with you.

People: And also with you.

Presider: Let us pray. O God, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.** (Congregation is seated)

The Lessons

First Reading Genesis 25:19-34

These are the descendants of Isaac, Abraham's son: Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean of Paddan-aram, sister of Laban the Aramean. Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. The children struggled together within her; and she said, "If it is to be this way, why do I live?" So she went to inquire of the Lord. And the Lord said to her,

"Two nations are in your womb,
and two peoples born of you shall be divided;

the one shall be stronger than the other,
the elder shall serve the younger."

When her time to give birth was at hand, there were twins in her womb. The first came out red, all his body like a hairy mantle; so they named him Esau. Afterward his brother came out, with his hand gripping Esau's heel; so he was named Jacob. Isaac was sixty years old when she bore them.

When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, living in tents. Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Once when Jacob was cooking a stew, Esau came in from the field, and he was famished. Esau said to Jacob, "Let me eat some of that red stuff, for I am famished!" (Therefore he was called Edom.) Jacob said, "First sell me your birthright." Esau said, "I am about to die; of what use is a birthright to me?" Jacob said, "Swear to me first." So he swore to him, and sold his birthright to Jacob. Then Jacob gave Esau bread and lentil stew, and he ate and drank, and rose and went his way. Thus Esau despised his birthright.

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

People: **Thanks be to God.**

Psalm 119:105-112

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

Antiphon:

Your word is a lan-tern to my feet, O Lord and a light up - on my path.

- 105 Your word is a lantern to my feet
and a light upon my path.
- 106 I have sworn and am determined
to keep your righteous judgments. [ANT.]
- 107 I am deeply troubled;
preserve my life, O God, according to your word.
- 108 Accept, O God, the willing tribute of my lips,
and teach me your judgments. [ANT.]
- 109 My life is always in my hand,
yet I do not forget your law.
- 110 The wicked have set a trap for me,
but I have not strayed from your commandments. [ANT.]
- 111 Your decrees are my inheritance for ever;
truly, they are the joy of my heart.
- 112 I have applied my heart to fulfill your statutes
for ever and to the end. [ANT.]

from *A HymnTune Psalter, Revised Common Lectionary Edition* © 2007 Carl P. Daw, Jr. and Kevin R. Hackett. All rights reserved.
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Second Reading Romans 8:1-11

There is no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

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

People: **Thanks be to God.**

Gospel Hymn Almighty God, your word is cast (stanzas 1-2)
(Please rise in body or spirit and open your hymnal.)

Hymn 589
WALDEN

The Gospel Reading Matthew 13:1-9,18-23

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

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

Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: "Listen! A sower went out to sow. And as he sowed, some seeds fell on the path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched; and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. Let anyone with ears listen!"

"Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty."

Deacon: The Gospel of the Lord.

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

Gospel Hymn Almighty God, your word is cast (stanza 3)
(Please rise in body or spirit and open your hymnal.)

Hymn 589
WALDEN

The Sermon

Ms. Wernitz

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-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.

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 Ave Maria

Jacques Arcadelt (1505-1568), arr. Pierre-Louis Dietsch (1808-1865)

Ave Maria, gratia plena, Dominus tecum;
benedicta tu in mulieribus,
et benedictus fructus ventris tui, Jesus.
Sancta Maria, Mater Dei,
ora pro nobis peccatoribus,
nunc et in hora mortis nostrae. Amen.

Hail Mary, full of grace, the Lord is with thee;
blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.

Offertory Hymn Hosanna to the living Lord!

(Please rise in body or spirit and open your hymnal)

Hymn 486
HOSANNA

The Great Thanksgiving

BCP, Prayer B

Celebrant *People*

The Lord be with you. And al - so with you.

Celebrant *People*

Lift up your hearts. 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 -
cresc.
san - na in the high - est. Bless - ed is he who comes in the Name of the
ff
Lord. *rall.* 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.

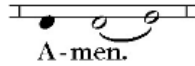
Presider: And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

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.

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.

Fraction Anthem

Cambridge Mass, Stuart Forster

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 Not far beyond the sea
(Please rise in body or in spirit and open your hymnal)

Hymn 422
CORNWALL

Dismissal

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

All: Thanks be to God.

Postlude

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

Chapel Camp, Today after Worship Service:

"Pilgrim's Path: Photos from the Camino"

Jesse Kieffer shares photos from their pilgrimage to Spain's El Camino de Santiago (the Way of St. James). Jesse traveled a section of "the Camino," one of Christianity's most sacred walking paths, to the shrine of the apostle Saint James in northwestern Spain (also known as Cathedral of Santiago de Compostela). Jesse is eager to share through photos their experience of this treasured and ancient pilgrim route.

Chapel Camp, July 19 after Worship Service:

"Healing the Soil: The Work of Reparations"

Join us after the service to explore the ways in which we enrich the lives around us - within our community and outside of it. What are the ways in which Emanuel Church enriches the lives of the many people who cross our threshold and live alongside of us?

Bible Study Every Tuesday Morning in July: Next on July 14th at 7:30am

July is an odd-number month and Bible Study with Pam is back. This is a weekly Zoom happening throughout July and is scheduled for every Tuesday at 7:30am. Our next meeting will be Tuesday, July 14th. All are welcome to participate in an always lively discussion of the upcoming Sunday scripture reading(s). To obtain the Zoom link, please contact the parish office via email (info@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: Christian Communities 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.

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