



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.

August 23, 2026

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

Presiding and Preaching: The Rev. Dr. John Golenski

Deacon: The Rev. Robert Greiner

Organist & Choir Director: John Dilworth

Subdeacon: Joel Anderle

Crucifer: William Fitzner

First Reader: Kelly Hager

Second Reader: William Fitzner

Prayer Intercessor: Brian McCaig

Altar Guild: William Fitzner, Tatiana Stridh

Greeter: 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>

Paper copies are also available in the pews.



Thirteenth Sunday After Pentecost - Proper 16, Year A

Prelude Ricercare del settimo tuono

Girolamo Diruta (c.1554-after 1610)

Announcements

Opening Hymn Put forth, O God, thy Spirit's might
(Please rise in body or spirit)

Hymn 521
CHELSEA SQUARE

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. Amen.

The Collect for Purity

All: 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.

Song of Praise *(sung three times)*

Trisagion, S102

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

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

Music: Ver. *Hymnal* 1982, after Alexander Archangelsky (1846-1924). Setting: Copyright © Church Publishing Inc.

The Collect of the Day

Presider: God be with you.

People: And also with you.

Presider: Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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 Exodus 1:8-2:10

Now a new king arose over Egypt, who did not know Joseph. He said to his people, “Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land.” Therefore they set taskmasters over them to oppress them with forced labor. They built supply cities, Pithom and Rameses, for Pharaoh. But the more they were oppressed, the more they multiplied and spread, so that the Egyptians came to dread the Israelites. The Egyptians became ruthless in imposing tasks on the Israelites, and made their lives bitter with hard service in mortar and brick and in every kind of field labor. They were ruthless in all the tasks that they imposed on them.

The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, “When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.” But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. So the king of Egypt summoned the midwives and said to them, “Why have you done this, and allowed the boys to live?” The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.” So God dealt well with the midwives; and the people multiplied and became very strong. And because the midwives feared God, he gave them families. Then Pharaoh commanded all his people, “Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.”

Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him.

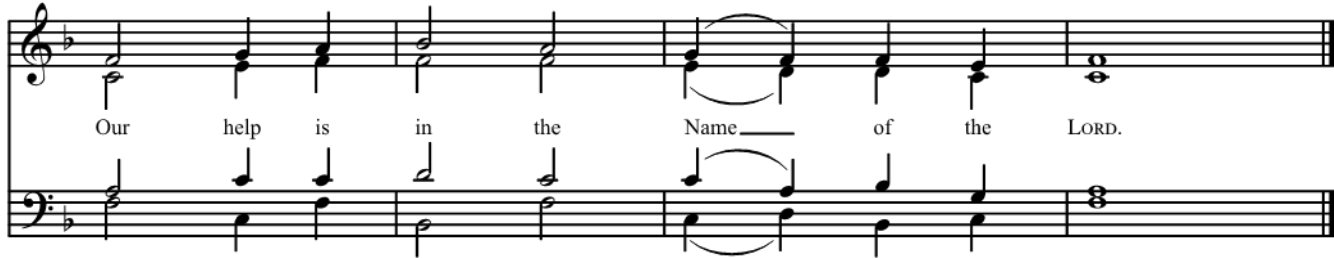
The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him, “This must be one of the Hebrews’ children,” she said. Then his sister said to Pharaoh’s daughter, “Shall I go and get you a nurse from the Hebrew women to nurse the child for you?” Pharaoh’s daughter said to her, “Yes.” So the girl went and called the child’s mother. Pharaoh’s daughter said to her, “Take this child and nurse it for me, and I will give you your wages.” So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh’s daughter, and she took him as her son. She named him Moses, “because,” she said, “I drew him out of the water.”

Reader: The word of the Lord.

People: Thanks be to God.

Psalm 124

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



- 1 If God had not been on our side,
let Israel now say,
- 2 If God had not been on our side,
when enemies rose up against us;
- 3 They would have swallowed us up alive
in their fierce anger towards us. [ANT.]
- 4 Then would the waters have overwhelmed us
and the torrent gone over us;
- 5 Then would the raging waters gone
have gone right over us. [ANT.]
- 6 Blessed be God,
Who has not given us over to be prey for their teeth.
- 7 We have escaped like a bird from the snare of the fowler;
the snare is broken, and we have escaped.
- 8 Our help is in the Name of God,
the maker of heaven and earth. [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 Romans 12:1-8

I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God-- what is good and acceptable and perfect.

For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another. We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

Reader: The word of the Lord.

People: Thanks be to God.

Gospel Hymn Take my life, and let it be (stanzas 1-2)
(Please rise in body or spirit.)

Hymn 707
HOLLINGSIDE

The Gospel Reading Luke 9:28-36

Deacon: The Holy Gospel of our Lord Jesus Christ according to Luke.
People: **Glory to you, Lord Christ.**

About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. Two men, Moses and Elijah, appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem. Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. As the men were leaving Jesus, Peter said to him, “Master, it is good for us to be here. Let us put up three shelters—one for you, one for Moses and one for Elijah.” (He did not know what he was saying.)

While he was speaking, a cloud appeared and covered them, and they were afraid as they entered the cloud. A voice came from the cloud, saying, “This is my Son, whom I have chosen; listen to him.” When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves and did not tell anyone at that time what they had seen.

Deacon: The Gospel of the Lord.
People: **Praise to you, Lord Christ.**

Gospel Hymn Take my life, and let it be (stanzas 1-2)
(Please rise in body or spirit.)

Hymn 707
HOLLINGSIDE

The Sermon

Dr. Golenski

The Creed

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.

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 Aller Augen warten auf ich, Herre

Heinrich Schütz (1585-1672)

Aller Augen warten auf Dich, Herre,
und Du gibest ihnen ihre Speise zu seiner Zeit.
Du tust Deine milde Hand auf und sättigst alles,
was da lebet, mit Wohlgefallen.

The eyes of all wait upon thee, O Lord;
and thou givest them their meat in due season.
Thou openest thine hand,
and fillest all things living with plenteousness.

Offertory Hymn I love thy kingdom, Lord
(Please rise in body or spirit)

Hymn 524
ST. THOMAS (WILLIAMS)

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

S130

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

in the name of the Lord. Ho - san - na

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

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

President: 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,

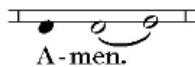
All: We remember his death. We proclaim his resurrection. We await his coming in glory.

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

S164

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

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

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

give us your peace, give us your peace.

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.

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: The Wisdom of God
 the Love of God
 and the Grace of God
 strengthen you
 to be Christ's hands and heart in this world,
 in the name of the Holy Trinity. **Amen.**

Closing Hymn Rise up, ye saints of God!
 (Please rise in body or in spirit.)

Hymn 551
FESTAL SONG

Dismissal

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

All: **Thanks be to God.**

Postlude Canzon post il comune

Girolamo Frescobaldi (1583-1643)

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:
"Hallowed Ground: Hymns of 1776"

For our hymn-sing this year, we will ask - what was hymn-singing like back in 1776? Lots of hymns in our 1982 Hymnal are from this era (Wesley, Watts, Newton etc), but many of those were actually a bit spicy for Episcopalian tastes, so didn't enter our repertoires until the nineteenth century. We'll have look at what made the cut for the "hymns" section of the first U.S. Book of Common Prayer (1789) and sing some of the spicier numbers denied to our eighteenth-century Episcopalian predecessors

Center for Theology and Prayer
Big Question Day: 'What is the Cross'
Cathedral Church of St. Paul
Saturday, August 29th, 10:00am - 2:30pm

"The Cross" is revered in devotions, lifted high in hymns, and sometimes wielded like a weapon. How we understand this central symbol of our tradition impacts how we live, how we love, and how we hope. We invite you to join us, at the location most convenient for you, to ponder together this central symbol of our faith.

Chapel Camp, August 30th after Worship Service:
"Rooted in Grace: The Emmanuel Movement and AA"

The 12 Steps & 12 Traditions of Alcoholics Anonymous (AA) were formed nearly a century ago, and their roots go still deeper, with the Emmanuel Church as the fertile ground for much of what became the AA way. The intertwining of AA group culture and the Emmanuel Movement is well documented. In this Chapel Camp, we'll visit with some of its most visible, intact vestiges today.

Last Chapel Camp, September 6th after Worship Service:
"New Harvest: Dim Sum Feast"

Our rector Pam Wertz will lead us on our journey to a local restaurant for a Dim Sum Brunch right after our service. Before leaving the church, we'll pass around an envelope for anonymous free-will contributions. If you would like to join our exodus, please let Deacon Bob Greiner know at 617-429- 1545 or email him at bob_greiner210@msn.com by Friday, September 4.

Dim Sum are servings of small plates that are shared amongst folks at a round table. And, because of the small portions, diners are able to try a variety of dishes. The typical dim sum menu will include various types of steamed buns, rice noodle rolls, and various chicken, pork, beef and vegetarian dishes.

Chapel Camp 2026

Date	Program/event
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

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.

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.

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.”

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. We encourage people with young children to sit up near the front.

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. **The shape of our worship** service with the cantata 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.

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