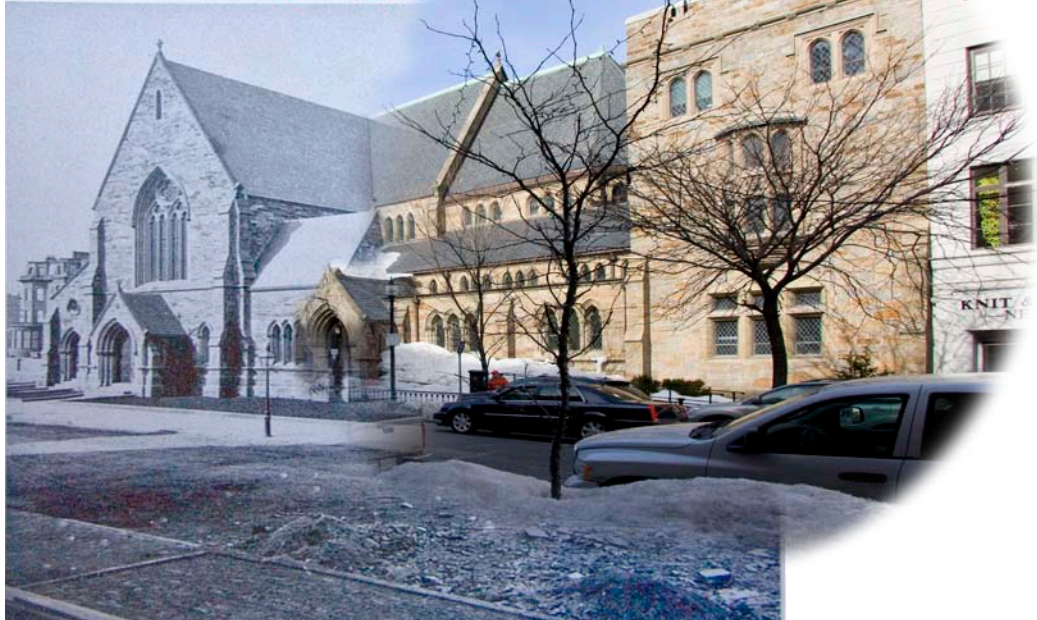




Voices

Newsletter of EMMANUEL CHURCH in the City of Boston

WINTER 2011



The year 2010 marks the 150th anniversary of this church. The founders, through faith in the future and their commitment to give that faith a physical home, chose to build a church on the far, empty, and flat edge of the growing city of Boston. This seminal vision of a church on the frontier has been renewed again and again at Emmanuel – through prophetic ministry and programs imagined into being. Over the years this parish and its leaders have staked out ground at the boundaries that define how a community grounded in the Christian tradition reexamines and enacts what it means to be faithful to God’s vision for the world.

*– Peter Johnson and Martha Mutrie,
Warden’s Report 2010*

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See *Voices* in color at
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Cover design by Michael Scanlon.
Illustration on page 12 by Michael Scanlon.

From the Editor

As I started work on this issue, I suggested that we focus on the history of outreach and social action at Emmanuel Church. Pam Wertz, our priest and prophet, suggested we include some “vision” pieces about the future of our community as well. On page 7, she provides an inspiring vision for 2061, 2011, and on.

As I read the articles sent by our contributors, I was struck by the similarities between the actions taken by early Emmanuelites – abolitionists, caregivers, musicians and others – and the goals we articulated at the “All In” meeting in January 2009. As Jaylyn Olivo remarks in her musings, “so much has changed, and yet so little has.”

In addition, I’ve discovered how difficult it is to separate the themes of outreach, ministry to people at the spiritual and economic margins, and connection between the arts and spirituality. Betsy Hinkle’s article about MusiConnects highlights social action through chamber music. Carol Hornblower’s article about Emmanuel’s contribution to last summer’s B-Safe project mentions the fundraiser held by the small but wonderful singing group “Trium.”

Much of Emmanuel’s history has to do with healing, and Carolyn Roosevelt’s review of “The Horse Boy: A Father’s Quest to Heal His Son” continues our exploration of health and wholeness. On page 6, Mary Chitty’s “Notes from the Archives” chronicles a rich history of ministry, while on page 8 Jaylyn’s piece “Blessed” highlights the similarities between Emmanuel’s early and contemporary blessings. Michael Scanlon travels even further back in time, to prehistory, when he describes the geological processes that formed the pudding stone builders used to erect Emmanuel Church. On page 10 we present Notes from the 2010 Annual Meeting (which Jaylyn counts as a blessing!) On page 11, Nancy Granert begins a series about the organs that add so much to our experience of worship, and Pam says thank you to our beloved sacristan, James Tirrell.

I hope you are soothed and energized by the resurgent spirit described in these pages.

*My best to you,
Margo*

Any Good Books Lately

The Horse Boy: A Father’s Quest to Heal His Son
Rupert Isaacson (2009, Little, Brown and Company)

Rupert Isaacson is a travel writer; he met his wife in southern India (he’s British, she’s from California) and has traveled all over the world; he has close friends among the Kalahari Bushmen. He’s also a horseman who, as a young man, trained horses for a living. So when he and his wife, Kristin, had a son, he had high hopes of sharing a life of adventure with Rowan. What he didn’t count on was Rowan being severely autistic. At five, he was not

toilet trained, and he threw tantrums all day long; his parents had not been out together in years, because not even the most devoted grandmother could handle him safely.

Distant as he was from people, Rowan loved animals, and he made a deep connection with a neighbor’s horse, Betsy. She was unusually careful and patient with him; on Betsy’s back, Rowan was



calm, and verbal, more than he ever was at home. The only other time he achieved that level of peacefulness was at a gathering of native healers, when Rupert’s African friends were on a visit to the U.S.

As Rupert and Kristin watched Rowan grow, and worried about how to get treatment for him, Rupert conceived a strange and powerful notion that Rowan needed to go where he could be treated by shamans, in a horse culture. Rupert made up his mind to take his son—who was difficult to take to the grocery store—to Mongolia, and thence to the border of Siberia, to see the shamans of the reindeer people. Kristin was understandably daunted by this prospect, but as Rupert raised the money (by getting an advance on this book) and signed up a video crew of three, the trip took on a reality for the whole family.

The Isaacsons didn’t really know what to expect from the journey; they were working out of Rupert’s deep, strong intuition. What actually happened was astonishing: Rowan made his first friend, lost toys without having hysterics, and (perhaps most thrilling for his parents) gained control of his bowels. He has not been cured, but he is healed.

I would dearly love to know more about the mechanics of Rowan’s transformation. Was it the hours on horseback in his father’s arms, the hours in the tent with his mother singing to him, some language in the touch of the shamans? The questions are well beyond science, and to his credit, Rupert does not claim to have the answers. He’s too skeptical to convert wholesale to the religion of the shamans, though praying to the spirits of certain places comes to seem natural. With all the hardships of the trip, his persistent question is this: “Was this all complete hocus-pocus? Was I a fool for even being here at all, dragging my family through... through what, exactly? Or were we exactly where we needed to be?”

The applicable study here, which Rupert Isaacson has done, is science in its natural

form: deep, close observation of nature. That’s also, of course, what traditional healing traditions are all about. The Mongolian shamans have experiential insight into the storms in Rowan’s mind, and the unspoken language he shares with animals. If the drums and burning herbs that are the tools for expressing that insight seem primitive, it’s because they are primal.

The Horse Boy is a story of faith, too, in its natural form: loving perseverance. Intellectual assertions about belief weigh nothing compared to actually packing up your gear and getting on an airplane. Faith’s reward, fortuitously, is Rowan’s healing, but also new opportunities for hope. Through The Horse Boy Foundation, Rupert has started a farm to provide equine therapy for autistic children, and to train others in the work.

Rowan Isaacson is still autistic, but he has made contact with our world. Will he grow to become a translator between worlds, a shaman in his own right? I hope some day he’ll tell us what it’s like to be him.

— CTR

Carolyn’s reviews can be found at
<http://anygoodbooks-mixedreviews.blogspot.com>

Musings:

The More Things Change...

In my more than 25 years at Emmanuel Church, so much has changed and yet so little has. The personnel, the clergy, large numbers of the congregation, many of the musicians, even some of the physical plant have been replaced or upgraded or renewed in various ways in those years. Yet the things that have remained – the constants – seem to me to form the core, the heart of Emmanuel. And her mission is among those constants, played out in new and creative

ways, expressed in new programs and by new people, but pretty much immutable: a wide-heartedness that welcomes all comers, a devotion to the arts both within a liturgical context and without, a reaching out to the marginalized among and around us, a feeding of the intellect and the soul and the body through a solid tradition of quality preaching and challenging conversation, deeply felt community, and nourishing breaking of bread beyond the communion table. At times of fiscal restraint, our outreach has ebbed a bit, the building has suffered benign (and sometimes not-so-benign) neglect, and staffing has had its belt tightened. But through it all, Emmanuel’s spirit has not waned, her message to those who come through the door has not wavered, her openness has only grown. The sheer pleasure of being at 15 Newbury is palpable; the integration of music and liturgy gets more and more seamless; the joy of worshipping together and being in community seems to know no bounds. We take care of each other in myriad ways, from hugs at The Peace to rides to appointments and meals-on-wheels for those who need them to so many more tangible and intangible “doings” for each other. And the more we do, the more there is to do. It’s one of the things that keeps a community such as ours vital. Our amazing building stewards (you know who you are) have strengthened this amazing building of ours and given us hope that it will be here for our and future generations in physical support of who we are and what we do. Our forebears might well recognize the Emmanuel of 2011 not only by her physical presence but also by the spirit that pervades her life and mission.

— Jaylyn Olivo

Fun in the Summertime

What do the numbers 75, 85 and 90 have to do with Emmanuel?? A hint: think B-SAFE!

B-SAFE (The Bishop's Summer Academic & Fun Enrichment program) serves over 550 youth and teens in six Boston area locations. The B-SAFE goals are for people to feel safe physically, emotionally and spiritually; to feel big by trying new things and advancing their academic skills; and feel connected by building relationships with their peers and caring adults. The program runs for five weeks locally with an additional overnight week at the Barbara C. Harris Camp. The 8:30-4 daily program includes academics; visual, digital, and musical arts; technology classes; sports; and field trips. With the support of partnering churches in the metropolitan Boston area, participants are served lunch and snacks each day, and are treated to a field trip each Friday.

Last July, Emmanuel Church participated in the B-Safe Program for a full week as a partner parish with St. Mary's, Dorchester. During our partner week, we cooked and served lunches and snacks daily (Monday – Thursday) to approximately 60 students and 15 staff at St. Mary's. On Friday, we sponsored a full-day field trip, including lunch and snacks, to the Museum of Science.

Through the generosity of Emmanuel parishioners, the donation of proceeds from a Trium concert, and a grant from Boston University that underwrote a portion of the expense of the MOS fieldtrip, we were able to offer and fund an outstanding week of meals and programming at St. Mary's.

Oh, and in case you haven't figured it out: 75 was the number of lunches and snacks prepared each day by Emmanuel volunteers; 85 was the number of parishioners who contributed



Left to right: Fred Weber on the field trip to the Museum of Science; a B-Safe student concentrates on a project; Boston Public Quartet Members Jason Amos, viola; Adrienne Taylor, bass; Betsy Hinkle and Marjorie Gere, violins. Photos of Be Safe program by Carol Hornblower. Group photo of BPQ by Renee DeKona. Photo on facing page by Matt Griffing.

funds, talents, and themselves to make the program a success; and 90? Well, during July 2010, that was the approximate temperature of the kitchen at St. Mary's – but after the initial shock, we were all having so much fun that we barely noticed!!

Emmanuel will be partnering with B-SAFE at St. Mary's again this summer. So, watch for information on the program, and start thinking of ways you can get involved!

– Carol Hornblower



MusiConnects: Home of the Boston Public Quartet

A day in the life of social change through chamber music

It's 7:15 and the coffee is brewing, cats are fed, and I'm headed to the shower... Stop off at the computer to read emails from Jason reminding me to bring his part for the Beethoven quartet and Adrienne asking me to bring extra rosin, strings and the newly fixed quarter-size cello. Now I am headed to Forest Hills T Stop to pick up the other members of the Boston Public Quartet and drive to the Chittick School in Mattapan. We arrive just in time for our 9 am private lessons with second graders, immediately followed by first grade group lessons. We are working on "Deep River" for two February concerts, and the kids are really doing well despite two snow day Thursdays in January. After I drop off the first grade boys in their classrooms, I take a minute to mention to the classroom teacher how well each of the students is doing, especially the few students who were not behaving the previous month. While I am in the classroom, the teacher says that three more students have asked to join the program – what should they do? I explain that while our individual contributions are rising steadily, we are still running on only \$18,000 raised out of an \$88,000 budget meant to serve 36 students. I ask that they add those students to the ever-growing waiting list... as I exit the classroom a few students smile extra big... as if to say "today? Today will you call on me?"



After the quartet eats lunch we head to the gym to set up for our afternoon. This time always feels rushed – 12 second graders and two of their older siblings will arrive any minute for "after school." We set out snack, make sure the water cooler has a full jug and get music stands set up. After a quick snack time we begin Human Atom, a game introduced by Marji where kids and quartet move in silence or singing, following one ever-changing leader. Music Circle has begun! Rhythm and Singing are followed by a performance by the BPQ. This time is very special – we can share our repertoire with the kids and hear their insightful feedback, as well as teach a myriad of listening skills.

Now it is time for Chamber Music. Three student ensembles make their way to their respective classrooms to work on improvisation, leadership, eye contact, posture, tone, intonation, rhythm, empathy, communication, and breathing together – they are working on pieces that range from teacher arrangements to my original compositions tailored for these particular kids. This is one of my favorite times of the day. I get to visit each classroom and witness the work of my talented musician/educator colleagues. The children get to use the skills learned in their private lessons to successfully perform music with one another, and along the way learn some of the most valuable life skills.

Of course there are a few interruptions – a parent comes to get a child early, a child has a headache and wants to use my phone to call her mom, and there are broken strings to replace. I take care of all of these things and make sure the rooms are as we found them.

At four it is time to bid farewell to the second graders and greet the sixth grade students who have their private lessons at the Chittick. They have been in this program since it began, and it is wonderful to see them week after week.

I don't think of this program as "outreach." Outreach describes a program where members of one community reach out for a day or an hour or a month to another community with a perceived need. Of course, the Chittick is a "needy" community – with no general music or art classes, children who don't have recess in winter due to lack of proper snow gear, and school tap water that is undrinkable.

The Chittick Community has much to offer us as well. One student gives me a report of every homeless person asking for money she has encountered in the past week, stating that her mom gives them money, but so many other people do not. She wants to know why they don't have family or homes to live in. Another student is so eager for his private lesson he makes sure the teachers are on time so he doesn't miss one minute. He then asks his teacher for double the amount of music to practice than the week before.

We aren't simply reaching out to this community, we are becoming members of it. We want to sew ourselves into a quilt pieced together with beautiful children, their hard working families, their classroom teachers, and the wider community. With help from the Emmanuel Community we've got a few strong stitches in place already.

– Betsy Hinkle

From the Archives

Emmanuel Church : Working with people on the margins

Editor's note: Emmanuel's archivist, Mary Chitty, was honored with a bouquet at the annual meeting. Her contributions to our knowledge of Emmanuel's early days are immense. Here are some of her notes.

Centennial history tells the story of fourth rector Elwood Worcester (1904-1929) being told by a woman on Newbury Street, "I often see your people coming out of church and oh it is a beautiful congregation." Worcester wished "it was not quite so beautiful but that it had a larger infusion of humbler persons and that Emmanuel represented more of all sorts and conditions of men". Certainly Worcester with his Emmanuel

Movement ministering to people with tuberculosis and other conditions helped to make Emmanuel a more diverse and inclusive place.

As I've looked into the archives and learned more about early parishioners listed in pew deeds and parish registers and resources on the web, particularly Google Books, I've seen that Emmanuel has always been more than just a parish of prominent movers and shakers in Boston – though it has been that as well.

Although Emmanuel Church was founded in the midst of the Civil War we have relatively little information of

the war's impact on the parish; however several stained glass windows and plaques refer to those years.

Some of the eight panels that make up the west window in the organ loft speak to us of Boston abolitionists. The upper middle panels are in memory of Nathaniel Bowditch who died in the Civil War. The window was given by William R Lawrence and was designed by his father-in-law, abolitionist and public health pioneer Henry Ingersoll Bowditch who founded the Anti-Man Hunting League at considerable professional and personal cost.

The right bottom window is in memory of merchant and philanthropist Amos Lawrence and the one to the left of that reads "In memory of" and may be also connected with Amos Lawrence, father of founding member William R Lawrence whose brother Amos Adams Lawrence gave a pension to abolitionist John Brown's widow and was a "key figure in the US abolition movement in the years leading up to the Civil War."

Much of our information on Emmanuel's work with people on the margins comes from Church Year Books published between 1883 and 1917. A great deal of the work was done in missions established by Emmanuel Church in Boston's poorer neighborhoods. When these mission properties became too much of a financial burden, church leaders donated Ascension Church to the Deanery of Boston and Emmanuel House to the Catholic Church; however, 15 Newbury Street continued to house a number of outreach activities and societies.

– Mary Chitty, Feb 5 2011



A photograph from the 1907 Emmanuel Church yearbook shows a husband and wife with tuberculosis camping on the roof of the Parish House at 15 Newbury Street. The caption states, "Husband and wife both tuberculous. Discovered by a parish worker, Christmas, 1907. There were three children in the family and no food or funds. Both patients recovered in the class and have been well and working seven years."

What We Do Here

Last year I named building community and maintaining our newly regained balance while reaching out as the highlights for our work in 2010. We have moved from setting goals such as "get through the year" or "meet an unexpected crisis" to making significant accomplishments in advocacy and social justice, and in leadership development.

What we are demonstrating is that that Emmanuel Church in the City of Boston has a future – not just a past – and more than an immediate future. We are on a very good path on our collective spiritual journey and our future looks bright. I want to encourage us all to act like it – to act like it will matter 50 or 100 or 150 years from now:

- that we extended radical hospitality to all sorts of people in all sorts of places on their spiritual journeys;
- that we found the next right things to do when it comes to advocating for people on the economic margins;



On December 18 students from the Chittuck School joined musicians from the Aardvark Jazz Orchestra during a concert to raise funds for MusiConnects. See article on page 5. Photo by Matt Griffing.

- that we increased our commitment to making deeper connections between art and music and spirituality at the same time that public funding for the education in arts and music was disappearing;
- and that we took care of this treasure of a building so that future generations could make all kinds of peoples' lives come true. That's what we do here – we make peoples' lives come true.

I want people in the years 2061, 2111 and 2161 to look back at this time in Emmanuel's history and say about us that we left this place and our part of the world much better than we found it!

How will we do it? We will grow in our understanding of our vocation as a summons to action on behalf of those who are least and last and lost (implicitly or explicitly in Jesus' name). We will use our particular talents and our peculiar experiences, even (and maybe especially) our bad experiences, to communicate love and healing wherever we go. We will continue to ask what good we can cause to happen that would not happen in the normal course of events if we were not here. We will be a sacramental presence to one another, nourished by meaningful worship and community life.

Of the many beautiful prayers for mission in the Book of Common Prayer, I think this is my favorite: "so clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you." I read it – indeed I pray it – as a prayer not about cultural or religious imperialism but as a prayer of witness to suffering and a response to spread well-being among all people.

Of course well-being is more than just happiness, but happiness is a good place to start. Do you know that Dan Buettner, in his new book, *Thrive*, reports on research that shows that joining a group that meets at least once a month increases one's happiness as much as doubling one's salary? Just think of the possibilities with attending every week! As a matter of fact, I know something about the possibilities of attending every week and I feel so rich!

Thank you for calling me to be your rector. You are making my life come true. What will make our life together come true?

– plw

Blessed

Years ago, when we were searching for a new rector, our dearly beloved sacristan, Byrd Swift, asked one of the candidates what it was about being a priest that he particularly loved. He said, "I love to bless people." Byrdie shot back, "Well, we all love to bless people; what else?"

Sunday 30 January 2011 was an amazing day at Emmanuel Church in the City of Boston. Starting with one of my favorite Schütz motets, moving through thought-provoking readings, including the beatitudes, a fabulous and enlightening sermon from Pam, and a glorious cantata, it was capped off with a very lively and satisfying annual meeting. It was one of those Sundays when the words and the music and the spirit came together to form a seamless whole far larger than the sum of its parts.

Pam had us all say "blessed" at the beginning of each of the nine statements of who is blessed. She said that was the only way she could think to involve us in understanding just what that means – to be blessed. Pam also reminded us that, in the words of a friend/mentor, they're the BEatitudes, not the DOatitudes. They define our condition, how we are, not how we're supposed to act. We have other things to tell us how to behave. And I think I finally figured out that it doesn't matter whether we believe – in god or the trinity or anything else – as long as we behave as if we did.

So, when was the last time you reveled in an annual meeting? In years past, they brought yawns and groans just thinking about them. Not so these days. Our quite wonderful wardens, Peter Johnson and Martha Mutrie, presented the year past and what's to come. Peter particularly admonished us to turn the nouns of our four resolutions from the All In Conference into verbs, and this clearly hit the high note of the day's doings. The notion that we face the future with intentionality, that we act on the statements we set out for ourselves a couple of years ago rang bells around the room. We are the ones who get to act out what we believe to be the truth of who Emmanuel Church is and what she means and can mean in our lives and the life of the city she inhabits. The depth and breadth of activities at 15 Newbury St speak to faith in action. In blessing the lives of others, we are truly blessed.

– Jaylyn Olivo



It was one of those Sundays when the words and the music and the spirit came together to form a seamless whole far larger than the sum of its parts.



Top photo by Matt Griffing. Bottom photo by Julian Bullitt. Photo on facing page by Michael Scanlon

An Early History

Or How God Made Roxbury Pudding Stone.

This story starts long ago and far away. Very long ago indeed, hundreds of millions of years. And far away, in a place called Rodinia. Well now, we have a small problem already. It's either here or there; Boston, I mean, actually there, Boston was there; but then God was still moving across the face of the deep and in His wake was this chunk of Rodinia- quite a large chunk, so we can't exactly say a crumb, that broke off when that loaf of supercontinent was separated. Whether it was here and the rest moved off, or there and floated over here, I can't quite remember. Well, in the end it's neither here or there but somewhere in between I suppose.

This was before Pangaea, so you can see there were still lots of exciting things going to happen to this chunk of Rodinia. And it was before the new MFA, so naming opportunities abounded, and our chunk was called after its destiny: The Boston Avalon Terrane. The "Avalon" part I can't explain. The world is full of mysteries.

This was not a gentle separation, and after this rift from Rodinia our dear chunk of rock performed extraordinary and violent quaking and eruptions, and, breathing volatile gases, produced a sequence of igneous intrusions that any self respecting adolescent would brag to his school chums about. Entire volcanic cones were dashed to pieces, reduced to ash and rocks that mixed with new lava flows. This continued for a very long time, but as with all things, eventually a cooler temper was restored and then, alas, the erosion began.

Over millions of years the pleasant uplands of what would be Massachusetts were stripped away exposing the mountains of Dedham, and the sand and gravel were carried by alpine glacial streams to the edge of the ancient sea, where they sometimes collapsed and slid into the depths to form, well, they are called "submarine slump deposits." The clay and silt, however, drifted very far away, across what would be the Charles, even, and settled on the sea floor in Cambridge and along up to Beverly. Cambridge and Beverly were rather damp places at that time. I should explain that this chunk of Rodinia was in some part submerged and carried its very own continental shelf along in its perambulations.

This all happened while our future New England was drifting about on its spiritual journey, in a rather aimless manner, and riding on the currents of the deep molten core of our dear mother, but then it bumped into North America, and they became attached. And a good thing too, else we might have ended up in a much more conservative province of the Anglican Church! But I'm anticipating events.

Viewed in geologic time, this attachment was intense and



compelling. Crushing might not be too strong a word. Locked in an embrace that only youth could manage, the various dumps of gravel and beds of silt, which consolidated compactly below a very heavy blanket of water, were suddenly gathered into rather unexpected folds with a speckled granite from further north. Thus they remain. The granite was lifted, folded with mud and gravel, and the Boston Basin came into being.

It was rather a different place then, however. Ringed with mountains thousands of feet high, and laced with rivers carving broad valleys through the mudstones of Cambridge and the compressed gravel to the south, and in addition to the erosion, the Earth cooled and it started to snow. "Snow upon snow." The snow built up into rather heavy and abrasive sheets, and as the eons passed these huge ice sheets started to creep across the mountains. Great levelers they were. They scoured this area into the broad and gentle landscape that came to be southern New England, breaking down the mountains and filling the valleys with the sand and gravel, and incidently exposing the lower, much compressed, strata of gravel mixed with those igneous leaks from deep within, so that it would be easily accessible for Episcopalians to build churches with.

And this is how God created Roxbury Pudding stone for Emmanuel's walls.

– Michael Scanlon

I have based this very largely on "Boston's Back Bay: the story of America's greatest nineteenth century landfill" by William A. Newman and Wilfred E. Horton.

The Annual Meeting 2011

At the end of the snowiest January in years, 65 people gathered, Annual Reports in hand, in the Parish Hall for the Annual Meeting of Emmanuel Church.

Remarks of the Wardens and Rector

Peter Johnson, senior warden, asked junior warden Martha Mutrie to stand with him as he spoke about Emmanuel's past, present, and future. He described an early (1861) photograph of Emmanuel Church under construction on an empty landscape surrounded by fog, and imagined the bravery of our founders. The future was uncertain and war had just begun. As written in the 2011 wardens' report, "Over the years this parish and its leaders have staked out ground at the boundaries that define how a community grounded in the Christian tradition reexamines and enacts what it means to be faithful to God's vision for the world."

When Peter remarked that he'd been doing all the talking, Martha replied that it was difficult for her to talk about Emmanuel without going all "John Boehner." She remarked that coming into the building on a weekday she felt, as she always does, that she was home.

The wardens spoke about two remarkable events occurring in 2010: the institution of Pam Wertz as Rector and the inauguration of Ryan Turner as Music Director. They expressed gratitude for serving as wardens in this time of great possibilities and rekindled energy. Pam thanked Peter and Martha for their service.

Treasurer's Report

Charlie Felsenthal, Treasurer, presented his report for 2010, and budget for 2011. As in 2009, Emmanuel ended the year with a surplus. Charlie answered questions about the report, and noted that the surpluses had enabled us to rebuild the endowment funds. Now that the finances are on stable footing, we need to address the fact that Emmanuel is thinly staffed. He concluded by announcing that he was not standing for another term as treasurer, saying he was honored to have served, ending in his humorous way with "thank God that's over."

Election of Vestry, Delegates and Representatives

As Martha and Peter nominated candidates for leadership positions, they spoke about the skills and experience of the nominees and the personal qualities that are essential for working closely with others. Peter nominated Barbara DeVries as treasurer and Martha nominated Paul Guttry as clerk. Peter nominated Martha Mutrie as junior warden and Martha nominated Peter Johnson as senior warden.

Martha nominated Jennifer Coes to a three-year term and

Mary Blocher to serve out the remaining year of Paul Guttry's term. Peter nominated both Dan Hazen and Rick Stone to serve three years. Jim Bradley and Mary Blocher were nominated as delegates to Diocesan Convention; Yolanda Rolle was nominated as representative to Boston Harbor Deanery and Mary Blocher was nominated as representative to Episcopal Relief and Development.

The slate was approved unanimously and enthusiastically.

Recognition of outgoing Vestry members

Pam presented those leaving vestry with beautifully wrapped (courtesy of Martha Mutrie) packages and her thanks. Frank Bunn had to leave early, but Pam offered thanks and praise in his absence. Darryl Abbey was especially thanked for his work on finance, contracts and fiscal responsibility. Darryl noted that he enjoyed working with Vestry and credited the leadership for ending 2010 with a surplus. Margaret Johnson was recognized as the soft voice of sanity and the one who gently steered the group towards consensus. Margaret welcomed the new vestry and noted they were very lucky. Pam thanked Charlie Felsenthal for a year of fine service as treasurer and praised him for putting the job down with dignity and grace. When time came to thank Marianne Iauco, who stepped down as clerk Pam was apparently at a loss for words, mentioning "opposable thumbs". The opposable thumbs of humans (and raccoons) allow them to hold things in their hands. Marianne has brought such an essential trait to the vestry, helping the vestry get a handle on many things for five years.

Flowers!

For the second year Pam presented flowers to three people who contribute under the radar, week in and week out to Emmanuel Church. Stephen Babcock, head usher, has welcomed all on Sunday mornings for at least ten years. Upon receiving his flowers he reminded Pam that he'd have to carry them on the train, but the applause made it difficult for anyone to hear him. Mary Chitty has been quietly working away in the archives and online bringing heretofore hidden historical information to light. The third recipient was Michael Scanlon, head of the building commission and designer of posters, flags and newsletters. Michael credited Julian Bullitt for his amazing contributions to the buildings and people of this church.

Courtesy Resolutions and Announcements

Pam asked people to read the courtesy resolutions. 25 attendees each read one of the resolutions. During the Announcement portion, people added more thank yous. The meeting, with its atmosphere of camaraderie and appreciation concluded with the singing of "God Has Done Marvelous Things."

— MCR

*Reporting was contributed by Marianne Iauco
Copies of the Annual Report are available in the Parish Hall.*

Notes from the Organ Bench

Did you know that our beloved Lindsey Chapel Organ will be 100 years old in 2021? Quite a milestone! We are formulating a plan to start working on the instrument, hoping to have it in tip-top shape in a few years' time. Pipes need cleaning, chests need leathering, and electrical contacts need burnishing to ensure that everything is in good working order. You may have noticed a few stuck notes, or silent notes, over the past summer and fall. These are symptoms of age, and signs that our organ needs some help. Our wonderful organ technician, Thad Outerbridge, is working with us to prioritize all of the tasks that will go into this renovation project. He will likely be using some of the space in the balcony of the main sanctuary as a workstation, convenient because it is on the same level with the pipes in the chapel organ, just a few steps away.

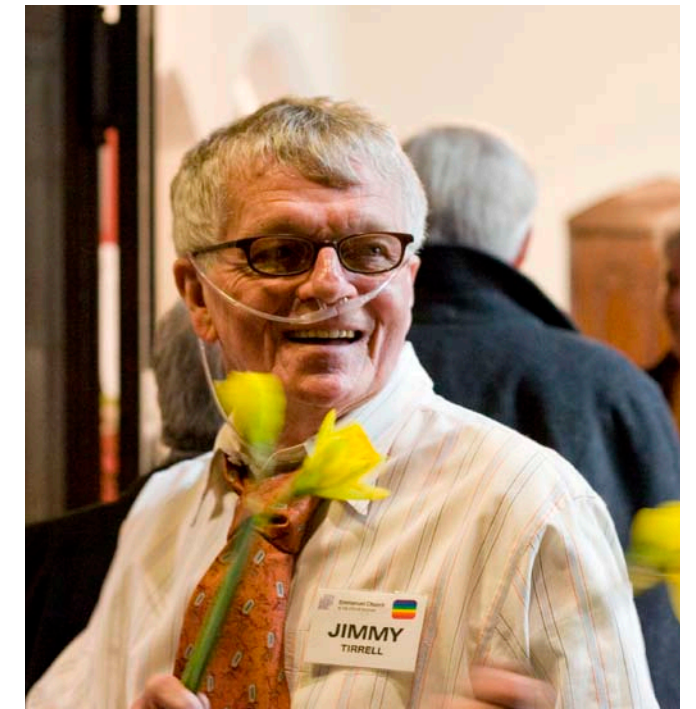
I would like to thank Mike Scanlon, Julian Bullitt, Pam Wertz, and everyone on the Building Commission and Vestry for putting the Chapel Organ on our list of on-going projects. Our instrument has brought joy to countless people over the past century, and under our care, we will ensure that generations to come will enjoy the beautiful sounds of the Lindsey Chapel Casavant.

Next issue: What changes have been made since the original specification to the Lindsey Organ?

*Peace,
Nancy*



Photos by Matt Griffing.



A Debt of Gratitude

After more than a decade of faithful, friendly, and flamboyant service as sacristan at Emmanuel Church, Jimmy Tirrell has decided that it's time for him to retire from keeping watch over all things needed for our liturgical celebrations, from altar cloths to wedding flowers. As sacristan, Jimmy has paid great attention to the fabric of our lives – draping beautiful colors on worship leaders and various pieces of furniture, windows and walls, doing his level best to enhance our appearance. He has supervised the making of new sets of vestments and the repair and care of older appointments. After the fire in 2001, Jimmy helped design the lovely and highly functional sacristy and the robing room. Through the years, he has also contributed an enormous amount of time and his keen designer's eye to improving furnishings all over the building, serving on the Space Committee. His sense of (good) taste and his sense of (bad) humor are without match at Emmanuel Church, and we will all miss him enormously! Although never one to sit in the pews, we hope to see him back at Emmanuel as soon as he's had a sufficient rest.

— plw

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