



# MECA

The Newsletter of the Massachusetts Episcopal Clergy Association

## Mission - II

by Ian T. Douglas

Thank you to Ian Douglas for the second part of his talk to the clergy at the April 24 Clergy Day, which MECA is pleased to present in this issue of the newsletter. The first part of Ian's talk was featured in the previous issue; the final part will appear in the next issue. We invite your responses. Ian is Professor of World Mission and Global Christianity at Episcopal Divinity School.

Now that we have begun to consider the nature of mission from a Biblical perspective, or shall we say Biblical perspectives, I would like to turn in this presentation to a more focused discussion of mission theology and what this mission theology would mean for the life and structures of the Church. So I have tentatively entitled this presentation: "A Theology and Ecclesiology for Mission." What I will do in the next forty five minutes or so is present a very brief sweep of mission theology over the last two centuries, followed by a further explication of the *missio Dei* as it relates to baptism and then conclude with a discussion of ordination. The operative assumption I will use throughout this presentation is that we need to have a clear theology of mission first before we can understand the nature and calling of baptism; and further it is only after we have a clear theology of baptism that we can begin to discuss the nature and meaning of holy orders.

### A Brief Overview of Mission Theology

Mission in the wake of the Enlightenment made sense.<sup>1</sup> It was something that the churches of Europe and North America did. Conversion of "the heathen", the spread of churches, and the advance of Western "civilization" went hand in hand. The abuses (and contributions) of missionaries and the close connection between mission and imperialism in Africa, Asia, Latin America, and Oceania are well documented and need not be rehearsed here.<sup>2</sup> Throughout the nineteenth century and for the first half of the twentieth century the Western churches had their missions, *missiones ecclesiarum*. These missions, as dependent outposts of European and North American Christianity, sought to extend church models and cultural world views of the Enlightenment.



In the middle of the twentieth century, significant shifts in the theological and ecclesiological terrain of an emergent global Christianity began to shake the ground of missiological thought. Quakes occurred and fissures opened up between older established models of mission and new understandings of mission in the emerging post-colonial, post-modern world. Discussion in ecumenical councils turned from the role of the churches' missions to wrestling with the nature of the mission of the Church, the *missio ecclesiae*.<sup>3</sup> Mission was seen less as something done by voluntary associations of Christians, often as a side interest of the churches, and more as the central calling of the Church. Such theological shifts led individuals such as Emil Brunner to state: "The Church exists by mission as fire exists by burning" and Stephen Neil to proclaim: "The age of missions is at an end; the age of mission has begun."<sup>4</sup>

The predominance of this ecclesiocentric view of mission in the immediate post-World War II era was short lived. While the International Missionary Council promoted the coterminous nature of Church and mission, individual theologians and missiologists were beginning to look beyond the Church for the locus of God's action in the world. Increasingly the Church was seen as adjunct to God's salvific intervention in the wider struggles of the world. The *missio ecclesia* (the Church's mission) was to give way to the *missio Dei* (the mission of God.)

In his article "The Call to Evangelism," printed in the International Review of Missions in 1950, Johannes Hoekendijk led the charge against prevailing definitions of mission. He criticized church-centered mission theology as leading to a form of evangelism whose goal it was to maintain and extend the bridgehead of the Western Enlightenment church. Hoekendijk said:

To put it bluntly; the call to evangelism is often little else than a call to restore Christendom, the *Corpus Christianum*, as a solid, well-integrated cultural complex, directed and dominated by the Church. And the sense of urgency is often nothing but a nervous feeling of insecurity, with the established Church endangered; a flurried activity to save the remnants of a time now irrevocably past.<sup>5</sup>

Not that we are competent of ourselves to claim anything coming from us; our competence is from God, who has made us competent ministers of a new covenant.

2 Corinthians 3: 5-6

In short, Hoekendijk argued that “Evangelization and churchification are not identical, and very often they are each other’s bitterest enemies.”<sup>6</sup> Hoekendijk wanted to move mission from an ecclesiological to an eschatological point of departure. For him, the goal of evangelism, the goal of mission, was not to extend the Church as the *Corpus Christianum* but rather to participate with God in God’s new creation, to work for God’s shalom. Hoekendijk was the first of his generation to suggest that it was God’s mission in the world to bring about God’s shalom, God’s Kingdom, God’s Reign.

Most missiologists today would affirm that the mission of God, the *missio Dei*, is God’s action in the world to bring about God’s Reign. As we have discussed in our Biblical study, the trinitarian God, Creator, Redeemer, and Sanctifier, has effected a new order, a new *shalom*; one in which all of creation can find new life and new hope. Unlike earlier proponents of the *missio Dei*, today’s mission thinkers affirm that the Church, as the Body of Christ in the world, does have a central role to play in the salvific work of God. The Church is called and empowered by the Holy Spirit to participate with God in God’s mission of reconciliation, redemption and liberation. Although having a unique and central role in God’s plan of salvation, the Church does not have exclusive rights on participation with God in God’s mission. Thus many advocates of the *missio Dei*, especially missiologists from religiously plural contexts, see the possibility of cooperation with people of other faiths in God’s universal mission. The South Indian theologian S. J. Samartha emphasizes:

In a religiously plural world, Christians, together with their neighbors of other faiths, are called upon to participate in God’s continuing mission in the world. Mission is God’s continuing activity through the Spirit to mend the brokenness of creation, to overcome the fragmentation of humanity, and to heal the rift between humanity, nature and God.<sup>7</sup>

And so we find, once again, that the Church’s calling to participate with God in mending the brokenness of creation and healing the rift between humanity, nature and God is affirmed in the Catechism or “Outline of the Faith” found in the back of the Book of Common Prayer. As I have already noted, to the question: “What is the mission of the Church? the answer is given: “the mission of the Church is to restore all people to unity with God and each other in Christ.”<sup>8</sup> The ecclesiocentrism of this missiological affirmation cannot be denied, the theological underpinnings of this statement, however, are consistent with *missio Dei* theology. The Episcopal Church has gone on record that the mission of God, as manifested in the Church as the Body of Christ, is no less than the eschatological restoration of all people to unity with God and each other in Christ.

Echoing what we started this morning, the mission of God, the mission of Jesus, and the mission of the Church is one of reconciliation and redemption. Jesus was sent by God “to bring good news to the poor ... to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.” (LUKE 4:18-19) God’s

mission, manifested in Jesus and empowered by the Holy Spirit, is not static but a centrifugal force of movement outward.<sup>9</sup> Jesus demonstrated in word and deed that the Reign of God, realized in the sending of God’s son, must continue to expand to the ends of the earth. “As you have sent me into the world, so have I sent them into the world.” (JOHN 17:18) Two by two, Jesus’ disciples are sent to bear his mission, God’s mission, in the world. Being sent in God’s mission has as much efficacy for the baptized today as it did in apostolic times.

### The Episcopal Church, Baptism and Mission



For over a century and a half the Episcopal Church has affirmed that baptism incorporates the faithful into the mission of God. The General convention of 1835 proclaimed boldly that the Church was to be first and foremost a missionary society. All Episcopalians, by virtue of baptism and not voluntary association, were members of the Domestic and Foreign Missionary Society.<sup>10</sup> Participation in God’s mission therefore is at the heart of the baptismal call. Baptism is thus a commission, co-mission, in God’s mission. Just as God sent Jesus into the world, and Jesus sent his disciples to the ends of the earth, we too are sent in mission. The imperative is clear.<sup>11</sup>

A key question then is how do the baptized participate in Jesus’ mission, in God’s mission? What are the various ministries the faithful are called to exercise as they seek and serve God’s reconciling and redemptive activity in the world today? The 1979 Book of Common Prayer with its central emphasis on baptism provides some useful tools to help answer these questions.<sup>12</sup> Following the creedal affirmations in the Baptismal Covenant are five different questions that speak to the fullness of life in Christ. These questions outline five different priorities, or types of ministry, that each person promises to pursue as a member of Christ’s body. The five different “ministries” are: worship, forgiveness, proclamation, service, and justice making. Each has a profoundly missiological imperative. Each has a role to play in God’s mission.

The first affirmation in the Baptismal Covenant is the promise to continue in the apostles teaching and fellowship, in the breaking of bread, and in the prayers. Coming together in the eucharistic community, the members of the Body of Christ are nourished with the word and sacraments. Gathering around the common table, each individual is united with God and each other in Christ. Restored and renewed as the Body

of Christ, the Church is empowered anew to go out into the world in God's name. Worship is basic to a life in mission.

God's mission of reconciliation and redemption presupposes that the world is a divided and sinful place. It is human nature to turn against God and one another in selfish pursuit of individualistic desires. The sins of racism, classism, sexism, and heterosexism infect relationships and separate humanity from the love of the Creator. Environmental degradation and disrespect for God's created order threaten "this fragile earth, our island home"<sup>13</sup>. In the Baptismal Covenant, each person is called to persevere in resisting evil, and, whenever one sins, repent and return to God. The assurance of forgiveness by God for the sins of the whole world holds out the promise of new life in a restored, reconciled creation. Forgiveness is basic to a life in mission.

Christians believe that God has done a new thing in Jesus Christ and affirm that the story of Jesus is Good News for the world. Through the centuries, the Church has taught that in Christ all people can be restored to unity with each other and with God. The third imperative of the Baptismal Covenant is to proclaim by word and example this Good News. Naming Jesus as the Christ and ordering one's life around this truth is at the heart of proclamation. Proclamation is basic to a life in mission.

The Baptismal Covenant's affirmation that Christ is present in all persons emphasizes the connectivity and oneness of the incarnation. Serving this Christ by loving one's neighbor as oneself is a key imperative of those who share life in Christ. In the Great Commandment (JOHN 15:12-17) Jesus exhorts his followers to love one another as he has loved them, even to the point of laying down one's life for another. Seeking and serving Christ, with neighbors near and far, offers new hope for a restored and reconciled human community. Service is basic to a life in mission.

Christians are called to confront the powers and principalities of this world that undermine the full humanity of individuals. God's mission of reconciliation and redemption stands in opposition to the structures of oppression that enslave and marginalize the poor and the weak. God is a God of liberation and freedom. As participants in God's mission, the baptized promise to strive for justice and peace among all people and respect the dignity of every human being. Justice making is basic to a life in mission.

Worship, forgiveness, proclamation, service, and justice making are all central to God's mission in the world. Every follower of Christ, through baptism and the power of the Holy Spirit, is called, individually and corporately, to pursue these five ministries equally. Unfortunately, the confusion over the nature of mission and the undifferentiated linking of the terms mission and ministry often result in one of the five ministerial imperatives becoming the *sine qua non* of mission. For example, individuals of a more conservative or evangelical position might emphasize proclamation as mission. Evangelism and naming the name of Jesus to those who are unreached with the Gospel constitutes real mission. Those of a more liberal or progressive theological stance might hold

up struggles for justice and peace as the fundamental Christian calling. The Church should be primarily about transforming unjust structures that oppress and enslave. Both of these positions are misguided for they elevate one aspect of the Baptismal Covenant at the expense of the others. The point is that God's mission of reconciliation and redemption requires the baptized to give equal attention to a life of worship, forgiveness, proclamation, service and justice making.<sup>14</sup>

It is important to emphasize that the point of departure for participation in the *missio Dei* is baptism. Baptism is where the calling to a life of mission originates, not ordination. The work of mission, the work of the Church, belongs to the *laos*, as the people of God. It is not the exclusive domain of one group of people or the other. Over time the Church has ordered specific roles to support the work of the people in God's mission. Within Anglicanism, the offices of bishop, deacon and priest fill particular leadership and service functions. There has been a recent tendency, however, to add a fourth order, that of the laity, to the three historic offices. The aforementioned Catechism, for example, outlines the four separate and distinct ministries of laity, bishops, priests and deacons.<sup>15</sup> I believe that such ordering of the *laos* is misguided for it equates what God has called all the baptized to do in God's mission (the five baptismal ministries described above) with that of particular offices ordained by the Church. I see such "ordering" of the laity as resulting in the clericalization of baptism. Ministry and orders are not the same. Ministry belongs to all the baptized whereas the orders of bishop, deacon and priest have been set up by the Church to support the *laos* in their life in mission. As such the orders of bishop, deacon and priest are secondary to, and in service of, the calling of all the baptized to participate in God's mission of reconciliation and redemption.

<sup>1</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 262-274.

<sup>2</sup> For an overview of the Episcopal Church, USA and its foreign mission history see: Ian T. Douglas, *Fling Out the Banner: The National Church Ideal and the Foreign Mission of the Episcopal Church*, (New York: Church Hymnal Corporation, 1996)

<sup>3</sup> The meetings of the International Missionary Council in Whitby, 1947, and Willingen, 1952 were particularly concerned with the missionary nature of the Church.

<sup>4</sup> Stephen Neill, *A History of Christian Missions* (New York: Penguin Books, 1964), 572.

<sup>5</sup> Johannes C. Hoekendijk, "The Call to Evangelism," *International Review of Missions* 39 (April 1950): 163.

<sup>6</sup> *Ibid.*, 171, Italics in original.



<sup>7</sup> S. J. Samartha, *One Christ - Many Religions: Towards a Revised Christology* (Maryknoll, NY: Orbis Books, 1995), 149.

<sup>8</sup> The Episcopal Church, *The Book of Common Prayer* (New York: The Church Hymnal Corporation, 1979), 855.

<sup>9</sup> See: Johannes Blauw, *The Missionary Nature of the Church* (Grand Rapids, MI: Eerdmans, 1974).

<sup>10</sup> Journal of the *Proceedings of the Bishops, Clergy and Laity of the Protestant Episcopal Church in the United States of America in a General Convention 1835* (New York: Swords, Stanford and Company, 1935), 130-131.

<sup>11</sup> With the development of a centralized national program of education, social, service, and missions in 1919, the Domestic and Foreign Missionary Society became the incorporated appellation for the "national church." Today the name remains the legal title for the corporate work of the Episcopal Church in the United States.

<sup>12</sup> *Book of Common Prayer*, 304-305.

<sup>13</sup> *Ibid.*, 370.

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## MECA Hosts NNECA

*Through its regular meetings at the Church Center and the Pension Fund, through its representation on Interim Bodies, through its national advocacy at General Conventions, and through the work, witness and community of local associations, NNECA is widely acknowledged as an influential and constructive voice whenever the Episcopal Church gathers to address issues of ministry and vocation.*

—From the pamphlet *What is NNECA?*

The National Network of Episcopal Clergy Associations, NNECA, gathered for its 32nd Annual Meeting June 24-28 in Cambridge, at the Episcopal Divinity School.

NNECA is the umbrella organization of MECA and other diocesan clergy associations across the United States that work in concert to promote collegial support and advocacy, high standards and responsibility among clergy. MECA has participated in the national network from the beginning of the clergy association movement.

Annual meetings are held in a different member diocese each spring. They typically feature local leaders and resources. Since this year was MECA's turn to host, MECA invited leaders in our diocese make presentations on the conference theme: the delicate balance of trust between and among bishops, clergy, and vestries. Bishops Shaw and Cederholm, and Archdeacon Mark Hollingsworth gave very well received homilies on successive days during morning services in St. John's Chapel, and EDS Dean and President Steve Charleston presented a compelling address on spiritual leadership to create a climate for trust.

During free time, we made the most of opportunities for recreation and sightseeing in the greater Boston area. Some went to Fenway Park, others on a Harbor Cruise or to the Museum of Fine Arts, and a busload traveled out to Lexington and Concord for a historical and literary tour. A culinary feast at Jasper White's Summer Shack near Alewife Station rounded out the convivial program, and possibly more than one waistline.

Church Pension Group President Alan Blanchard, along with CPF staff Linda Curtiss and Matthew Price, presented an overview of the current financial situation of the CPF and its

recent initiatives in the Stewardship of Abundance, which apparently is not as abundant as we once thought. The dialogue extended through the morning, as participants shared their questions, suggestions, and needs regarding financial planning in uncertain times.

The CPG had received the petition initiated by Alden Besse last fall and sent from the clergy of the Diocese of Massachusetts, urging that the Pension Fund divest all tobacco stocks. Mr. Blanchard reported that indeed they had been divested, not long before this Annual Meeting. Hats off to Alden for his faithful persistence in addressing this life-and-death issue, and to MECA and NNECA for their part in successfully focusing the attention of the CPG.

The Rt. Rev. F. Clay Matthews, and attorneys Sally Johnson and Jon Tuttle spoke on the nature of church communities and fostering trust within them. The Very Rev. George Werner, President of the House of Deputies offered his perspectives on developments leading to the next General Convention. For the Clergy Deployment Office, the Rev. Pamela Ramsden coached folks on the skill and daring of updating clergy profiles on-line.

Reports of local clergy associations, counterparts to MECA, were interspersed with the formal presentations throughout the week. It proved fascinating to glean differing regional perspectives on church matters, and instructive to realize how much we all share.

MECA Board Co-Presidents Ann Franklin, Peter Chase attended to many details, John Clarke organized all the liturgies, and Maureen Kemeza lent a hand here and there. Thanks to all the Board members and other clergy of our diocese who hosted and took part.

*Maureen Kemeza, Rector,  
St. Paul's Church, Newton Highlands  
former MECA President and former board member of NNECA*

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## Celtic Spirituality Festival October 5



The first annual Celtic Spirituality Festival will be held on Saturday, October 5, 9:00 am to 6:00 pm at All Saints Parish, 1773 Beacon Street in Brookline. The Festival will feature presentations on Celtic spirituality, workshops on Celtic dance, music, and art, and a Celtic-Zen contemplative concert. The Festival will conclude with Celtic Holy Eucharist at 4:00 pm, followed by a reception.

The Rev. Dr. Horace Allen, Professor of Sacred Worship, Boston University School of Theology and Visiting Professor in Liturgical Studies at Yale Divinity School and a former warden of Iona Abbey, will present the rich tradition of Celtic spirituality and its importance today. Séamus Connolly, one



of the world's most respected master Irish musicians, will play and teach the great music of the Celtic tradition. The Folk Arts Center of New England will provide opportunities for participants to enjoy and learn

Celtic dance. A workshop will deepen our appreciation of Celtic illumination and design. The Celtic-Zen concert will feature Celtic musicians Heather Innes from Scotland and Jacynth Hamill from Belfast, Northern Ireland, and shakuhachi instrumentalist Dr. Robert Jonas, Director of the Empty Bell.

Since the Celts loved animals and drew them so creatively in the Book of Kells and other manuscripts, the Festival will welcome all of God's creatures for a blessing of animals on this St. Francis of Assisi weekend. The workshop will conclude with a sung Celtic Holy Eucharist at 4:00 pm, followed by a reception.

The Festival is open to the public. Fee is \$65 (\$45 for seniors and students). Non-refundable registration fee of \$25 should be sent to Nora McGunnigle, All Saints Parish, 1773 Beacon Street, Brookline, MA 02445. Please make check payable to All Saints Parish.

All Saints Parish is a center for Celtic spirituality, with Celtic Holy Eucharist offered twice a week, Saturdays at 4:00 pm and Wednesdays at 6:15 pm. Monthly mini-retreats, an annual weekend on Block Island and other spiritual and artistic programs are presented each year. For more information, call

617-738-1810 or check the parish's website (<http://allsaints-brookline.org>) or the RUAH website ([www.ruahspirit.org](http://www.ruahspirit.org)).

The Festival is co-sponsored by Gaelic Roots Summer School and Festival at Boston College, the RUAH Spirituality Institute, The Empty Bell Contemplative Center, and Boston Theological Institute.

## ***Children's Ministries Fall Semester Opportunities***

### **Thursday Evenings Conversations:**

Parents, church-school teachers, directors of Christian education and clergy are invited to participate in conversation about the religious lives of our children. These gatherings are open to **all in the diocese**.

- **Trinity Church, Haverhill**  
**Thursday, October 3, 7-9PM**
- **St. Andrew's, New Bedford**  
**Thursday, November 7, 7-9PM**
- **Trinity Church, Concord**  
**Thursday, November 21, 7-9PM**

How to teach life Jesus? What are our children learning about God in the church and at home? What is working/going well in our church school?

All these meetings will be chaired by Mark Francisco Bozzuti-Jones, *Specialist - Children's Ministries*. For more information call (617) 879-6332 or e-mail: [Mbozzutijones@diomass.org](mailto:Mbozzutijones@diomass.org)

## ***PARISH SEARCH & CALL REPORT***

### **CHURCHES AND CHAPLAINCIES IN SELF-STUDY:**

BARNSTABLE, St. Mary's Church  
CAMBRIDGE, St. Peter's Church  
GROVELAND, St. James' Church  
METHUEN, St. Andrew's Church  
WESTFORD, St. Mark's Church  
WEST ROXBURY, Emmanuel Church  
WEYMOUTH, Trinity Church  
WHITMAN, All Saints' Church  
WOBURN, Trinity Church  
WOLLASTON, St. Chrysostom's Church

### **CHURCHES AND CHAPLAINCIES RECEIVING NAMES:**

BOSTON, Church of St. Augustine and St. Martin: Rector  
CONCORD, Trinity Church: Rector

MARLBOROUGH, Holy Trinity Church: Rector  
NEEDHAM, Christ Church: Rector  
NORWOOD, Grace Church: Rector  
SHIRLEY, Trinity Chapel: Rector

### **ASSISTANT OPENINGS:**

COHASSET, St. Stephen's Church: Assistant to the Rector. This is a full-time position with broad duties. Applicants should be ordained. Contact the Rev. Clifford Cutler, 16 Highland Ave., Cohasset, MA 02025-1819; (781) 383-1083; email: [ccutler@ststephenscohasset.org](mailto:ccutler@ststephenscohasset.org)

LYNN, St. Stephen's Church: Assistant to the Priest-in-Charge. Contact the Rev. Jane Gould, 74 South Common Street, Lynn, MA 01902; (781) 599-4220.

ORLEANS, Church of the Holy Spirit: Assistant to the Rector. This is a full-time position for an ordained person, with a focus on family life and Christian Education. Send resumes to: The Rev. Dr. David Angelica, 204 Monument Road, Orleans, MA 02653; (508) 255-0433; email: [holyspirit@c4.net](mailto:holyspirit@c4.net).

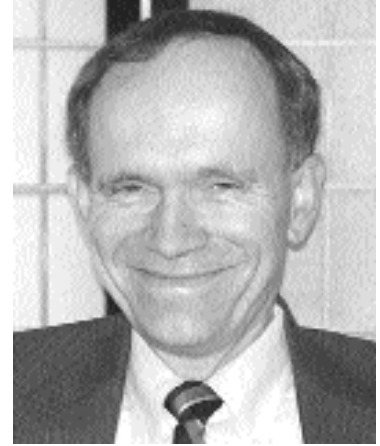
*MECA and the Diocese of Massachusetts invite you to a workshop*  
**MINISTRY OF STEWARDSHIP**

Led by John Zinn

**SATURDAY, SEPTEMBER 28, 2002, 9AM - 12:00PM**  
**AT CHURCH OF THE REDEEMER**  
**379 HAMMOND STREET, CHESTNUT HILL (NEWTON)**

**Overview:** This workshop will present the Scriptural basis of stewardship in our covenant relationship with God. Stewardship is our loving response in gratitude to God for the abundance of gifts that we have received. Stewardship is both deeply personal and authentically communal; it is the individual's spiritual response to God and the response of the entire community. What can stewardship committees do to present the joyful message of stewardship effectively to congregations? How can stewardship become a way a life and a life-long commitment? These are some of the issues and questions that will be treated in the workshop.

**John Zinn**, chief financial officer for the past 19 years of the Episcopal Diocese of Newark, is a nationally recognized leader in stewardship and social justice. He was instrumental in arranging for 300 units of affordable housing to be built in Newark and has been a leader his diocese's commitment to social justice.



**DIRECTIONS:** From the South and West: Take Route 128 (95), Exit route 9E; Go East on Route 9; Go left at Hammond Street to 379 Hammond Street; Church is on your left. Ample parking available in lot behind the church. From the East and North; Take Storrow Drive West, Exit at Kenmore Square; go right on Beacon Street to Brookline past Harvard Street, Chestnut Hill Ave., reservoir, and Boston College Stadium; go left on Hammond Street to #379; Church is on your right. Ample parking available in lot behind the church. Public transportation take Green line (D-line Chestnut Hill stop).

**FEE:** \$10 MECA Members            \$15 Non-members  
\$10 if four or more from the same parish

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**REGISTRATION FORM: "MINISTRY OF STEWARDSHIP"**

Name \_\_\_\_\_ Telephone: \_\_\_\_\_

Organization: \_\_\_\_\_

Street Address: \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip: \_\_\_\_\_

Fee of \$ \_\_\_\_\_ enclosed for \_\_\_\_\_ registrations.

Please register by September 21 by returning this form and your fee to: Philomena Nathan, MECA, 379 Hammond St., Chestnut Hill, MA 02467. Please make checks to MECA. For registration information, please call Philomena Nathan at (617) 566-7680.

*MECA and the Diocese of Massachusetts invite you to a workshop*

# **MINISTERING TO NEW MEMBERS**

**Led by Alice Mann**

**SATURDAY, NOVEMBER 16, 2002, 9AM - 3:00PM**

**GRACE CHURCH**

**133 SCHOOL STREET, NEW BEDFORD**

**Leader:** The Rev. Alice Mann, currently a Senior consultant with the Alban Institute, brings to her training and consultation work 23 years experience in parish ministry. She conducts workshops in the US, Scotland and Canada on parish development, incorporation of new members, growth and revitalization, and assists individual Boston-area congregations with strategic planning and growth issues.



**ENCOURAGE NEW MEMBERSHIP AND INVOLVEMENT IN YOUR CONGREGATION AS YOU LEARN HOW TO:**

- Assess the welcoming environment of your congregation
- Look at your congregation's life from the point of view of a new member
- Learn from research findings about new member incorporation
- Determine how large your congregation wishes to grow and evaluate the impact of size on the congregation
- Identify the critical areas to develop within your church's assimilation process
- Review the stages new members go through when moving from nonmembership to full involvement

**DIRECTIONS:** Rt. 93 So. to Rt. 24 South. Rt. 24 So. to Rt. 140 So. Rt. 140 So. to Rt. 195 E. (Cape Cod Exit). Rt. 195 E. to Rt. 18 S. (Downtown New Bedford exit). Continue on Rt. 18 and take a right at the second set of lights (Union Street). Continue on Union St. and take a left at the fifth set of lights (County St.) Grace Church will be in the second block down on the left.

**FEE INCLUDES LUNCH:** \$25 MECA Members \$30 Non-members  
\$25 if four or more from the same parish

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## **REGISTRATION FORM: "MINISTERING TO NEW MEMBERS"**

Name \_\_\_\_\_ Telephone: \_\_\_\_\_

Organization: \_\_\_\_\_

Street Address: \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip: \_\_\_\_\_

Fee of \$ \_\_\_\_\_ enclosed for \_\_\_\_\_ registrations.

Please register by November 2, by returning this form and your fee to: Ms. Rosemary Morgan, Grace Church, 133 School St., New Bedford, MA 02740-5928. Please make checks to MECA. For registration information, please call (508) 993-0457.

# *The MECA Newsletter*

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Published five-six times each year, the Newsletter is sent to all clergy of the Diocese of Massachusetts by the Massachusetts Episcopal Clergy Association.

Membership dues for calendar year 2002 are \$100; \$70 for retired and part-time clergy. MECA members who pay the above dues receive ten issues of *LEAVEN*, the newsletter of the National Network of Episcopal Clergy Associations (NNECA). Membership dues (without *LEAVEN*) are \$40. No fee for clergy on disability retirement. Members are entitled to discounts at MECA-sponsored events; your dues promote communication among clergy through this newsletter and enable MECA to be a voice for clergy in the diocese and in the larger church.

Please put your check (payable to MECA) in the enclosed envelope and send to: The Rev. Claude A. Smith, MECA Membership Secretary, 160 River Street, Norwell, MA 02061. If you have any questions about membership, please call Claude at 781-659-7806.

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The MECA Newsletter thanks Ann Hanson of Group One Graphics in Sudbury for design, the Diocesan Center for mailing labels, Minuteman Press for printing, and Handiwork Services in Chelsea for mailing. Address changes should be sent to the Diocesan Center, 138 Tremont Street, Boston, MA 02111-1319.

Articles and letters are welcome and subject to editing. Permission is given to copy this newsletter; please give appropriate credit.

## **MECA officers for 2002-2003 are:**

Co-Presidents:	Ann Franklin, Peter Chase
Vice President:	Terry McCall
Treasurer:	Heidi Fieldston
Secretary:	John Clarke
Membership:	Claude Smith
Editor:	David Killian

## **Board Members:**

Karen Bettacchi	Warren Radtke
Alden Flanders	Priscilla Wood
Elizabeth Grundy	Clare Yarborough

## ***THE NEXT ISSUE***

The November/December issue will print the names of MECA members for 2002; if you wish to be included, please send your dues to Claude Smith. This issue will feature the final part of Ian Douglas's talk to clergy on "Mission." We invite responses to Ian's paper and reflections on other topics of interest. Please send your articles, letters, etc. to Ann Hanson at [groupone@erols.com](mailto:groupone@erols.com) by October 15, 2002.

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## ***MECA Newsletter***

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