



MECA

The Newsletter of the Massachusetts Episcopal Clergy Association

Mission - III

by Ian T. Douglas

Thank you to Ian Douglas for his provocative and original presentation at the April 24 Clergy Day, which MECA is pleased to reprint in our the newsletter. Ian is Professor of World Mission and Global Christianity at Episcopal Divinity School. This concludes our series on Mission. Please see the article on page 5, which outlines the planned diocesan initiatives on Mission in the coming year.

Reconsidering Holy Orders in Light of the *Missio Dei*

A discussion of the offices of bishop, deacon and priest, or presbyter, will help to clarify the distinction between the calling of all the baptized to a life of mission and the supportive functions of the three historic orders therein.

As Episcopalians it is appropriate to begin with a consideration of the office of bishop. In 1835 the General Convention, the same convention that affirmed that membership in the Domestic and Foreign Missionary Society was based upon baptism and not voluntary contributions, articulated a new understanding of the episcopate. General Convention stated that if the Church is first and foremost a missionary society and if every baptized person is called to a life of mission, then the bishop is to be the chief missionary or mission leader. The role of the bishop is to lead the Church forward in mission, to go ahead of the people to extend God's healing community and to motivate the faithful to full participation in God's mission. Emphasizing the missiological nature of *episcopé*, the General Convention of 1835 inaugurated the missionary episcopate. The Church stated that any new work of the Church, be it in an overseas mission field or on the Western frontier, be initiated with the leadership of a missionary bishop. And so the 1835 General Convention elected the first two missionary bishops of the Episcopal Church, Jackson Kemper for the Northwest and Francis Lister Hawks for the Southwest. In 1844, William J. Boone was elected the first foreign missionary bishop for the see known as Amoy and Other Parts of China. The revolutionary idea of the bishop as first and fore-

most the chief missionary or mission leader has been perhaps the single greatest contribution of the Episcopal Church to the development of the modern Anglican Communion.¹⁶

George Washington Doane, Bishop of New Jersey and the prime mover behind the changes in mission theology of the 1835 General Convention, said it best when he preached the sermon at the consecration of Jackson Kemper as the first missionary bishop. Doane said:

In strictness, as every minister of Jesus is a *Missionary*, so are the Bishops, as His chief ministers, *eminently Missionaries* — *sent out* by Christ Himself to preach the Gospel — *sent* to preach it in a wider field — *sent* to preach it under a higher responsibility — *sent* to preach it at greater hazards of self-denial and self-sacrifice, and under the circumstances more appalling of arduous labor and of anxious care, — to fulfill, in a single word, that humbling, but most wholesome precept of the Savior, 'whosoever of you shall be the chiefest, let him be the servant of all.' (*italics in original*)¹⁷



As the mission leader, the bishop shares with the apostles in providing oversight for the Christian community while at the same time advancing and challenging the Body of Christ to move forward into an unbelieving world. The examination of the bishop in the ordination service underscores the continuity of today's *episcopé* with that of the early church. It says up front that "A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings."¹⁸ This first declaration does not say the bishop's primary charge is to care for the needs of clergy or to run diocesan programs. Rather the bishop is to take the lead in proclaiming the good news of the Gospel and the truth of Christ's resurrection in the real world. The sphere of influence for this leadership is the secular world of lords and kings, not of saints and angels. Bishops are called to proclaim Christ's sovereignty in the halls of political and economic power where unity, reconciliation, and

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

redemption of all people take a back seat to individualism, greed, and exclusion. A bishop who does not see the world as her/his diocese will not be a bishop whose point of departure is the *missio Dei*.

The Bishop's outward orientation does not mean that she/he neglects the needs of the Church, its people or its ordained leaders. For the bishop is also called "to guard the faith, unity and discipline of the Church; to celebrate and provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor for the entire flock of Christ."¹⁹ In these services to the household, the bishop becomes a point of reconciliation and unity; within the diocese, across diocesan or denominational boundaries, and over time. The authority of the *episcopé* resides not in the individual bishop, no matter what her/his charisma or leadership skills or lack thereof, but rather in the office of the bishop as a point of unity for all the baptized. The episcopate thus represents the catechetical statement that the mission of the Church is to restore all people to unity with God. Even in the more mundane, daily, churchy functions of the bishop, the episcopate, rightly understood, is still profoundly missiologically.

The bishop's calling, to the world and to the church, is thus to be a **mission leader**. As such she/he proclaims to the world the promise of new life and reconciliation in Christ's resurrection. At the same time the Bishop points toward the unity of Body in the Church catholic. This bi-directional call, to the world and to the Body of Christ, is not easy. In both spheres, the bishop must seek and serve God's reconciling, redemptive mission. If she/he does not, then the authority and power of the *episcopé* is lost. Without a primary commitment to God's mission the bishop cannot be *the bishop*.

The next office to consider is that of the deacon. To some this might appear to be out of sync as orders are generally understood in a linear fashion from bishop, to priest, to deacon; or in the processes of ordination from deacon, to priest, to bishop. The problem with such an ordering is that the bishop is usually placed at the top, the priest under the bishop and then the deacon at the bottom. This becomes even more problematic when the laity is added as a fourth order because we all know where they inevitable get placed (below the diaconate). A corrective to this difficulty is to understand the three offices of bishop, deacon, and priest not as linear and successive but rather as three separate and distinct orders. A separate and distinct understanding of orders does not presuppose that an individual can not be called to all three offices in the course of her/his active work in the Church. This, in fact, is the dominant model at work in the Episcopal Church today. It is important, however, not to codify the progression from deacon to priest to bishop, for I believe the three offices are not mutually dependent nor successive. Seeing them as such supports a hierarchical, or perhaps even patriarchal, view of the Church where bishops are at the top and lay people are at the bottom. To correct this view the Episcopal Church should consider ordaining individuals to serve in one or more of the offices of priest, deacon and priest without necessarily serv-

ing in the others.²⁰ The Church should not forget that great bishops like Ambrose and Gregory served faithfully without first being ordained deacon and priest. Considering the office of deacon after that of bishop counteracts the linear, hierarchical, successive understanding of holy orders. At the same time there are sound missiological reasons for bringing these two offices into closer proximity.

There are many models of the diaconate in effect throughout the Episcopal Church. Some dioceses have a very well developed diaconal ministry with fine educational and deployment resources for their deacons. Other dioceses have a more *laissez-faire* attitude toward the diaconate, especially where deacons are inherited from previous episcopates or are transferred in from other dioceses. In such cases the diaconate is usually considered secondary to the priesthood and their role in the diocese is either tolerated or completely invisible. And finally there are some dioceses that do not have a fully functioning diaconate but only the transitional office of "junior priests on their way to full orders". It is clear that there is no one model of the diaconate in the Episcopal Church today. There are however, some excellent resources available to dioceses who want to take seriously the diaconate. The North American Association for the Diaconate and their many fine publications is a particularly rich resource for a renewal of the role and place of deacons in today's church.²¹

Now most of us know Diocese of Massachusetts has redesigned the ordination processes in the diocese over the last five or so years. As part of this review, the Diocese has embraced the office of deacon separate from deacons who will be ordained priests. The embrace of a fully functioning diaconate in the Diocese of Massachusetts has not been an easy task since it requires a departure from established practices and understandings of the diaconate in the diocese where the only deacons ordained were those on the way to priesthood. Meanwhile, the handful of deacons who served in the diocese, having been ordained elsewhere, were referred to as "permanent" or "non-transitional" deacons. Such nomenclature, however, was misguided for it made the transitional diaconate normative and "real" deacons the aberration. Over the last few years the diaconate in Massachusetts has been restored as a full order in and of itself. The diocese's ordination handbook delineates the difference between individuals called to lifelong service as deacons and those persons who are called to the priesthood but must first serve, by canon, as transitional deacons for about a year.²² This emphasis on the diaconate as a unique and full order in and of itself has begun to liberate the diaconate from its associations with the priesthood.

The emerging diaconate program in the Diocese of Massachusetts does, I believe, have profound missiological rationale. The articulated role of the deacon in Massachusetts is primarily that of a communicator, an interpreter of the Gospel to the world and the world to the Church, if you will, a **mission interpreter**. By virtue of their work or their way of life, a deacon embodies the meeting place of the church and the world. Her/his work is primarily connective.²³

The examination in the ordination service charges the deacon to “make Christ’s redemptive love known, by word and example, to those among whom you live, and work, and worship.”²⁴ As such a deacon is a “bold community agent who is expressly Christian where she/he lives and works. Most likely, the deacon already has deep links within a community by virtue of her/his employment or lived experience.”²⁵ Through a life of service, particularly to the poor, the weak, the sick and the lonely, a deacon brings the healing love of Christ into a broken and hurting world. In other words, the deacon is called to model how to be the Church in the world, without hesitation or apology.

While called to model the Church in the world, a deacon is also called “to interpret the needs, concerns, and hopes of the world to the Church.”²⁶ The deacon confronts the church with the injustices and conditions of the world, and brings those concerns into the center of the eucharistic gathering. “A potential deacon may well be a person who is already engaged in a social ministry; working in an area in which the church needs to know what is happening. For example, her/his work might involve youth, public housing, racism, legal advocacy, community organizing, education, to name only a few such areas.”²⁷ In her/his life of service the deacon discovers the realities of the world and brings them back to the gathered Body of Christ.

The deacon’s liturgical functions should be an icon of her/his communication and interpretive calling. In the eucharistic assembly, the deacon functions not as a quasi-priest but rather as an interpreter and communicator proclaiming the Gospel, assisting the people in bringing the needs of the world before God in prayer and offering, and leading the assembly into love and service in world.

The role of the deacon is similar to that of the bishop in that the locus of activity for the deacon is both in the world and in the Church. The deacon is called to service directly under the bishop for she/he shares in the episcopate’s bi-directional engagement with the world and the Church. Where one is a leader, the other is the servant, the interpreter of the Church to the world and the world to the Church. Thus, like the bishop, the deacon’s calling has a profoundly missiological component. In service to the world and the Church, the deacon attempts to heal the divisions that exist between people and communities. As communicator and mission interpreter the deacon empowers Christians in their calling to restore all people to unity with God and each other in Christ while working to effect reconciliation in the wider world.

The last of the three offices to consider is that of the priest, or perhaps we should say presbyter, the original root word for priest. I like to use the word presbyter instead of priest in order to make clear the difference between this particular order and the “priesthood of all believers” effected in baptism. (Also follow the leads of our sisters and brothers in Christ in the Church of South India.)

Of the three orders, the role of the presbyter is distinguished from that of bishop and deacon by location or direction. Whereas the bishop and the deacon have a bi-directional call-



ing, to the world and to the church, the presbyter is primarily oriented to the lives of the baptized. Her/his context begins with the church, the household, the community of the faithful. Through word and sacrament, the presbyter serves to build up, support, and empower the people of God in their lives of mission. As such the presbyter is a mission catalyst, **mission motivator**, whose vocation it is to help the people

find and take their place in God’s work of reconciliation.

A comparison of the examination for ordination of the priest (presbyter) with that of bishop and deacon emphasizes the more ecclesiological starting point of the priestly calling. The first line of the bishop’s examination articulates the authority by which she/he serves while the deacon’s examination immediately emphasizes the servant nature her/his office. The opening of the priest’s (presbyter’s) examination, however, does not focus on the individual but rather presents an exposition of what the Church is. It states “the Church is the family of God, the body of Christ, and the temple of the Holy Spirit” and that “all baptized people are called to make Christ known as Savior and Lord, and to share in the renewing of his world.” Within the community of the Church, the presbyter is “called to work as a pastor, priest and teacher, and to share in the Church’s councils. The conclusion of the examination reiterates the primacy of the community of the baptized in the priest’s calling. “In all that you do, you are to nourish Christ’s people (the baptized) from the riches of his grace, and strengthen them to glorify God in this life and the life to come.”²⁸

The presbyter is called to minister to the body of Christ through word and sacrament. She/he is called to proclaim the Gospel of Jesus Christ through preaching and teaching, to love and serve the people among whom they work, and to administer the sacraments as instruments of God’s healing and reconciling grace. In all of these activities the primacy is on empowering the baptized to take their place in God’s mission as they live lives of worship, forgiveness, proclamation, service and justice making. As a mission motivator, the presbyter both assists with the gathering of the body for nurture and education while at the same time challenging the people to own their baptismal promises as they go out into the world in Christ.

The fact that most presbyters spend the majority of their time catalyzing the baptized to a life of mission, does not mean that they live lives separate from the world, its pains and its ills. If the presbyter lives exclusively within the church,

she/he cannot fully support the baptized in mission. She/he will be too out of touch, too isolated, too disconnected. The primacy of priestly attention to the baptized does not separate her/him from encounter with the world. Rather the presbyter's support of the Body of Christ will, by necessity, be informed by and engaged with what she/he encounters in the street as she/he works alongside of the baptized in God's mission.

So the bishop as **mission leader**, the deacon as **mission interpreter**, and the priest/presbyter as **mission motivator** all find their orders, their role, in the way that their offices serve and advance the laos, the baptized, as they go about God's mission of restoration and reconciliation.

A Final Note About Frontiers

One final note on the nature of a life in mission must be sounded. Stephen Neill, the great Anglican missionary bishop in South India and mission scholar, is credited with saying: "once everything is mission, nothing is mission." Following Neill, one could argue that the position advocated in this reflection is that all that Christians do constitutes participation in God's mission. One might say that the sexton opening the doors of the church on Sunday morning is as much a part of God's mission as feeding the hungry in a homeless shelter or proclaiming Christ in a far off country. The mark of mission, however, is not defined by activity or geographic location or holy orders but rather by the process of crossing frontiers from the known to the unknown, from the safe to the dangerous, from the comfortable to the uncomfortable.

Mission thus involves risk. It means risking oneself, one's control, and ultimately one's faith. Discovering God anew in those who are radically different and in unforeseen places is at the heart of mission. Moving beyond parochialism and provincialism in lives of worship, forgiveness, proclamation, service, and justice making, the baptized risk themselves for the sake of God's reconciled creation. The work of the ordained, whether as mission leader, mission interpreter, or mission motivator, is to lead, support and catalyze God's people as they seek to restore all people to unity with God and each other in Christ.

16 See: Robert S. Boshier, "The American Church and the Formation of the Anglican Communion, 1823-1853" The M. Dwight Johnson Memorial Lecture in Church History, 1962, (Evanston, IL: Seabury-Western Theological Seminary, 1962).

17 George Washington Doane, "Sermon at the Consecration of Jackson Kemper, September 25, 1835, in Don S. Armentrout and Robert Beak Slocum, ed., Documents of Witness: A History of the Episcopal Church, 1782-1985, (New York: Church Hymnal Corporation, 1994), 108-109.

18 Book of Common Prayer, 517.

19 Ibid.

20 It is interesting to note that in a recent advertisement from the Nominating Committee to Elect a Bishop of the Episcopal Diocese of Newark, "all four orders of ministry are encouraged" to apply for the office. The Living Church, May 25, 1997, 17.

21 See: Peyton Craighill G., ed., Diaconal Ministry, Past, Present and Future: Essays from the Philadelphia Symposium, 1992, (Providence, R.I.: North American Association for the Diaconate, 1992).

22 Commission on Ministry of the Diocese of Massachusetts, The Ordination Process for the Diocese of Massachusetts (Boston: The Episcopal Diocese of Massachusetts, 1997), 8-9.

23 Ellen B. Aitken, "The Diaconate in the Diocese of Massachusetts," Unpublished study paper for the Diaconate Subcommittee of the Commission on Ministry, The Episcopal Diocese of Massachusetts, January, 1997.

24 The Book of Common Prayer, 543.

25 Aitken.

26 The Book of Common Prayer, 543.

27 Aitken. 28 The Book of Common Prayer, 531.

Ministry of Stewardship Workshop With John Zinn

by the Rev. Susan H. Lee, St. Luke's, Fall River



"Stewardship of God's gifts, not fund-raising" - that was John Zinn's message to a gathering of clergy and lay people on September 28 at the Church of the Redeemer in Chestnut Hill.

John Zinn is the chief financial officer of the Episcopal Diocese of Newark and a nationally recognized leader in stewardship and social justice.

Ordinarily, John said, people think of stewardship as raising enough money to cover the parish's budget. But a better approach is to think of stewardship as everything that we do with everything that we have all of the time, a time-talent-treasure approach. Stewardship is what we do once we say that we believe.

John described the year-round stewardship plan of his own parish in New Jersey. The parish observes stewardship "seasons". The first season is the season of new beginnings from January until Ash Wednesday. Education about time and talent is the theme of this season. A season of preparation follows, from Ash Wednesday through Palm Sunday. This season focuses on end-of-life issues such as an advance medical directive, power of attorney, funeral planning, and making a will that includes the church. (Good thing this is during Lent!) Next is the season of new life from Easter until the end of June, when the stewardship of treasure is introduced. The stewardship leaders take a broad approach towards the concept of "treasure", looking at how people relate to material things in general. John pointed out that "having enough" is not a natural idea. People always want to have more of something and he talked about his own love of acquiring books as an example. He realized at one point that he was buying books at a much faster rate than he could possibly read them and so disciplined himself to only buying a book when he had finished the previous one. He also avoided Barnes and Noble bookstores! John suggested that buying things is similar to an addiction and that American advertising plays on our desire for more. He recommended Erich Fromm's book *To Have or To Be* as a good resource for reflecting on human acquisitiveness.

The final season, after a summer break, is the season of commitment from September to Thanksgiving. This is the only time of the year when the stewardship leaders ask the parishioners to make a financial pledge. After a stewardship sermon by the clergy, the stewardship team asks parishioners to fill out commitment cards in church. Then each parishioner places their own pledge card on the altar.

John emphasized that the vestry of a parish must lead the way in stewardship. One of the duties of vestry members is to make a pledge to the church of their own time, talent and

treasure. Only then can they ask the congregation to follow their example. He suggested that vestries begin by making a collective stewardship statement affirming their belief in stewardship as responding to God's goodness. This statement should include a commitment to tithing, giving 10% of one's resources to God's work (not necessarily the church). John said that tithing is about the role that material things have in our life. He noted that the average charitable giving in the U.S. is 2% of income. Rather than expect parishioners - or vestry members - to tithe all at once, John suggested that church members increase their pledge by 1% a year until they have reached the 10% tithe. A helpful exercise is to have the vestry figure out what they themselves give to charity at the present time. Then they can calculate if they will be able to increase their pledge by 1% for the following year. (I asked about low-income people on government assistance or fixed pensions, the situation of many people in my own parish. John responded that it is often lower-income people who are the most generous with their resources percentage-wise. If they cannot increase their giving by 1% a year, perhaps they could by 1/4% or 1/2%.) Another helpful exercise is to have the vestry members guess the average income of people in the parish, then compare this average income to the average pledge amount. Each may then privately assess their own pledge in the same way.

John concluded by pointing out that the healthiest and most successful stewardship approach is to focus on giving outside the parish, not paying for the operating budget or capital needs of the parish itself. Again, the vestry should lead the way by making their gift to the diocese their first priority for the parish budget. For the parish as for the parishioners, intentional proportionate giving is the goal.

Mission Strategy of Diocese Moves Forward



The Mission Strategy Committee is moving forward with plans for a diocesan-wide focus on mission in January. Bishop Shaw invites clergy to preach on mission and congregations to consider an educational focus on mission for the first three Sundays after the Epiphany. Congregations

will receive a brief video introduction and a suggested outline for three Bible studies related to the lectionary readings for these Sundays. The materials may be used in Sunday adult forums or midweek small group or education programs. The video may be used alone or in conjunction with one or more of the Bible studies. Training for facilitators of these study materials will be offered on Saturday, December 7, 9:00 am – 12 noon, at the Cathedral. Materials are available in Spanish and Chinese and English.

The Mission Strategy Committee was commissioned in April 2001 by Diocesan Council to guide a discernment process in

PARISH SEARCH & CALL REPORT

CHURCHES IN SELF-STUDY:

BARNSTABLE, St. Mary's Church
 CAMBRIDGE, St. Peter's Church
 GROVELAND, St. James' Church
 METHUEN, St. Andrew's Church
 TOPSFIELD, Trinity Church
 WEYMOUTH, Trinity Church
 WHITMAN, All Saints' Church
 WOBURN, Trinity Church
 WOLLASTON, St. Chrysostom's Church

CHURCHES RECEIVING NAMES:

BOSTON, Church of St. Augustine and St. Martin: Rector
 CONCORD, Trinity Church: Rector
 MARLBOROUGH, Holy Trinity Church: Rector
 SHIRLEY, Trinity Chapel: Rector
 WESTFORD, St. Mark's Church

ASSISTANT OPENINGS:

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.

the diocese around the questions: What is God's particular call to us as a diocese here and now? How do we shape our life, worship and work together during the next several years as we respond to this call? The Committee suggests that sermons focus on the following three affirmations:

1. January 12, 2003, Feast of the Baptism of our Lord – We are empowered by baptism to participate in God's mission. In baptism God joins us to Christ and empowers us through the Holy Spirit to bear witness in all the ministries of the baptismal covenant. The arena of God's mission is the world, and therefore is the arena of our ministry.
2. January 19 – As a diocese we bear witness to our union with Christ. We incarnate the good news of God's reign in our individual lives, in the lives of local congregations, and in our connected life as God's people: laity, priests, deacons, bishops, with Anglicans throughout the world, with the holy church universal and with the saints in light.
3. January 26 – The mission is God's and not our own. Our God sends us forth – to bear witness to the fulfillment of God's work "to restore all people to unity with God and one another in Christ" (BCP, p. 855).

For more information, please contact Carol Flett, Co-chair, Mission Strategy Committee, or Steve Bonsey, Chair, Education Subcommittee.

Thank You! MECA MEMBERS 2002

We thank the members of MECA listed below for support throughout the year — which makes possible this newsletter, our participation in the life of the Church nationally through NNECA, educational workshops and conferences, and advocacy efforts on behalf of clergy. MECA provides an independent voice for clergy in the diocese. We are now receiving dues for the period January 1-December 31, 2003. Please use the enclosed envelope and send your dues to the Rev. Claude A. Smith, MECA Membership Secretary, 160 River Street, Norwell, MA 02061. If you paid dues for 2002 and are not listed below, please notify Claude Smith and your name will be printed in the next newsletter.

Abeyaratne, Anoma	Eddy, William	Kienzle, Edward	Rofinot, Laurie
Adams, James	Edmunds, Robert	Killian, David	Rogers, Tim
Angelica, David	Edson, Robert	Kittredge, Cynthia	Scherer-Hoock, Joyce
Appleyard, Jonathan	Evans, Katharine	Kondrath, William	Schmidt, Charles
Ayres, Stephen	Faria, Manuel	Korte, Mary	Shaw, M. Thomas
Barasda, Andrew	Faxon, Richard	Koulouris, Beulah	Shepherd, Nancy
Barney, David	Fidler, Mark	Krumme, Judith	Shirley, Michael
Barrett, Patricia	Fieldston, Heidi	Kujawa-Holbrook, Sheryl	Silvius, Herman
Barrington, Thomas	Flanders, Alden	Lloyd, Samuel	Sims, Edwards
Bell, Cynthia	Flett, Carol	Lomas, Bruce	Smith, Claude
Berman, Elizabeth	Fowler, Anne	Lovejoy, Janet	Smith-Moran, Barbara
Bernhardt, Douglas	Franklin, Ann	Low-Skinner, Debra	Society of St. John Evangelist
Besse, Alden	Gaiser, Ted	MacKillop, Alan	Society of St. Margaret
Bettacchi, Karen	Garbarino, Harold	Mann, Alice	Sterling, Leslie
Bishop, John	Gay, Judy	Matthews, Koshy	Stoessel, Andrew
Blaine-Wallace, William	Gelfer, Miriam	McAlpine, James	Stone, Peter
Black, Katherine	George, Kathy	McCall, Terry	Stowe, Richard
Bond, W. Douglas	Gill, Jeffrey	McCue, A. Homer	Strand, Jon
Bonsey, Steven	Gober, Patricia	McGrady, Jacqueline	Streit, John
Brakeman, Lyn	Godderz, Michael	McKinley, Ellen	Tobin, Robert
Brown, Richard	Gordon, Billie Mae	Meyer, Wendel	Underhill, William
Brown, Roy	Gowen, Eleanore	Miller, Edward	Vaguener, Martha
Buehrens, Gwen	Grundy, Elizabeth	Minton, Anne	Van Meter, Dale
Bullitt-Jonas, Margaret	Hall, Lisbeth	Morris, Gale	Wade, Karin
Burr, Whitney	Hall, Lyle	Nelson, Roger	Wainwright, Robert
Caggiano, Joyce	Hammett, Robert	O'Connell, Kelly	Waldron, Edward
Cederholm, Roy	Harris, Daniel	Panasewich, Eleanor	Warner, Deborah
Chandler, Susan	Hart, Sinclair	Perris, John	Welles, George
Chapman, Tansy	Hastie, Cornelius	Peterson, Barbara	Wenner, Peter
Chase, Peter	Hodges, Michael	Phillips, Deborah	Werntz, Pamela
Clarke, John	Hollingsworth, Mark	Piccard, Kathryn	Whitbeck, Bailey
Colburn, Suzanne	Howell, Peggy	Povey, J. Michael	White, Gordon
Colenback, Patricia	Hunt, Marshall	Powers, Fairbairn	Whittaker, Christine
Conant, Louise	Hunt, Victoria Wells	Presler, Titus	Williamson, Barbara
Cramer, Roger	Ives, Joel	Privitera, Linda	Windsor, Robert
Crapsey, Marcus	Jacobs, Philip	Quill, Margaret	Woodrooffe, Robert
Cutler, E. Clifford	Johnston, David	Radtke, Warren	Woodward, Deborah
Danner, David	Kannair, Nancy	Reece, Nathaniel	Yarborough, Clare
DeYoung, Lily	Kaufman, Ivan	Rhodes, Judith	Yardley, Theodore
Dickson, E. Robert	Kelley, Brian	Rice, Edward	
Dolnikowski, Edith	Kemeza, Maureen	Richmond, Susan	
Douglas, Ian	Kemmerer, Stanley	Ricketts, Linda	

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

REGISTRATION FORM: "MINISTERING TO NEW MEMBERS"

Name _____ Telephone: _____

Organization: _____

Street Address: _____

City _____ State _____ Zip: _____

Fee of \$ _____ enclosed for _____ registrations.

Please register by November 12, 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) 993-0547.

The MECA Newsletter

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 January 1-December 2003 are being received now. Dues 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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Articles and letters are welcome and subject to editing. Permission is given to copy this newsletter; please give appropriate credit.

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THE NEXT ISSUE

The January/February 2003 issue will feature an article on "Confirmation" to continue the conversation urged by Bishop Cederholm at the September Clergy Day. We invite your reflections on "confirmation" and "mission" and other topics of interest. Please send your articles, letters, etc. to Ann Hanson at grouponegraphics@attbi.com by December 1, 2002.

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