

MECA

The Newsletter of the Massachusetts Episcopal Clergy Association

Preserving Anglican Unity - III

By Ian T. Douglas

Many thanks to Ian Douglas for his paper "After the Windsor Report: The Future of the Anglican Communion," presented as opening remarks at General Theological Seminary on January 28, 2005 and his paper "Communion in Anglicanism Today? A Missiological Perspective," written in May 2004. Your responses are welcome; please respond to Ian at DOUGLAS@eds.edu and to MECA at rector@allsaintsbrookline.org

I am both encouraged, and concerned, by what the Windsor Report says about the future of the Anglican Communion. I am not convinced, though, by the report's overall emphasis on a structural or "instrumental" approach to the maintenance of communion but believe instead that our future is to be found in relationships across difference in service to God's mission of reconciliation.

What do I find helpful in the Windsor Report?

First, I am pleased that the Lambeth Commission unanimously accepted the report. Given the breadth of diversity represented on the Commission on many levels, their unity is a witness to the possibilities of communion across difference in Anglicanism today.

Second, I appreciate the Windsor Report's clear statements about the authority of the Bible and its emphasis on Biblical interpretation within the faith community. I do not subscribe, however, to the Report's statement that bishops (in the diocese) and primates

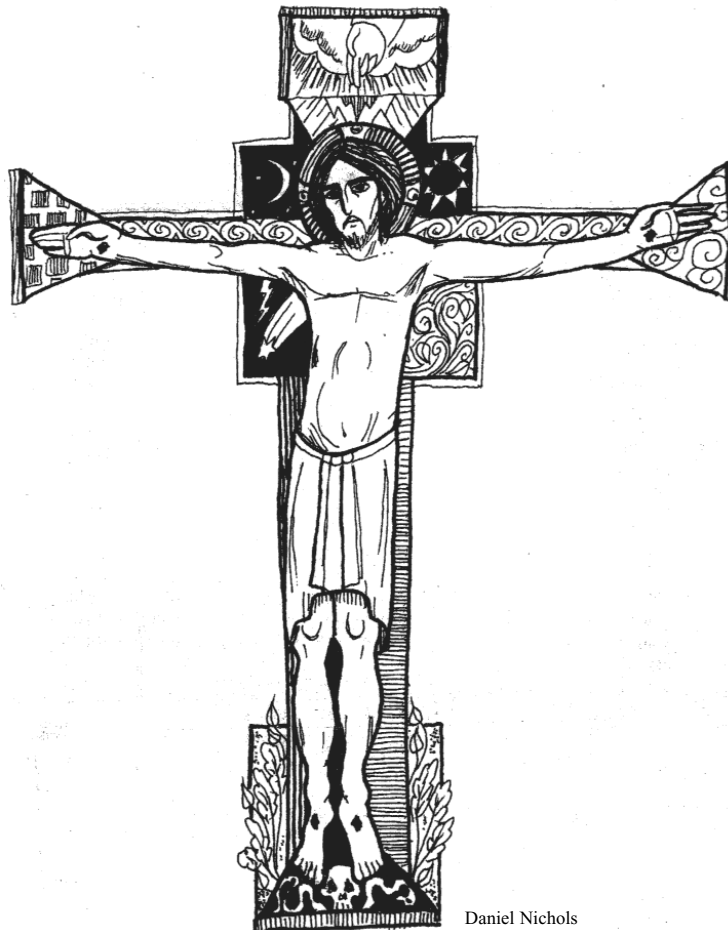
(in the Communion) are the "accredited leaders" of the Church who are the final authority of Biblical interpretation. (par. 58) In addition I wish that the report, rather than focusing only on Ephesians and I Corinthians, had stressed the fact that the Bible, in its entirety, is primarily a missionary document about a God whose mission it is to reconcile and restore a divided and fallen creation.

Finally, on the positive side, the Windsor Report has given us a wonderful expression of the relational nature of communion. The emphasis on Communion as being from God and expressed in relationships through "bonds of affection" is

particularly well done. I value the report's articulation that autonomy only makes sense in relationship. There is no unrelated autonomy in the Body of Christ. Such mutual responsibility and interdependence in the Body of Christ, (as first announced at the 1963 Anglican Congress) is a key missiological vision that the Anglican Communion needs to regain.

What do I find problematic with the Windsor Report?

To begin with, I find it astonishing that there is precious little mention of "common prayer" and the Eucharist as central defining aspects of what it means to be an Anglican today and into the future. The report's singling out of the Bible and the episcopate, while neglecting the creeds and the sacraments, is almost as if we have gone from the Chicago-Lambeth



Daniel Nichols

Continued on page 2

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



Preserving Anglican Unity

Continued from page 1

Quadrilateral to a Windsor Report “Duolateral.”

More importantly, I am profoundly concerned that the Windsor Report adopts a structural or instrumental approach to the future of the Communion. The Report, in particular, advances an increased centralization of authority in bishops and primates through a canonization of the “Four Instruments of Unity.” (The Archbishop of Canterbury, the Lambeth Conference of Bishops, the Anglican Consultative Council and the Primates Meeting.) I believe in conciliarism with respect to ecclesial authority and decision making but the problem with the Windsor Report’s view of conciliarism is that of the 800 people who make up the “councils” of the Four Instruments of Unity over 95% are men and more than 95% are bishops and archbishops.

While I appreciate the fact that bishops play a key role in the life and unity of the Anglican Communion, I dissent from the Windsor Report’s statements that “Bishops represent the universal Church to the local and visa versa” (par. 64) or that “Bishops represent Christ to the people, but also bring the people and their prayers to God.” (par. 64/footnote 38 and par. 124/footnote 81). This “representational” (dare I say, monarchical) view of the episcopate becomes increasingly problematic when it is linked to the structural manifestations of communion in the Four Instruments of Unity.

Building on the Virginia Report, the 1998 Lambeth Conference of Bishops sought to advance the Four Instruments of Unity as responsible for the maintenance of the communion in Anglicanism by enhancing the role of the primates in the Anglican Consultative Council and broader Anglican Communion affairs. Key Lambeth resolutions attempting to do such, however, were never endorsed by the ACC (or our General Convention for that matter). Similar

recommendations that seek to give more power to the primates, however, surface yet again in the Windsor Report, specifically in Appendix I. There is so much overlap between the Virginia Report and the Windsor Report as to place of the Four Instruments of Unity in the Anglican Communion that I am tempted to call the Windsor Report, the Virginia Report Redux.

I thus find The Windsor Report’s structural “Four Instruments of Unity” quick fix approach to difficulties in the Anglican Communion to be problematic, more specifically:

I am afraid that the proposed Council of Advice for the Archbishop of Canterbury will place the Archbishop in the role of judge while increasing expectations that Lambeth Palace can solve problems that arise in the Communion.

Second, the idea of subsidiarity, (first introduced by Pope Pius XI in 1931 to get him off of the hook for avoiding the emerging fascism in Europe under Hitler and Mussolini) sounds good until we ask who gets to decide what matters are given to what level in decision making.

Third, while I find the idea of an Anglican Covenant somewhat helpful, I do not think we need a “fifth instrument of unity” built upon an Anglican Communion canon law giving primates the authority to enter into covenants on behalf of their churches. (par. 114) (It is important to note too that the draft Covenant in Appendix Two is simply offered as an example of what such a covenant might look like and because of the crush of time to produce their report, the Lambeth Commission never considered together in person the substance of Appendix Two)

Finally, the presentation that the Four Instruments of Unity helped us find our way through the dilemmas related to the ordination of women misrepresents the history for it: glosses over the struggles of women and allies in the movement, minimizes the fact that impaired communion continues across Anglicanism today in these matters, and fails to note that the Primates Meeting actually came into being as an attempt to contain women’s ordination in the Anglican Communion.

As an aside, the Windsor Report has completely misinterpreted the actions of the 2003 General Convention with respect to Rites of Blessing for same sex unions needs to be corrected in the reception process.

In conclusion, I do not believe that a structural or instrumental approach to the maintenance of communion holds much hope for the future of the Anglican Communion. I believe, instead, that communion is a gift from God that we live into as we join with sisters and brothers in Christ in service to God’s reconciling and restoring mission in the world. Communion is discovered, lived into, through an infinite variety of incarnational relationships and shared experiences in God’s mission across the many differences and pluralities that are embodied in Anglicanism today. We need only consider the witness of Anglicans the world over in: 1) proclaiming the Good News of Jesus Christ during the Decade of Evangelism, 2) passing significant international debt-relief legislation, or 3) current efforts to combat the HIV/AIDS pandemic, to be

reminded that our communion is realized in service to the *missio Dei*, God's mission.

I have said on many occasions: "The devil is not stupid." The devil will use any means possible to distract us from serving God's mission of reconciliation and restoration. The more we are fighting internecine battles over human sexuality in the Church (as important as discussions about sexuality are) the less we will be looking beyond ourselves to do what God wants us to be about for the poor, the hungry, and the sick of the world. Because the devil is not stupid and will try to undermine that which offers the most hope and healing for the world, I take the growing vociferousness of the battles in

the church as confirmation that the Anglican Communion has never been in a better position to do great things for God. I believe that the increasing vigor with which we beat up on each other in the Anglican Communion today is directly equal to and opposite of the possibilities before us to be agents of God's reconciliation in the world globally. So, because the devil is not stupid, we need to be even smarter. We must focus our attention on our common efforts to serve God's mission of reconciliation and restoration in the world, and in doing so we will find hope and possibility for the unity of Anglican Communion now and into the future. Thank you.

Communion in Anglicanism Today?

A Missiological Perspective

By Ian T. Douglas

Given decisions made by the 2003 General Convention, many people are wondering about how our common life in the Episcopal Church can still be said to cohere with the other limbs of the Body in the Anglican Communion. I submit that this is the wrong question. We should not be asking ourselves "how can we cohere with the other limbs of the Body" but rather "what is it that holds us together in the Body of Christ." In other words, we should be focusing on the nature of communion with God and with each other and not worrying so much about coherence in the Church.

I am afraid that too many people across the Anglican Communion are seeking canonical and structural definitions of communion ("instruments of unity", if you will) as a way forward in these difficult times. There is a real sense of urgency, in particular, that the Lambeth Commission chaired by Archbishop Robin Eames come up with the "solution" to the disagreements across the Anglican Communion today. I think this is not a realistic expectation. No commission, or committee, or council, or Primates Meeting, is able to resolve the disagreements across the Anglican Communion today. It is important to deescalate the expectations that the Lambeth Commission will be providing the solution.

So if the Lambeth Commission will not be resolving the crisis, providing coherence in the Church, what is the way forward for the Anglican Communion today? As I have stated in my paper, "Anglicans Gathering for God's Mission: A Missiological Ecclesiology for the Anglican Communion" to be published in the *Journal of Anglican Studies*, I believe that an "instrumental" approach to what holds us together as Anglicans is not viable. Rather we need a missiological approach that emphasizes God is already about the unity of God's body in the world, even if we in the Church want to tear it asunder.

A missiological perspective on communion begins with the

affirmation that communion is a gift from God that is and will ever be. Communion is not of our own doing, but rather is the outworking of the Holy Spirit as the Body of Christ expands across multiple particularities such as space, time, cultures, geographies, languages, etc. Communion is a gift from the creator God that continues to bind us together as the Holy Spirit alights anew on the Pentecost experiences of our lives. Communion is an outworking of Pentecost across the particularities and differences in our lives.

But what does God's gift of communion in the Pentecost experience look like on the ground? I believe that God's gift of communion is realized, made real, in solidarities of mission across differences. In other words, the Pentecost experience of communion is lived into when Christians come together across our many differences to serve and advance God's mission of reconciliation and restoration in the world. This coming together in the *missio Dei* does not obliterate our

Continued on page 4



Julie Lonneman

Communion in Anglicanism

Continued from page 3

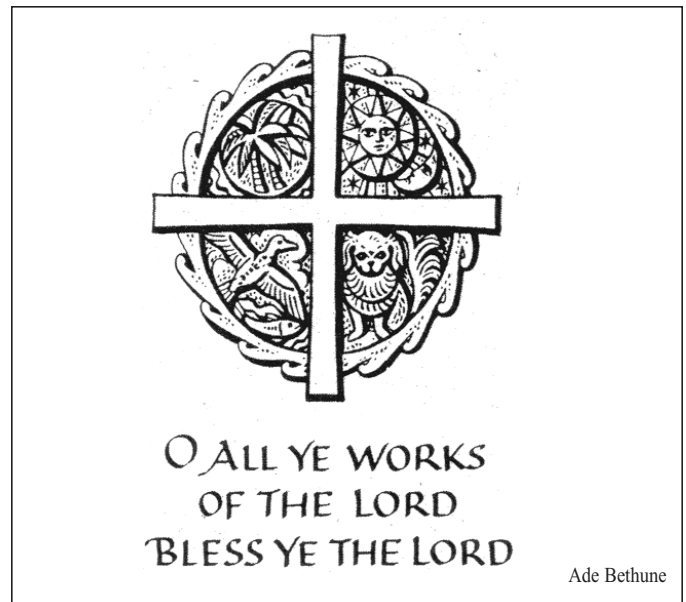
differences in some homogenized, undifferentiated, ecclesial blob but rather celebrates and lifts up our many unique offerings and perspectives as genuine expressions of the Holy Spirit. Recent examples of Anglicans coming together in solidarity across our differences to serve God's mission include: The Decade of Evangelism, inter-Anglican efforts for international debt relief, and current cooperative efforts across the Anglican Communion to address the HIV/AIDS pandemic. Our future as a "communion" thus does not lie in structures that mitigate disagreements by establishing "limits of diversity" but rather in our common service to the *missio Dei* in a hurting and broken world.

Those who are anxious to articulate a pan-Anglican ecclesiology that underscores God's gift of communion might consider the Anglican Congresses of 1908 (London), 1954 (Minneapolis) and 1963 (Toronto). These international, broadly representative (including a large presence of lay-people), non-legislative, Anglican gatherings significantly reinvigorated the Anglican Communion to service in God's mission. The planned 2008 Anglican Congress or, Anglican Gathering as it is now called, in South Africa must be supported as a witness to the gift of communion in God's mission across differences if the Anglican Communion is to have any pertinence now and into the future.

If we continue to focus on the divisions in Anglicanism over matters of human sexuality at the expense of the gift of communion in the *missio Dei*, then the forces of evil will have won the day. It is no coincidence that just as the Anglican Communion is coming into its own as a global family of churches to serve God's mission of reconciliation (especially in addressing the HIV/AIDS pandemic), there is an equal and opposite push to pull the Body apart in church-dividing issues. We tear ourselves apart in the Church at the expense of God's mission in the world. The devil is not stupid!

A final note: we in the Episcopal Church, and by extension those of us who see ourselves as part of Anglican Communion, must acknowledge the pain that folk are experiencing across our churches today. These are indeed difficult times. It is important to state, however, that there are no winners and losers in the current debate over human sexuality, even though many people have a stake in making this an either/or, up/down debate. I believe that real repentance, on both sides is needed. We all need to repent of the hurt that we are inflicting on each other. And we all need to repent, as one body, for the way we have let these church-dividing issues distract us from the call to serve God's mission in the world.

The Rev. Ian T. Douglas, Ph.D. is Professor of Mission and World Christianity at the Episcopal Divinity School. He is a member of the Inter-Anglican Standing Commission on Mission and Evangelism as well as the Design Group for the 2008 Anglican Gathering and Lambeth Conference. He serves as a Consultant to the Presiding Bishop and House of Bishops of the Episcopal Church on matters relating to global reconciliation.



Letter from the MECA Co-Presidents

Dear Colleagues:

Greetings from your MECA Board! We've been working hard to revitalize your clergy association and are anxious to let you know what's ahead. In 2005, look for MECA to:

- put up a website and move to an electronic version of the newsletter.
- sponsor a day-long workshop on premarital and marriage counseling with Dr. Charles Foster (see more information in this issue).
- sponsor groups for clergy as needed, e.g., a group for underemployed clergy and clergy dealing with vocational issues.
- explore options for clergy wellness groups in the diocese.
- sponsor another workshop on CDO profiles and, if there's interest, on resume writing and interviewing skills.

We will continue to work for you, our sisters and brothers in the Diocese of Massachusetts, around the issues on our logo: collegiality (mutual support, honoring each other's calls, staying in community), competence (continuing education and skills acquisition, resource awareness, personal and spiritual growth and development), and choice (awareness of options, job seeking skills).

We invite you to renew your MECA membership for 2005, and if you haven't joined in the past, we encourage you to do so this year. The stronger our Association, the more we can do for Massachusetts clergy.

Yours in Christ,

Terry McCall and Clare Yarborough
Co-presidents

April 26 Workshop on Marriage

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

"Empowering Clergy to Strengthen Marriage,"

led by Dr. Charles Foster

**on Tuesday, April 26,
9:00 am to 4:00 pm, at Christ Church,
1132 Highland Avenue, Needham.**

Charles Foster, director of The Chestnut Hill Institute of Boston, has been an individual and marital psychotherapist for over twenty-five years. He has lectured under the auspices of the Harvard Medical School, most recently on optimal clinical decision making when working with troubled families. He has a Ph.D. from Brandeis and has conducted research under grants from the National Institute of Mental Health. He has had a great deal of experience lecturing, leading groups, and appearing in the media. For example, he has been featured on the Oprah show and on a John Stossel ABC News 20/20 prime-time special, and has led groups at the Omega Institute. In collaboration with his partner, Mira Kirshenbaum, Charles is the author, co-author, and a researcher on thirteen books. His books have been twice nominated for the Books for a Better Life award, have been national and international bestsellers, and have been translated into 16 languages. These books include: *Parent/Teen Breakthrough*, *Feel Better Fast: Overcoming the Emotional Fallout of Illness and Injury*, and *The Weekend Marriage: Abundant Love in a Time-Starved World*. The latter book will be sent to all MECA members as a gift from Dr. Foster's publisher, Random House, prior to the workshop.

This one-day workshop will provide clergy with conceptual and, most important, practical tools for feeling comfortable and effective offering pastoral counseling to couples. It should be pointed out that the material in this workshop was developed in part through analysis of questionnaires people filled out on a recent clergy day.

This is the workshop you asked for. The day should be highly interactive, informal, hands on, and a lot of fun. At the same time, every effort will be made to provide a usable insight into clinical best practice in the context of a Christian understanding of the marriage covenant.

The fee of \$35 for MECA members and \$50 Non-members and includes the cost of lunch. Mann workshop in Nov/Dec newsletter. Please make checks to MECA. Please register by April 19 by returning the form on page 7 and your fee to: The Rev. Susan Richmond, St. Andrew's Church, 3 Maple Street, Framingham, MA 01702.

For registration information, please call Susan at (508) 875-5095.

PARISH SEARCH & CALL REPORT:

Go to www.diomass.org for detailed information.

CHURCHES INITIATING PROCESS:

AYER, St. Andrew's
BOSTON, Trinity Church
FAIRHAVEN, Good Shepherd
FALL RIVER, St. John's & St. Stephen's
IPSWICH, Ascension
MARBLEHEAD, St. Andrew's
SWAMPSCOTT, Holy Name
WESTON, St. Peter's

CHURCHES IN SELF-STUDY:

BRISTOL CLUSTER EPISCOPAL MINISTRY
(St. John the Evangelist, Mansfield; St. Mark's, North Easton; St. John's, Taunton)
FRAMINGHAM, St. Andrew's
MEDWAY, Christ Church
SOUTH DARTMOUTH, St. Peter's
SOUTH WEYMOUTH, Holy Nativity
VINEYARD HAVEN, Grace Church
WESTWOOD, St. John's

CHURCHES COMPLETING PROFILE:

CAMBRIDGE, Christ Church
NEW BEDFORD, Grace Church
WOLLASTON, St. Chrysostom's

CHURCHES RECEIVING NAMES:

AUBURNDALE, Messiah (1/2 Time) –
Please contact Derby Swanson
BRAINTREE, Emmanuel (1/2 Time)
WALPOLE, Epiphany

MECA Seeks Nominees

MECA seeks nominees for officers and Board for 2005-2006.

You may nominate yourself or someone else to serve the coming year.

Please send your nominations to Terry McCall, Chair of the Nominating Committee, 6b St. John's Road, Cambridge, MA 02138-3420 or tmccall@earthlink.net.

Thank You! MECA MEMBERS 2004

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, 2005. Please use the enclosed envelope and send your dues to the Rev. Pamela L. Werntz, MECA Membership Secretary, 15 St. Paul Street, Brookline, MA 02446-6501. If you paid dues for 2004 and are not listed below, please notify Pam Werntz and your name will be printed in the next newsletter.

Adams, James	Fredrickson, David	Perris, John
Andrews, Shirley	Fregeau, Stephen	Peters, Peter
Angelica, David	French, Edward	Peterson, Barbara
Appleyard, Robert	Garbarino, Harold	Piccard, Kathryn
Barney, David	Gelfer, Miriam	Povey, Michael
Barrett, Patricia	George, Cathy	Powers, Fairbairn
Barrington, Tom	Gill, Jeff	Radke, Warren
Besse, Alden	Godderz, Michael	Reese, Nathaniel
Bettacchi, Karen	Gordon, Billie Mae	Rice, Edward
Bishop, John	Griswold, John	Richmond, Susan
Black, Katherine	Hall, Lisbeth	Rodman, Sam
Black, Rebecca	Hall, Lyle	Roell, Rudolph
Brown, Richard	Hodges, Michael	Rofinot, Laurie
Buehrens, Gwen	Hunt, Marshall	Scherer-Hoock, Joyce
Bullitt-Jonas, Margaret	Hunt, Victoria Wells	Shaw, M. Thomas
Buote-Greig, Eletha	Jacobs, Phil	Shirley, Michael
Burr, Whitney	Johnston, David	Silvius, Herman
Cedarholm, Roy F., Jr.	Kelley, Brian Scott	Sisters of St. Margaret
Chandler, Susan Esco	Kemeza, Maureen	Smith, Claude
Chapman, George	Kemmerer, Stanley	Smith-Moran, Barbara
Chase, Peter	Killian, David	Society of St. John the Evangelist
Clarke, John	Kondrath, William	Sterling, Leslie
Coburn, Ann	Koulouris, Beulah	Stoessel, Andrew
Coleman, Karen	Lawson, William	Strand, Jon
Conant, Louise	Lomas, Bruce	Streit, Jep
Crapsey, Marcus	Matthews, Koshy	Stuart, Judith
Daley, Alexander	McAlpine, James	Thayer, Evan
Dickson, Robert	McCall, Terry	Torres, Michele
Dolnikowski, Edith	McCue, A. Homer	Visminas, Christine
Douglas, Ian	McGrady, Jacqueline	Waldron, Edward
Durgin, Ralph	McKinley, Ellen Bacon	Warner, Deborah
Edgar, Barbara	Mills-Curran, Lorraine	Welles, George
Edmunds, Robert	Minor, Cheryl	Wenner, Peter
Edson, Robert	Minor, Paul	Werntz, Pamela
Evans, Katharine	Minton, Anne	Whitaker, Christine
Faramelli, Norman	Morris, Gale	Whitbeck, Bailey
Faxon, Richard	Morris-Kliment, Nick	Williamson, Barbara
Fidler, Brian	Mulvey, Thomas	Windsor, Robert
Fieldston, Heidi	Murdoch, Brian	Wood, Priscilla
Flanders, Alden	Nelson, Roger	Woodroofe, Robert
Flett, Carol	Osborn, Sherry	Wyman, Deborah Little
Foster, Pamela	Parrott, Edgar	Yarborough, Clare
Fowler, Anne	Pease, Ed	Zifcak, Patricia

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

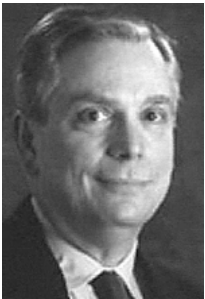
Empowering Clergy to Strengthen Marriage

Led by Dr. Charles Foster

TUESDAY, APRIL 26, 2005 • 9:00 AM TO 4:00 PM

CHRIST CHURCH

1132 HIGHLAND AVENUE, NEEDHAM



Leader: Charles Foster, director of The Chestnut Hill Institute of Boston, has been an individual and marital psychotherapist for over twenty-five years. He has lectured under the auspices of the Harvard Medical School, most recently on optimal clinical decision making when working with troubled families. He has a Ph.D. from Brandeis and has conducted research under grants from the National Institute of Mental Health. He has had a great deal of experience lecturing, leading groups, and appearing in the media. For example, he has been featured on the Oprah show and on a John Stossel ABC News 20/20 prime-time special, and has led groups at the Omega Institute. In collaboration with his partner, Mira Kirshenbaum, Charles is the author, co-author, and a researcher on thirteen books.

His books have been twice nominated for the Books for a Better Life award, have been national and international bestsellers, and have been translated into 16 languages. These books include: *Parent/Teen Breakthrough*, *Feel Better Fast: Overcoming the Emotional Fallout of Illness and Injury*, and *The Weekend Marriage: Abundant Love in a Time-Starved World*. The latter book will be sent to all MECA members as a gift from Dr. Foster's publisher, Random House, prior to the workshop.

OVERVIEW: This one-day workshop will provide clergy with conceptual and, most important, practical tools for feeling comfortable and effective offering pastoral counseling to couples. It should be pointed out that the material in this workshop was developed in part through analysis of questionnaires people filled out on a recent clergy day. This is the workshop you asked for.

- In the morning, the focus will be on working with couples who come for premarital counseling. The emphasis here will be on teaching relationship skills most likely to produce a satisfying marriage, on recognizing signs that a couple should perhaps delay marriage, and other key premarital issues.
- In the afternoon, we will look at how to help couples with problems within the required three-session limit. Clergy will learn ways to understand and offer real help with the most common problems couples have, and great attention will be given to communication, conflict, and creating the possibility of healing.

The day should be highly interactive, informal, hands on, and a lot of fun. At the same time, every effort will be made to provide a usable insight into clinical best practice in the context of a Christian understanding of the marriage covenant.

DIRECTIONS from 128/Interstate 95: Take Exit 19B, Highland Avenue. Travel west on Highland Avenue approximately one mile. Christ Church is at 1132 Highland Avenue on the left. Parking is across the street on the right, just before the Needham Public Library and a traffic light.

REGISTRATION FORM: "EMPOWERING CLERGY TO STRENGTHEN MARRIAGE"

Name _____ Telephone: _____

Organization: _____

Street Address: _____

City _____ State _____ Zip: _____

Fee of \$ _____ enclosed for _____ registrations. **FEE INCLUDES LUNCH: \$35 MECA members; \$50 Non-members**

Please make checks to MECA. Please register by April 19 by returning this form and your fee to:

The Rev. Susan Richmond, St. Andrew's Church, 3 Maple Street, Framingham, MA 01702. For registration information, please call Susan at (508) 875-5095.

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 31, 2005 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 send your check (payable to MECA) to: The Rev. Pamela L. Werntz, MECA Membership Secretary, 15 St. Paul Street, Brookline, MA 02446-6501. If you have any questions about membership, please call Pam at 617-566-5953 or email: plwerntz@hotmail.com.

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 2004-2005 are:

Co-Presidents:	Terry McCall, Clare Yarborough
Treasurer:	Susan Richmond
Secretary:	Karen Bettacchi
Membership:	Pamela Werntz
Editor:	David Killian

Board Members:

John Clarke	Koshy Matthews
Karen Coleman	Edward Pease
Alden Flanders	Warren Radtke

THE NEXT ISSUE

The April/May 2005 issue will feature reflections and responses on the Windsor Report and Ian Douglas's articles as well as articles and reports on clergy support groups. The editor invites your reflections on these subjects and any others of your choosing. The deadline for the next issue is March 30. If the MECA website is up and running, the next issue will be found on our website; we will notify you by regular mail when it is ready. Please send your typed manuscript to the Editor at rector@allsaintsbrookline.org with a copy to Ann Hanson at grouponegraphics@comcast.net.

MECA Newsletter

C/O David A. Killian
1773 Beacon Street
Brookline, MA 02445-4299