

DELEGATES' HANDBOOK

**THE 222nd ANNUAL CONVENTION
OF THE DIOCESE OF MASSACHUSETTS**



FRIDAY-SATURDAY, NOVEMBER 2-3, 2007

**ROYAL PLAZA HOTEL
FITCHBURG, MASSACHUSETTS**

PLEASE BRING THESE MATERIALS TO CONVENTION

CALL TO THE CONVENTION
NOTICE OF THE 222nd ANNUAL SESSION OF THE CONVENTION
OF
THE EPISCOPAL DIOCESE OF MASSACHUSETTS

In accordance with Article 3, Section 3, of the Constitution of the Diocese of Massachusetts, I hereby issue the formal call for the two hundred twenty second annual session of the Convention of the Diocese of Massachusetts, which will begin at one o'clock on the afternoon of Friday, November 2, 2007 at the Royal Plaza Hotel in Fitchburg, Massachusetts.

LEON A. BRATHWAITE II

Secretary of Convention

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ORDER OF BUSINESS

Friday, November 2, 2007

- 11:00 a.m. REGISTRATION opens
- 11:45 a.m. Optional Lunch Workshops
- 12:30 p.m. Orientation for New Delegates and Newcomers to Convention
- 1:00 CALL TO ORDER OF LEGISLATIVE SESSION
Declaration of Constitutional Quorum
Invitation to Honorary Seats
Invitation to Special Seats
Permission to Speak
Report of the Committee on Dispatch of Business
Acceptance of Special Rules of Order
Receiving of Reports by Title: 2007 Journal
Report of the Qualifications Committee
- 1:20 Opening Worship and Meditation by the Rt. Rev. M. Thomas Shaw, SSJE
- 2:10 Partnerships Presentation I
- 3:00 Break
- 3:15 Introduction of New and Retired Clergy
Report of the Compensation and Benefits Committee
Diocesan Elections
- 4:00 RECESS FOR PRESENTATIONS AND DISCUSSION OF RESOLUTIONS
(Order of Discussion)
- Resolution urging the defeat of any legislation allowing for the expansion of gambling in the Commonwealth of Massachusetts
 - Resolution on a New Geographical Reference for Bernard Mizeki, Catechist and Martyr
 - Resolution for the Adoption of the Covenant of Mutual Interdependence in Mission
 - Resolution to Develop a Spanish Language Antiracism Training Program for the Diocese of Massachusetts
 - Resolution on the United State Military
- 5:00 Closing Prayer & Sending Forth
- 7:00 Dinner to benefit the Gulf Coast Partnerships Ministry
(Tickets must be purchased in advance)

[continued]

Saturday, November 3, 2007

8:00 a.m. Registration continues

8:30 a.m. DIOCESAN CONVENTION EUCHARIST

10:15 LEGISLATIVE SESSION RESUMES

Report of the Committee on Dispatch of Business (if needed)
Report of the Qualifications Committee and Re-establishment of Quorum
Other introductions as necessary

10:20 Report of the Resolutions Committee

11:45 Partnerships Presentation II

12:15 p.m. Lunch

1:30 RECALL TO ORDER
Afternoon Worship and Meditation by the Rt. Rev. M. Thomas Shaw, SSJE

2:00 Mission Strategy Spotlight - Young Adult Ministry

2:45 Report of the Cathedral Church of St. Paul
Report of the Task Force on Communion of the Unbaptized

Report of the Elections Committee

Approval of Commission on Ministry Appointments

Approval of Diocesan Assessments for 2007
Approval of 2007 Diocesan Budget

Report of the Committee on Constitution & Canons

3:55 Closing Prayer

4:00 ADJOURNMENT

SPECIAL RULES OF ORDER

In order to facilitate discussion and debate on the Convention floor, the Committee on Dispatch of Business will move acceptance of the following Special Rules of Order:

MOVED:

During the afternoon of Friday, November 2, 2007, Convention will temporarily recess for the presentation of resolutions, the amendment to the Constitution and brief comments on the motions for the 2007 budget. Presenters of resolutions will be limited to three minutes per resolution and are asked to present their reasons for presenting the resolution and their hopes for its impact on the mission of the diocese. Presenters on the motions will be limited to three minutes. Delegates and non-delegates will be able to respond after that time, and each respondent will be allowed to speak for two minutes; and

On Saturday, November 3, 2007, during formal debate of resolutions, constitutional and canonical amendments, and other motions moved for consideration, any person seated and with voice will be allowed to speak for two minutes per motion. Five minutes will be allotted per any amendment to main motions: two-and-one-half minutes for the amendment and two-and-one-half against.

REPORT OF THE COMMITTEE ON CONSTITUTIONS AND CANONS

I. **Amendment to Diocesan Constitution Article 2, Section 3 (to be replaced in its entirety)**, submitted by Committee on Constitution and Canons.

Sec. 3. Every parish and mission of the Diocese in union with the Convention shall be entitled to send two lay delegates to any session of the Convention. The lay delegates of each parish or mission shall take office upon being certified to the Secretary of the Diocese, shall have a seat and a vote in the Convention and shall remain in office until his or her or their successors are elected and so certified, all subject to the provisions hereof and of the Canons. Every summer chapel in union with the Convention shall be entitled to send to any session of the Convention two lay delegates who shall be entitled to a seat and voice, but no vote, in the Convention.

Explanation:

This amendment was passed at the 221st Convention in October 2006, and must be passed again this year, in identical form, before it can become effective.

Recommendation:

The Committee finds this amendment to be clear and in order, and moves it for consideration.

II. **Amendment to Diocesan Constitution Article 18 to clarify amendment process** submitted by the Committee on Constitution and Canons.

Amend Article 18 as follows. Words to be added are underlined and words to be removed are stricken through.

This Constitution may be amended only as follows: any proposed amendment, except those proposed by the Committee on Constitution and Canons, shall be sent to the Secretary of the Corporation at least eight weeks before the annual session of the Convention and he or she shall refer it at once to the Committee on Constitution and Canons. The Committee shall report its recommendations thereon, and any amendments recommended by it, to the Secretary of the Diocese at least four weeks before such session and she or he shall include such report with the reports of the other committees which are sent to the delegates to the Convention. Each such proposed amendment shall then be placed before such session of the Convention and if, in its original form or after revision, it is adopted by a majority vote of each Order, voting separately, it shall be placed before a subsequent session of the Convention; and if then, in the form previously adopted, it is again adopted by a majority vote of each Order, voting separately, it shall become ~~immediately~~ effective at the adjournment of the current Diocesan Convention unless otherwise directed by Convention.

Explanation:

The proposed amendment clarifies when amendments to the Constitution become effective thereby assisting in the effectiveness of the dispatch of business at each Convention.

Note: A second reading of the above amendment will be necessary at the 223rd Convention in November 2008 before it can become effective.

Recommendation: The Committee is in favor of this proposal and recommends its approval.

III. **Amendment to Canon 21, Section 1 to clarify amendment process** submitted by the Committee on Constitution and Canons.

Amend Canon 21, Section 1 as follows. Words to be added are underline and words to be removed are stricken through.

Procedure for Amendment No new Canon shall be enacted and no amendment of these Canons shall be made except those proposed by the Committee on Constitution and Canons, unless the proposed new Canon or Amendment is sent to the Secretary at least eight weeks before the annual session of the Convention and is promptly referred by him or her to the Committee on Constitution and Canons. Said Committee shall report its recommendations thereon, and any new Canons or amendments of these Canons proposed by it, to the Secretary at least four weeks before such session and he or she shall include such report with the reports of other committees which are sent to the delegates to the Convention. If the Convention then adopts such new Canon or Amendment, in its original form or after revision, by majority vote of each Order, voting separately, it shall become ~~immediately~~ effective at the adjournment of the current Diocesan Convention unless otherwise directed by Convention.

Explanation:

The proposed amendment clarifies when amendments to the Canons become effective thereby assisting in the effectiveness of the dispatch of business at each Convention.

Recommendation: The Committee is in favor of this proposal and recommends its approval.

IV. **Amendment to Diocesan Constitution Article 2, Section 2 to allow lay members of Diocesan Council Vote at Diocesan Convention,** submitted by the Cape and Islands Deanery.

Amend Article 2, Section 2 as follows. Words to be added are underlined

The Bishops shall each have a seat and vote in the Convention. Subject to Section 4 of this Article, every cleric who is canonically resident in the Diocese shall be entitled to a seat and vote in Convention. Officers of the Corporation, Members of the Diocesan Council, Diocesan Youth Council and the Standing Committee, and Presiding Officers of Diocesan Commissions and Committees shall be entitled to all privileges of membership

in the Convention, except the right to vote; provided that members of the Diocesan Youth Council of age 16 or older and lay members of the Diocesan Council shall have the right to vote.

Explanation:

The presenters point out that clergy who serve on Diocesan Council are also able to vote at Diocesan Convention; lay members of Diocesan Council are not unless they are elected delegates from their parish. They further maintain that since Diocesan Council enacts the business of the diocese between conventions, it seems, fair, equitable and consistent to allow both clergy and lay members of Diocesan Council to have voting privileges at Diocesan Convention. In any given year the maximum number of people being given vote under this provision would be 18.

Recommendation:

The Committee finds no conflict with the Constitution or Canons of the Episcopal Diocese of Massachusetts or the Episcopal Church and so finds it in order to be moved.

Note: A second reading of the above amendment will be necessary at the 223rd Convention in November 2008 before it can become effective.

- V. **Addition of a Canon creating a Diocesan Review Committee**, submitted by the Rev. Gregory Jacobs and the Standing Committee.

Proposed Text:

- Section 1. There is hereby established pursuant to Canon 3, Section 1 of Title IV of the Constitution and Canons of the Episcopal Church a Diocesan Review Committee for the purpose of considering a Charge filed against any Priest or Deacon subject to its jurisdiction, and of issuing or deciding not to issue, a Presentment in any matter brought before it.
- Section 2. The Diocesan Review Committee shall consist of three (3) Priests or Deacons and two (2) Lay Persons, preferably, knowledgeable in canon or civil law or both. All Priests and Deacons of the Diocesan Review Committee shall be canonically resident within this Diocese, and all Lay Members of the Diocesan Review Committee must be adult confirmed Communicants in good standing of the Episcopal Church.
- Section 3. The Standing Committee in consultation with the Bishop shall nominate the members of the Diocesan Review Committee who shall be elected at the Diocesan Convention. At the 2007 Convention of the Diocese, the members of the Diocesan Review Committee shall be elected for staggered terms as follows: one member from the clerical order and one member from the lay order shall serve for three (3)-year terms; one member from the clerical order and one member from the lay order shall serve for two (2)-year terms; and one member from the clerical order shall serve for a one (1)-year term. Initial members whose terms expire shall be eligible to succeed themselves.

- Section 4. Subsequent nomination and election of members shall be for three (3)-year terms. No person who has served two (2) full consecutive terms of office shall be eligible for nomination and election until one year has expired since the termination of such person's last term. In no event shall any member serve for a period exceeding six (6) years.
- Section 5. Vacancies or recusals occurring on the Diocesan Review Committee shall be filled by the Standing Committee. Persons elected to fill a vacancy must be from the same order as the person they replace. Any member so elected to fill such vacancy shall serve until the expiration of the term of the vacating member.
- Section 6. The Diocesan Review Committee shall within two (2) months of the Diocesan Convention annually elect from its members a President and a Secretary, make provision for one or more Church Attorneys, and shall inform by written communication to the President of the Standing Committee the names of the persons elected and appointed.
- Section 7. Once the Diocesan Review Committee has convened for the purpose of considering a Charge, all sitting members of the Committee shall remain on the Committee until such time as there shall be a disposition of the Charge then before the Committee, the expiration of the member's term or the election of a member to the Standing Committee or the Ecclesiastical Court notwithstanding.
- A new member of the Diocesan Review Committee shall not sit for the consideration of a Charge for which the Committee had convened at the time of the election of such new member.
- Section 8. No member of the Standing Committee or of the Ecclesiastical Court shall be eligible for appointment to the Diocesan Review Committee.
- No member of the Diocesan Review Committee subsequently elected to the Standing Committee or the Ecclesiastical Court shall be qualified to remain on the Diocesan Review Committee.
- No member of the Ecclesiastical Court having previously served on a Diocesan Review Committee that either investigated or made Presentment for any alleged offense to be tried by the Ecclesiastical Court shall be qualified to serve on the Ecclesiastical Court for such purposes.
- Section 9. The mode and manner of considering Charges and Presentments shall be as established in Title IV of the Canons of the Episcopal Church.
- Section 10. The powers, duties, and procedures of the Diocesan Review Committee and the definitions of terms used in this Canon shall be governed by Title IV of the Canons of the Episcopal Church, as subsequently amended and modified.

Explanation:

The canons of the Episcopal Church provide for the investigation of charges filed under the disciplinary canons by a Diocesan Review Committee. The present practice in the Diocese of Massachusetts is for the Standing Committee acting as the Diocese Review Committee to conduct the investigation of these charges.

The canons of the Episcopal Church also permit a diocese to establish a separate Diocesan Review Committee, composed of Priests or Deacons and lay persons, a majority of whom must be Priests or Deacons (by no more than one). Many dioceses (e.g., Atlanta, Washington, D.C., Newark, Connecticut, Southern Ohio, Maine, and Southwest Florida) have created Diocesan Review Committees by canon.

Investigations of disciplinary charges require significant amounts of time that must be devoted to considering evidence and statements both oral and written submitted by interested parties, including the Bishop, the party being charge with an offense, and the Charging Party. The Standing Committee is required by canon in this diocese to act as a council of advice to the Bishop on many matters, including the sale and disposition of property and issues of Episcopal oversight. It has been the recent experience of the Standing Committee that investigation of disciplinary charges places an undue burden upon the members, given other diocesan matters that deserve careful and deliberate consideration.

In the past year alone, investigation of two disciplinary matters not only consumed much time at regularly scheduled meetings of the Standing Committee, but also required the members' attendance at additional sessions as well. Given the large number of congregations and clergy in this diocese, the potential for a significant number of disciplinary cases to reach the stage requiring investigation is great.

Since the national canons do permit the creation of a body specifically tasked to conduct such investigations, the establishment of a Diocesan Review Committee that would not only devote itself solely to investigating disciplinary charges but would also develop a level of expertise to handle such matters would be of great benefit to all parties involved.

The proposed canon has been submitted following conversation with and consideration by the present Standing Committee and has received its endorsement.

Recommendation:

The Committee finds no conflict with the Constitution or Canons of the Episcopal Diocese of Massachusetts or the Episcopal Church and so finds it in order to be moved.

Report of the Compensation and Benefits Committee of the Commission on Ministry

Purpose of Committee

The Clergy Compensation Committee was established by a resolution of the Diocesan Convention of 1980 as a sub-committee of The Commission on Ministry. The present title reflects the broader role of the Committee as it has evolved since 1980.

The role of the Committee is to serve the Diocese, its congregations and employees, including ordained and lay staff, in matters of compensation and benefits. The Committee proposes guidelines to promote uniform, fair, and equitable compensation and benefits for such church employees within the Diocese.

The Committee also is a resource to lay and ordained congregational leadership as advisors and facilitators in establishing and maintaining compensation and benefits in relation to Diocesan guidelines, congregational mission and individual performance objectives. In fulfilling this role, the Committee collects and reviews compensation and benefits in other Episcopal dioceses and other denominations as well as the business, government, and academic communities.

Compensation Goals for the Committee

The Committee has focused on these specific goals relative to compensation and benefits for clergy:

- Attract, retain, and support clergy to achieve the mission of the Diocese and congregations
- Create an environment that promotes the well being of clergy through a clear understanding of the relationship between clergy and their congregations and goals that express their mutual ministry.
- Allow a reasonable standard of living according to local and/or regional measures
- Encourage that the initial salary in a new clergy placement conforms to the diocesan standard and takes into account differences in length and range of experience relative to the scope of the position and role.
- Promote salary advancement and benefits that reflect personal growth and experience in the role
- Advocate for standards for fair and equitable compensation for lay employees.

2008 Guidelines for Congregationally Employed Clergy

The Guidelines have been distributed separately, in advance of the Convention, to congregational leadership and clergy, with the caveat that the revisions to the formulae for the determination of

Total Clergy Compensation (TCC) are subject to the Convention's approval. This has been done to allow for consideration of these revisions in the budget process at the congregational level that typically is underway in advance of the Convention. The revisions to the TCC and report of the Committee's work in 2007 are summarized below. Additional copies of the Guidelines can be obtained by calling the Diocesan office.

Summary of Committee Work in 2007

This year the Committee focused upon the diocesan health care insurance program as directed by the Diocesan Council which, at its October 2006 meeting, directed that "...[the Compensation and Benefits Committee] make health care insurance costs its #1 priority for 2007."

Accordingly the Committee has worked with the insurance provider and has proposed a program consisting of three optional plans for 2008. These plans have been approved by the Diocesan Council. Details of these plans have been forwarded to the congregations in a mid-October mailing.

Adjustments to the Compensation Formulae

The Committee recommends adjustments in the compensation and pension formulae to reflect the 1.0 % increase in the Consumer Price Index for Boston Urban Consumers as of July 31, 2007.

These adjustments are shown in the 2008 Guidelines and presented herein in the resolutions.

The Committee welcomes any questions or comments about the interpretation and/or application of the TCC Standard, the Guidelines for Salaries and Benefits for Congregationally Employed Clergy or other matters that fall within the purview of the Committee.

Committee Members as of October 1, 2007

Mr. Stephen De Bellis
The Rev. Anne Fowler
Ms. Carol Kingston
David A. Kirchner, Esq.

The Rev. Warren R. Radtke
Mr. John B. Roll, Chair
Mr. Charles Schaenman
John V. Woodard, Esq.

Diocesan Staff
Ms. Lynn Clark,
Human Resources Manager

The Rev. Cynthia Hubbard,
Staff Officer for Congregational
Development and Transitional
Ministry
The Rev. Gregory Jacobs
Staff Officer for Urban Ministry
Development

Resolutions on Clergy Compensation and Benefits

Resolved

That the diocesan Total Clergy Compensation (TCC) be defined as the total of cash stipend, utilities allowance, housing, SECA (Self Employment Contribution Act) allowance, if any, and all other cash compensation paid to an individual clergyperson. TCC does not include benefits (e.g. pension, health or dental insurance, etc.) or reimbursements for job-related expenses as described in the 2008 Guidelines.

Resolved

That the TCC Standard for the congregation be defined by the following formula:

$$\begin{aligned} \text{TCC Standard} &= \$54,435 + (113 \times \text{Points}) \\ &+ \$500 \times [\text{years of service within the congregation}] \end{aligned}$$

Points are determined as the sum of three factors, calculated from data taken from the most recent Parochial Report:

	Total Current Operating Revenues (000s)	x 0.30
+	Number of Current Adult Pledging Units	x 0.40
+	<u>Average Current Sunday-Attendance</u>	<u>x 0.30</u>
=	Total Points	

No congregation may use fewer than 30 points. Thus, the minimum TCC Standard for full-time parochial clergy is \$57,825.

The TCC for a full time rector, vicar, priest-in-charge, priest-in-residence, or interim priest shall not be less than 100% of the TCC Standard for the congregation.

The TCC applicable to a full-time curate shall not be less than:

$$\text{TCC Standard (curate)} = [\$54,435 + (113 \times \text{Points})] \times 0.65$$

The TCC applicable to a full-time assistant rector shall not be less than:

$$\begin{aligned} \text{TCC Standard (assistant)} &= [\$54,435 + (113 \times \text{Points})] \times 0.70 \\ &+ \$350 \times [\text{years of service within the congregation}] \end{aligned}$$

The TCC applicable to a full-time associate rector shall not be less than:

$$\begin{aligned} \text{TCC Standard (associate)} &= [\$54,435 + (113 \times \text{Points})] \times 0.75 \\ &+ \$375 \times [\text{years of service within the congregation}] \end{aligned}$$

Resolved

That, for those retired clergy who are 65 years of age and served in the ministry for 32 years with at least ten years in the parish ministry in the Diocese of Massachusetts, a new pension goal of \$20,551 be established, reflecting an increase in the Consumer Price Index for Boston Urban Consumers as of July 31st of 1.0%, with a minimum of \$3,457 for those who served full time for ten years; and that the minimum pension be increased in steps of \$777 for each year of service over ten up to the \$20,551 level, and be it further

Resolved

That toward that pension goal a line item of at least \$4,400 is included in the 2008 Budget of the Diocese entitled "Benefits and Pension Support" so that the minimum pension can be raised in 2008 to \$3,457. Needs will be evaluated in confidence by an individual or group appointed by the Bishop; and be it further

Resolved

That the Church Pension Fund continue to be encouraged to revise its formulae for computing pensions as soon as possible to increase the minimum pensions for a clergy person who was in a full-time ministry for 32 years or more to \$20,551 in the Diocese of Massachusetts, and that the minimum pension amount for surviving spouses of such clergy persons be established at \$13,153; and be it further

Resolved

That the minimum for clergy with ten years of service be established at \$3,457 and for clergy with more than ten years of service that this minimum goal be increased \$777 for each year of service up to the \$20,551. All these established minimums be adjusted annually or every three years to an equivalent value via the cost of living index for clergy retired in other areas.

REPORT OF THE COMMITTEE ON RESOLUTIONS

The Resolutions Committee received five resolutions from members of the Diocese this year. The submitters were more than amenable to the minor changes we asked them to make so that they would all conform to the Guidelines for Resolutions. We are grateful for the breadth of these resolutions and the opportunity they provide for us to think and discuss resolutions that impact us in so many varied ways: from our liturgical calendar, to the possibility of Spanish language antiracism training, to how we as a community of faith support the military, to the impact of more casinos in our Commonwealth to the possible creation of a covenant for all parishes in the Diocese that expresses how we might be accountable to each other for the use of our resources for mission. The final resolution from the Committee on Congregational Development and Support follows from the Special Diocesan Convention in March 2007 at which it presented "A Covenant and Characteristics for Congregations Growing in Mission."

The following resolutions were found to be clear and in order and are hereby submitted to the 222nd Convention of the Episcopal Diocese of Massachusetts for consideration:

1. **Resolution urging the defeat of any legislation allowing for the expansion of gambling in the Commonwealth of Massachusetts** submitted by The Rev. David Fredrickson, the Rev. Bonnie Sarah Spencer, the Rev. David Milam, the Rev. Beth Grundy and the Rev. William Bradbury

Resolved, that the 222nd Convention of the Diocese of Massachusetts go on record in opposition to any further expansion of gambling in the Commonwealth of Massachusetts including any legislation that would legalize slot machines, casino style table games, or any other form of class three gambling.

Explanation

Currently in the Commonwealth of Massachusetts limited stakes gambling is legal including such class two games of chance as Keno and Bingo. However, class three gambling or "casino style gambling" is **NOT** legal and it cannot become legal until legislation is passed by the state legislature and signed into law by the governor. As people of faith we are called to proclaim the good news of Jesus Christ, however, casino gambling will not be good news for the citizens of our Commonwealth.

Expanding gambling is not Good News for the poor. We know that gambling disproportionately impacts the poorest and most vulnerable members of our society. The gambling industry depends on vulnerable people being sucked into the illusion that they can get rich quickly and have a "good time" doing it. As the people of God, can we permit this predatory industry to dangle the "get rich quick" carrot out in front of our poorest citizens and when they lose, turn a blind eye to the fact that what has been lost is this month's electric bill or oil bill or mortgage payment? Last year, 2006, the citizens of

this Commonwealth took more than \$4.5 billion hard-earned dollars out of their pockets to buy lottery tickets. A disproportional amount of this money came from our poorest communities. If casino style gambling were legalized, an additional \$2.0 billion dollars would have to be spent by our citizens to raise just \$400,000 in additional revenue. Gambling is an inefficient way to raise revenue and it functions as a regressive tax on the poorest and most vulnerable members of our communities.

Expanded gambling is not Good News for those who are addicted. According to the National Gambling Impact Study Commission created and funded by Congress in 1999, the availability of a casino within 50 miles of any population center of any size results in a doubling of the prevalence of problem and pathological gambling. If two or three gambling casinos set up shop here in Massachusetts, it is very possible that nearly every community in the Commonwealth could be within a 50 mile radius of a casino and that could mean another 92,000 gambling addicts in our state.

Expanded gambling is not Good News for our public health or the economies of our local communities. Gambling advocates would have us raise revenue for critical public services by encouraging us to get involved in potentially addictive behavior. But we know from other states that have legalized gambling that more gambling addiction means more foreclosure, more bankruptcy, more unemployment, more divorce, more household violence, more homelessness, and even more suicide in our communities. The human costs of expanded gambling are staggering. We believe that as the church we cannot sit by and watch this injustice unfold before our eyes.

Statement Against

The people in Massachusetts are already gambling through the state lottery, the two large casinos in Connecticut and the smaller establishments in Rhode Island. Therefore, gambling problems already exist here in Massachusetts but the Commonwealth is not currently reaping any benefit from the millions of dollars being spent out of state.

It is widely believed that casino gambling would provide needed jobs and a share of the proceeds would help increase state revenues so that needed services and programs could be funded.

Finally, there is the issue of choice. Should the Commonwealth be the conscience of its citizens, or should each individual be able to make up his or her mind as to what is best for them. Just because a casino exists, it doesn't mean that an individual needs to patronize it.

2. **Resolution on a New Geographical Reference for Bernard Mizeki, Catechist and Martyr** submitted by The Rev. E. Tom Barrington, The Rev. Jeffrey S. Gill, The Rev. Louis W. Pitt, Mr. Richard Jerome, and the Vestry of All Saints' Church Chelmsford.

Resolved, that the 222nd Convention of the Diocese of Massachusetts memorialize General Convention to change the designation in the Church Calendar for Bernard Mizeki (June 18th) to read "Zimbabwe" rather than "Rhodesia," and be it further

Resolved, that the 222nd Convention of the Diocese of Massachusetts memorialize the General Convention to instruct Church Publishing Company to change the designation in *Lesser Feast and Fasts* and any other publication under their control for Bernard Mizeki to read "Zimbabwe" rather than "Rhodesia."

Explanation

The current *Book of Common Prayer* designation is no longer geographically correct. Retaining the older place-name signifies to the Zimbabwean people, particularly their churches, that the Episcopal Church does not recognize the significant changes in the country since 1976.

On a more practical level, the name Rhodesia is becoming more and more difficult to find on the maps of today. If a reader of the BCP were to look for the place in an atlas, they would have little luck unless using a volume revised prior to 1980.

Bernard Mizeki, a missionary with remarkable linguistic ability, was martyred in 1896 in the service of the Diocese of Mashonaland. His body disappeared in a spectacle that appeared to have been a gathering of angels, and the story of his death served to persuade people in the immediate vicinity not to join the Mashona rebellion, which had targeted Anglicans and other Christians. Mizeki's work with music and in the translation of prayers and the Bible into Shona proved invaluable not only in the mission where he worked but also in the wider Diocese of Mashonaland.

Mizeki is a venerated saint for the Anglican Church in Zimbabwe and much of southern Africa. His feast day is a time when thousands of pilgrims gather at the place of his martyrdom for worship and celebration. This gathering is a way for Christians to express their hope for the future and acknowledge the power and victory of Jesus Christ in their lives, their churches and their nation.

The country of Zimbabwe has been through several names. The relevant part of Zambesia of the 1890s was Rhodesia by the time that the 1976 ECUSA BCP was prepared. At that time, a civil war was being fought, and in 1980 the country became Zimbabwe.

The name "Rhodesia" is synonymous in many minds with a white oppressive government that required the majority population to move around within their own country only as allowed by situpa (pass) laws rather than freely; to provide manual labor for farms, for mines and for industry; to accept that many occupations and institutions were reserved

for whites; to forfeit promising agricultural land to whites; and to bear the brunt of racist jokes with no practical way to retaliate for the onslaught of these indignities. By 1976, 24 out of 25 Rhodesians (6.25 million out of 6.53 million) were denied privileges that came with being white. The country name had been thrust upon the land in recognition of Cecil Rhodes, and the administration acted in ways that promoted animosity. A civil war that began in 1969 led eventually to a truce, a 1980 election and to the institution of a new government in April 1980 for the newly-recognized country Zimbabwe.

We in the Episcopal Church of the United States of America need to recognize the change in country name by changing the name in the Bernard Mizeki references in the listing of the Church calendar, in Lesser Feasts and Fasts and, at its next revision, in the BCP.

Statement Against

Rhodesia has been the country name commonly used to tell the story of Bernard Mizeki. The country of Zimbabwe is currently being ruled by a brutal dictator and our changing designation of Bernard Mizeki as being from Zimbabwe might be construed as supporting the current government. Furthermore, the current Anglican Bishop of Harare who supports the government in power seeks to blame whites for the predicament in which Mizeki found himself, suggesting all the more reason for us to steer clear of this racially laced subject.

Statement of requirements to implement the resolution

The sponsors of this resolution are willing to work with General Convention delegates to draft an appropriate resolution and supporting information.

3. **Resolution for the Adoption of the Covenant on Mutual Interdependence in Mission**, submitted by the Committee on Congregational Development & Support

Resolved, that the Covenant for mutual interdependence in mission, attached hereto, reflects the mind and commitment of this 222nd Convention of the Diocese of Massachusetts.

Explanation

Profound change in society and the world in recent years have challenged our congregations to find new ways to serve the gospel vitally in the world as well as to survive and thrive as viable institutions in difficult circumstances.

Many congregations have responded faithfully and successfully to both challenges. Some enjoy a robust life in mission but struggle to survive financially. Others show few recognizable characteristics of mission vitality and yet prolong their institutional life with assets that could otherwise be devoted to more pressing works of the gospel.

Too often the human and financial resources of our diocese have been devoted to maintaining congregations that show little mission vitality. At the same time there have

been inadequate resources available to sustain or redevelop or begin vital mission work in underserved and low-income communities. This situation has in part been perpetuated by a parochialism that is not true to our tradition.

This Covenant allows us an opportunity to embrace the gift of mutual interdependence and accountability in our Episcopal polity, to commit ourselves to work more cooperatively as congregations and to allocate our resources more effectively as a diocese *within the framework of our canonical structures and processes*, and so to revitalize our response to God's mission in eastern Massachusetts.

Statement Against

The Covenant commits the diocese to make assessments of individual congregations' viability and vitality but does not specify who is to make these assessments, on what basis or what is to follow from them. It calls for the reallocation of resources, which could mean the closing of congregations, but does not specify who is to make these decisions, on what basis, with what process for appeal, etc.

The Covenant creates an atmosphere that could change the balance of responsibility between parishes and the diocese, to the disadvantage of parishes. This change could in turn be used to justify canonical revisions that would remove existing protections for parishes and open the door to the seizure of assets or the closure of parishes without the consent of lay members.

The Covenant makes an argument for reallocation of resources based upon principles of stewardship, but it gives no attention to the pastoral issues at work in struggling congregations or to the pastoral care owed by the church to members who face the demise of their parish home.

Statement for Requirements to Implement the Resolution

Implementation of a commitment to the Covenant would require faith, hope and charity.

Attachment:

Covenant

As the People of God gathered by grace and bound together through Christ in holy community in the Diocese of Massachusetts:

We give thanks:

- For our calling to join one another in God's mission of inviting, forming, sending and serving;
- For the ministries to which we are commissioned in baptism and which we profess in our baptismal covenant; and
- For the blessing of our mutual life and work in one community as bishop, clergy and people, one diocese, in the fellowship of the Episcopal Church.

We affirm:

- That as one diocese, our common participation in the mission of God is grounded in the ministries of local congregations—large and small, urban and suburban, in parishes or on campus, worshiping in a diversity of languages and styles;
- That our individual local congregations depend upon one another, and on the diocese as a whole, for their origins and continuing health and strength;
- That as local congregations we hold our resources and real property in trust for one another, the diocese and church as a whole, for the purpose of furthering God’s mission; and
- That as local congregations we will best thrive in faithfulness to our calling:
 - when we hold ourselves accountable one to another and to the diocese as a whole for the use that we make of our gifts and resources, and
 - when we embrace opportunities to work in partnerships of prayer, learning and service one with another, and together as one diocese.

We therefore pledge through this covenant:

- To adopt characteristics by which to assess our congregations’ *vitality* and *viability*,
 - the characteristics of *vitality* indicating a congregation’s lively response to God’s mission of inviting, forming, sending and serving; and
 - the characteristics of *viability* indicating the stability and strength of a congregation’s finances, property and administrative functions;
- To use these characteristics as a tool of study, reflection and discernment, within and among our congregations for purposes of accountability, strategic planning and the faithful allocation of our resources;
- To devote resources within and among congregations, and in the diocese as a whole, in support of opportunities for transformation and growth in *vitality* and *viability*, including the creation of new congregations; and
- To reallocate in the service of God’s mission those resources of the diocese and local congregations that do not actively serve congregational *vitality* and *viability*.

4. **Resolution to Develop a Spanish Language Antiracism Training Program for the Diocese of Massachusetts** submitted by Antiracism Ministry Team, Hispanic Ministries Committee, and Trinity Church, Concord.

Resolved, that the 222nd Convention of the Episcopal Diocese of Massachusetts endorse the development of a Spanish Language Antiracism Training Program.

Explanation

The Diocesan Antiracism Ministry Team, having ventured into a bi-lingual and culturally integrated antiracism three-part training series at St. Luke/San Lucas Parish in Chelsea in December, 2006, verifies from that experience the necessity for Spanish language material for successful bi-lingual training.

With the growing diversity of cultures and languages in our society and the Church, such action would be in accordance with the vision and mission of the Whole Church as welcoming and concurrent with the Diocesan Mission of Inviting, Forming, Sending and Serving.

It is appropriate that the Diocese of Massachusetts, having been a pioneer in the work of dismantling racism in the Church, continues to lead the Church in meeting the needs of its Spanish-speaking members by providing Spanish language materials, benefiting both the Diocese and the National Church. Within the commonly called Hispanic cultural group there are many diverse views and systems of society that can be addressed in such training designed to cover those varieties.

Furthermore, all the General Conventions since 1991 continue to pass resolutions advocating for antiracism training and other related justice issues in the Church.

Statement Against

Considering that no more than 3% of the Diocesan congregations are primarily Hispanic, the cost is substantial.

Statement of Requirements to Implement

The submitters would seek out the Diocesan sources of grants, requiring little effort the part of diocesan staff. However, monies from sources other than the usual channels may require some staff time.

5. **Resolution on the United States Military** submitted by the Peace and Justice Committee

Resolved, the 222nd Convention of the Diocese of Massachusetts encourage members of the Episcopal Diocese of Massachusetts to engage in a comprehensive analysis and discussion of the current U.S. military system; that they engage in dialogue and debate about the morality of pressure tactics by military recruiters, especially in impoverished neighborhoods; that they consider the moral, ethical, theological, and legal ramifications

of Christian involvement in war and work toward development of a statement of recommendations for wider distribution.

Explanation

Since the government of the United States established an all-volunteer military in 1972, an inequitable system has emerged in which the poor and the disadvantaged assume a disproportionate responsibility in defending our country. People at the lower rungs of the economic ladder are much more likely to be pressured into military service than the affluent and are, therefore much more likely to be psychologically damaged, physically disabled, maimed or killed than their more privileged fellow-citizens. It is well known that military recruiters tend to target neighborhoods that suffer from poverty and want, and pressure young people to volunteer for service in the Army, Navy, Air Force, or Marines. The Elementary and Secondary Education Act (ESEA), commonly called the No Child Left Behind Act, stipulates that federal funds be withheld from school districts that refuse access to military recruiters. The situation also exists in which the military uses offers of American citizenship to immigrants as a way of pressuring the desperate and the vulnerable into joining the service. A generation of children is now growing up without one or both of its parents as the current administration is waging a war in Iraq that was commenced on false pretenses, is continued for ambiguous and ill-defined goals, and appears to have little chance of ending in any foreseeable future. While we recognize that those who serve our country are honorable women and men, we fear that the military is being used to implement increasingly aggressive and irrational policy objectives. As Christians, we find this alarming.

Statement Against

As Samuel Huntington has averred, we are currently engaged in a clash of civilizations between Christianity and Islam. Islamic radicals are committed to a struggle to the death in their battle to eradicate Christianity and democracy from the face of the earth. They hit us on the 11th of September, 2001 and we must make ourselves safe from their pernicious designs. We need a strong military to protect us. Also, the military can be a route of opportunity for people who might not have another way out of poverty.

Statement of Requirements to Implement the Resolution

The Creating a Culture of Peace program is one way to begin the conversation that members of the diocese are being encouraged to have. The deaneries could offer, with the help of the Peace and Justice Committee, a series on the program during the next couple of years, culminating in a diocesan conference on the subject in which we as a diocese could take a stand.

EPISCOPAL DIOCESE OF MASSACHUSETTS
222nd Diocesan Convention
November 2007

Nominees for Diocesan Elections
With Results of Uncontested Elections

Nominees for CLERICAL DEPUTY TO GENERAL CONVENTION (4 to be elected)
Nominees listed in random order as they will appear on the Ballot.

The Rev. Gale Davis Morris, Church of the Good Shepherd, Acton
Having served as First Alternate to General Convention in 03 and 06, I would now like to use what I have learned to serve as Deputy. I know and love this diocese, and will represent it faithfully. Other positions: Dean, Standing Committee President, Diocesan Council Executive Committee, Chair of the Resolutions Committee.



The Rev. Mally Ewing Lloyd, Christ Church, Plymouth
In two decades of lay leadership and eleven years of ordained ministry, I have served on vestry, as a Fresh Start facilitator for clergy in new cures, on Diocesan Council and its Executive Committee, and as rector of Christ Church, Plymouth. As a good listener and clear communicator who loves and struggles with the Episcopal Church, I would love to serve as a deputy to General Convention.

The Rev. Anne C. Fowler, St. John's Church, Jamaica Plain
Deputy to General Convention (1997), Bishop's Task Force on Marriage (2003 – present), Compensation and Benefits Committee, Assessment Review Committee, Co-convener, Pastoral Response Team (1995 – 1998), Study Committee on Sexuality, Co-Chair (1990 – 1994), National Consultation, Blessing Same-sex Union (1993 – 1995), Integrity Consultation for Lambeth (2007). I have an abiding commitment to the Church's work on justice in the areas of gender and sexuality.



The Rev. Cathy H. George, St. Anne's-in-the-Fields Church, Lincoln
As a parish rector, former President of Standing Committee, and a member of our Diocese, I seek to participate in the General Convention, to share in the councils of the church, in order to shape our canons and conduct in accordance with the mind, heart and spirit of Christ.



The Rev. Ian Douglas, St. James’s Church, Cambridge

I am committed to God’s mission of reconciliation as part of the Anglican Communion. Select current Episcopal Church/inter-Anglican positions include: Deputy to General Convention 2000, 2003, 2006 (Clergy Chair); member Executive Council of The Episcopal Church 2006-2012; member of the Anglican Consultative Council; member Design Group for 2008 Lambeth Conference.

The Rev. Jane Soyster Gould, St. Stephen’s Church, Lynn

From serving as a deputy in 2000, 2003 & 2006, I know I love General Convention from crafting legislation in committee (Social & Urban) to helping newcomers navigate the system, to speaking in the House of Deputies. National experience: Urban Caucus Board,, Episcopal Society for Ministry in Higher Education Board, Consultation Steering Committee. Diocesan experience: Congregational Development & Support, ECM Board, Burgess Urban Fund Chair, Urban & Immigrant Task Force, Diocesan Council.



The Rev. Karen Brown Montagno, Christ Church, Cambridge Seminary, diocesan, national and international involvements reflect commitment to the Church’s prophetic gospel witness and mission. I serve the Commission on Ministry, Diversity in Leadership Committee, Episcopal City Mission Executive Committee, Episcopal Relief and Development Board, Massachusetts Chapter of the Union of Black Episcopalians, chaplain and Bethany House of Prayer.

The Rev. Sabeth Fitzgibbons, Trinity Church, Topsfield

A lifelong Episcopalian, Sabeth’s church experiences range from small mission to cathedral congregations. Convicted of God’s boundless love and with a background in community development, she has voiced her passion for social and economic justice on Diocesan Council, local and diocesan commissions, as diocesan convention delegate and 2006 GC deputy.





The Rev. Jeffrey Gill, Christ Church, Andover
 Twenty years ordained ministry in diocese serving urban and suburban parishes. Diocesan responsibilities (partial) list: Task Forces on Middle East, Blessings of Holy Unions, El Salvador; Bishop's Development Council; boards of Esperanza Academy and Refugee Immigration Ministry; Commission on Wider Mission. Will provide leadership to Church's mission at national level.

Nominees for LAY DEPUTY TO GENERAL CONVENTION (4 to be elected)
Nominees listed in random order as they will appear on the Ballot.

Mr. Samuel Gould, St. Stephen's Church, Lynn
 Having attended GC '06 with the Official Youth Presence, I learned the importance of young adults in the decision making of the Episcopal Church. I care about our church and want to help shape its future. In high school I led my Lynn youth group, completed YLA and served on DYC. I've been a camper, counselor and supervisor at BCH. I'm a freshman at Stanford University.



The Hon. Byron Rushing, St. John St. James, Roxbury
 Byron's primary ministry is politics; he has served in the Massachusetts legislature since 1983. A Deputy since 1973, chaplain to the House of Deputies in 1994, he chaired the Structure Committee and served on the Program Budget and Finance Committee. He serves on the Council of Advice to the President of the House of Deputies, Bonnie Anderson and on the Board of the Episcopal Church Archives. A former president of the Standing Committee, he serves as parliamentarian of the Diocesan Convention.

Ms. Rebecca A. Alden, St. David's Church, South Yarmouth
 I've been Lay Deputy to the last two General Conventions and served on the Ecumenical Relations Commission. I am a member of Diocesan Council, Diocesan Antiracism Ministry Team, Safe-Church Trainer and a Companion (SCHC). Locally, I serve on the Stewardship, Financial and Adult Education Committees and as Worship Committee Chair.





Mr. Richard H. Vanderlippe, Trinity Church, Concord
Lay deputy to GC2006, EfM Program Coordinator, Diocesan staff volunteer. GC2006 was a learning experience and I seek to build on that experience as a Deputy to GC2009. If re-elected I plan to request appointment to the Education Committee so I can continue to actively support adult formation in the Episcopal Church.

Ms. Betsy Ridge Madsen, Church of the Advent, Boston
Standing Committee, Diocese. Vestry, Choir, Flower Guild, Mission/Outreach, Advent. Teacher, Epiphany School, Dorchester. Deputy/Alternate for 5 General Conventions. Twice member of GC World Mission Committee. I seek to serve you faithfully and prayerfully in discerning our role in the wider church, securing God’s peace and justice in the world.



Nominees for LAY MEMBER OF THE DIOCESAN ECCLESIASTICAL TRIAL COURT (1 to be elected)

Nominees listed in random order as they will appear on the Ballot.

Joan M. Griffin, Esq., Church of the Advent, Boston
I have been in the Church of the Advent Choir (4 years) and also serve on the Executive Committee of Emmanuel Church, Dublin, NH.



Dr. Robert Parke, St. David’s Church, South Yarmouth
Lifelong, devoted Episcopalian.; Vestry x 3; varied ministries (choir, Eucharistic visitor, homeless service, etc.); duty on several courts martial in Air Force (Board President x 1); Very flexible schedule. Clearly a serious issue needs resolution/reconciliation when a Trial Court is convened. My goal: attentive, well-informed, prayerful service.

UNCONTESTED ELECTIONS

The following Nominees were unopposed

Clerical Member of Standing Committee:

The Rev. Stephen T. Ayres, Old North Church, Boston

Lay Member of Standing Committee

Nicholas Carter, Esq., Christ Church, Cambridge

Clerical Member of the Diocesan Ecclesiastical Trial Court

The Rev. Eleanor Panasevich, St. Peter's Church, Weston

The Rev. Dr. Clare Yarborough, Trinity Church, Weymouth

Clerical Member of the Cathedral Chapter

The Rev. Addison C. Hall, St. Andrew's Church, Wellesley

Clerical Member of the Cathedral Chapter (1 year unexpired term)

The Rev. Robert Trache, Parish of the Epiphany, Winchester

Lay Member of the Cathedral Chapter

Mr. Dennis Pang, Cathedral Church of St. Paul – Chinese Congregation, Boston

Board of Directors of the Barbara C. Harris Center

The Rev. David Hefling, St. Chrysostom's Church, Quincy

Mr. Stephen D. Immerman, St. Luke's Church, Scituate

Member of Trustees of Donations

The Rev. Robert G. Windsor, Christ Church, Needham

Treasurer of the Diocese

Ms. Ella Davila Auchincloss, Church of the Redeemer, Chestnut Hill

Secretary of the Diocese

Mr. Leon A. Brathwaite II, Church of the Good Shepherd, Waban

A Brief Summary of Robert's Rules

The following is a very brief and highly condensed review of the various motions that can be made according to Robert's Rules of Order, generally accepted as a manual of Parliamentary Procedure. This condensation is a general guide only and does not begin to address the many exceptions and complexities of Parliamentary Procedure. See reverse for additional information.

General Classification of Motions (these are in ascending order of precedence, i.e. the Principal or Main Motion has no precedence over any other motion):

Principal or Main Question or Motion: This must be moved and seconded before Subsidiary or Incidental Questions can be moved.

Subsidiary or Secondary Motions: These take precedence of a Principal Question and must be decided before the Principal Question can be acted upon.

- Postpone Indefinitely
- Amendment
- Amend the Amendment
- Refer to a Committee
- Postpone to a Definite Time
- Limit or Extend Debate * +
- Call the Previous Question (Close debate) * +
- Lay on the Table *

Incidental Questions: These arise out of other questions and take precedence of and are to be decided before the questions which give rise to them. These cannot be amended and are undebatable except an Appeal (which is debatable when it relates to rules of speaking or priority of business or while a previous question is pending).

- Withdraw a Motion *
- Suspend the Rules * +
- Read Papers (Request for reading of the motion before a vote is taken) *
- Point of Order *
- Point of Information *
- Objection to the Consideration of a Motion * +
- Division of a Question *
- Division of Assembly (Vote by Orders) *
- Appeal (to a ruling of the Chair)

Privileged Questions: These take precedence of all other questions whatever and are undebatable:

- Call for Orders of the Day (specific motions to be considered at a specific time) *
- Questions relating to the Rights and Privileges of the Assembly or its Members *
- Take Recess *
- Adjourn *
- Fix time to Adjourn *

A call for Quorum is appropriate at any time and is non-debatable.

* Undebatable + Requires two-thirds vote

Note: *The standing diocesan Rules of Order, which are part of the diocesan canons, give some information about the precedence of certain motions. Below is a summary of some of these Rules:*

Rule IV lists these specific motions in this order of precedence: 1) to lay on the table; 2) to postpone to a day certain; 3) to postpone indefinitely; 4) to limit debate by taking a vote at a time certain, or by determining the time allowed for each speech; (5) to commit; and 6) to amend.

Rule V states that a motion with distinct propositions can be divided at the request of any member.

Rule VI states that all amendments will be considered in the order in which they are moved. An amendment may be amended, but no amendment may be made to the second amendment, but a substitute for the whole matter may be made.

Rule VII states that a motion to lay upon the table shall be decided without debate.

Rule XII states that a question having been decided shall not be reconsidered during the same session, without the consent of two-thirds of the members present, nor unless the motion to reconsider be made and seconded by members who voted in the majority on the original motion.

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2007

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The Rev. Kim Hardy	Ms. Tracy Sukraw

Royal Plaza Hotel, Fitchburg, MA

Reservations Information & Directions

Arrangements have been made for accommodations Friday night at the Royal Plaza Hotel. **To make your reservations please call 978-342-7100 by October 15, 2007.** Remember, **you must ask for the Episcopal Diocese of Massachusetts Annual Convention special group rate of \$89+tax for a single or double room.** The hotel is located at 150 Royal Plaza Drive in Fitchburg and their website is www.rplaza.com.

The Royal Plaza Hotel can be reached by taking Exit 28 off Route 2 and making a left at the end of the exit. The hotel is on your right.

