



THE EPISCOPAL
DIOCESE OF
MASSACHUSETTS

225
YEARS



DELEGATE HANDBOOK WITH LITURGY DIOCESAN CONVENTION

TRINITY CHURCH BOSTON NOVEMBER 6-7, 2009

**DELEGATES' HANDBOOK
WITH CONVENTION LITURGIES**

**THE 224th ANNUAL CONVENTION
OF THE DIOCESE OF MASSACHUSETTS**



FRIDAY-SATURDAY, NOVEMBER 6-7, 2009

**TRINITY CHURCH
BOSTON, MASSACHUSETTS**

PLEASE BRING THESE MATERIALS TO CONVENTION

CALL TO THE CONVENTION
NOTICE OF THE 224th 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-fourth annual session of the Convention of the Diocese of Massachusetts, which will begin at one o'clock on the afternoon of Friday, November 6, 2009, at Trinity Church in Boston, Massachusetts.

LEON A. BRATHWAITE II

Secretary of Convention

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ORDER OF BUSINESS

Friday, Nov. 6, 2009

- 11:00 a.m. REGISTRATION opens
- 11:45 a.m. Optional Lunch Workshops
- 12:30 p.m. Orientation of New Delegates and Newcomers to Convention
- 1:00 p.m. CALL TO ORDER OF LEGISLATIVE SESSION
Declaration of Constitutional Quorum
Invitation to Honorary Seats
Permission to Speak
Report of the Committee on Dispatch of Business
Acceptance of Special Rules of Order
Receiving of Reports by Title: 2009 Journal
Report of the Qualifications Committee
Welcome from the Boston Harbor Deanery and Trinity Church
- 1:15 p.m. Opening worship and Meditation by the Rt. Rev. M. Thomas Shaw, SSJE
- 2:15 p.m. Diocesan Elections
- 2:30 p.m. Mission strategy presentation
. Youth network presentation
- 3:30 p.m. Stretch break
- 3:40 p.m. RECESS FOR PRESENTATIONS & DISCUSSION OF RESOLUTIONS
AND BUDGET
- 5:00 p.m. Evening worship
- 5:30 p.m. Social Hour
- 6:30 p.m. Copley Square Dance, Convention Benefit Dinner & Celebration
[continued]

Saturday, Nov. 7, 2009

- 7:30 a.m. Registration continues
- 8:00 a.m. Morning Prayer and Meditation by the Rt. Rev. M. Thomas Shaw, SSJE
- 9:00 a.m. LEGISLATIVE SESSION RESUMES
Report of the Committee on Dispatch of Business (if needed)
Report of the Qualifications Committee and Re-establishment of Quorum
Report of the Compensation & Benefits Committee
Report of the Budget Committee
Approval of Diocesan Assessments for 2010
Approval of 2010 Diocesan Budget
- 10:00 a.m. Introduction of New and Retired Clergy
Other Introductions
- 10:30 a.m. Stretch Break
- 10:40 a.m. Approval of Commission on Ministry Appointments
- 10:45 a.m. Report of the Resolutions Committee
- 11:30 a.m. Noonday Prayer
- 11:45 a.m. Lunch and General Convention Discussion
- 12:45 p.m. Registration for Youth Rally
- 1:15 p.m. Youth Rally begins in tent
RECALL TO ORDER
Report of the Elections Committee
Required Reports on 2008 Resolutions
ECM Report
Report on Closed Churches & Use of Proceeds
BCH Camp & Conference Center Report
Cathedral Report
Resolution in Response to the Bishop's Meditations
- 2:15 p.m. BREAK to set up for Eucharist
- 2:30 p.m. EUCHARIST and Meditation by the Rt. Rev. M. Thomas Shaw, SSJE
- 4:00 p.m. 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 6, 2009, Convention will temporarily recess for the presentation of resolutions and brief comments on the motions for the 2010 budget. Presenters of resolutions will be limited to three minutes per resolution and are asked to offer the intent of 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 7, 2009, 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.

Opening Worship, Friday, November 6, 1:30 p.m.

Officiant The Lord be with you.

Response And also with you.

Officiant Let us pray.

Opening Responses

Officiant Creator of the world, eternal God,

All We have come from many places
for a little while.

Officiant Redeemer of humanity, God-with-us,

All We have come with all our differences,
seeking common ground.

Officiant Spirit of unity, go-between God,

All We have come on journeys of our own,
to a place where journeys meet.

Officiant So here, in this shelter house,
let us take time together.
For when paths cross and pilgrims gather,
there is much to share and celebrate.

All In your name, Three-in-One God,
Pattern of Community. Amen. --from *Iona Abbey Worship book*

Collect

The Officiant says

Almighty God, you have given us responsibility for the leadership of the Church for a season. Grant us patience, courage, and wisdom to discern your will amidst the many competing claims and conflicts of this present time. Give us an appreciative memory for all who have gone before, and a strong clear vision of the Church of the future. Let us exercise our stewardship with energy and enthusiasm, so that, when the time comes, we may joyfully relinquish our tasks to those who will come after. We ask this in the name of our redeemer, Jesus Christ, who calls us into fellowship and sends the Holy Spirit to guide and inspire us, generation after generation, that we may do all to your greater glory. *Amen.*

--Dr. Pamela P. Chinnis from *Women's Uncommon Prayers*

Prayer - The Fruits of the Spirit

Leader 1 Jesus said, "This is my Father's glory, that you bear fruit in plenty and so be my disciples." Let us pray for a new heart and a new spirit, that we may show forth the fruits of the Spirit abundantly in our lives.

Silence

Leader 2 Create in us a clean heart, O God,
Response And renew a right spirit within us.

Leader 1 We pray for the fruit of the Spirit which is love, that we may cherish our sisters and brothers in the one family of Christ throughout the world;

Leader 2 And for the fruit of the Spirit which is patience, that all who shepherd the flock of Christ may with wisdom and forbearance lead us in the way we should go.

Response If the Spirit is the source of our life,
let the Spirit also direct our course.

Leader 1 We pray for the fruit of the Spirit which is self-control, that all the leaders of the nations may exercise power with restraint and authority with compassion;

Leader 2 And for the fruit of the Spirit which is peace that we may work untiringly for understanding, cooperation, and harmony among the nations of the world.

Response If the Spirit is the source of our life,
let the Spirit also direct our course.

Leader 1 We pray for the fruit of the Spirit which is joy, that we may delight in the beauty of God's creation and the diversity of God's children;

Leader 2 And for the fruit of the Spirit which is goodness, that we may commend the hope of the Gospel to others by the generosity and integrity of our lives.

Response If the Spirit is the source of our life,
let the Spirit also direct our course.

Leader 1 We pray for the fruit of the Spirit which is kindness, that we may care for all whose lives are closely linked with ours;

Leader 2 And for the fruit of the Spirit which is gentleness, that we may seek out and serve the sick and the handicapped, the lonely, and the needy.

Response If the Spirit is the source of our life,
let the Spirit also direct our course.

Leader 1 We pray for the fruit of the Spirit which is faithfulness, that we may be worthy of our heritage in Christ Jesus and show forth the faith of those who have gone before us in living words and loving deeds.

Silence

Officiant Everliving God, whose will it is that all should come to you through your Son Jesus Christ: Inspire our witness to him, that all may know the power of his forgiveness and the hope of his resurrection; who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

--by Jeffrey W. Rowthorn - from *The Wideness of God's Mercy: Litanies to Enlarge our Prayer*, rev. and updated ed. (edited by Jeffrey W. Rowthorn and W. Alfred Tisdale, JR.)

Hymn: "Come and seek the ways of wisdom"



1 Come and seek the ways of Wis - dom, she who
2 Lis - ten to the voice of Wis - dom, cry - ing
3 Sis - ter Wis - dom, come, as - sist us; nur - ture



danced when earth was new. Fol - low close - ly what she
in the mark - et - place. Hear the Word made flesh a -
all who seek re - birth. Spi - rit - guide and close com -



teach - es, for her words are right and true. Wis - dom
mong us, full of glo - ry, truth, and grace. When the
pan - ion, bring to light our sa - cred worth. Free us



clears the path of jus - tice, show - ing us what love must do.
word takes root and rip - ens, peace and right - eous - ness em - brace.
to be - come your peo - ple, ho - ly friends of God and earth.

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Scripture Reading

John 13: 3-17

Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord – and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them."

Meditation

The Rt. Rev. M. Thomas Shaw, SSJE

EPISCOPAL DIOCESE OF MASSACHUSETTS
224th Diocesan Convention
November 2009

Nominees for Diocesan Elections
With Results of Uncontested Elections

Nominees for CLERICAL MEMBER OF STANDING COMMITTEE (1 to be elected)

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



The Rev. George H. Welles, Jr., Church of Our Saviour, Milton

- Vicar/Rector, Church of Our Saviour, Milton (12 yrs)
- Chair, Diocesan Budget Committee (6 yrs)
- Member, St. Paul's Diocesan Mission Executive Committee (2 yrs)
- Formerly Vicar/Rector, St. Mary of the Harbor, Provincetown

I would like to be a presence on the Standing Committee for small congregations, especially our strategic diocesan urban mission congregations.

The Rev. Marc G. Eames, Church of the Redeemer, Chestnut Hill

I serve the diocese with a passionate and youthful commitment to strengthening our mission, young adult ministries, and education. God has called me to the Gulf Coast seven times, often bringing St. Stephen's teens. I love sharing storytelling models in Church School and have created several children's liturgies.



Nominees for LAY MEMBER OF STANDING COMMITTEE (1 to be elected)

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



Mr. David G. Bergquist, Christ Church, South Hamilton

- Diocese: Cathedral Chapter; Chair, Commission on Renewal & Evangelism; Resolutions Committee; Co-Convener North Shore Deanery
- Parish: Sr. & Jr. Warden; Vestry; Liturgy Liaison; Chair, Stewardship; Chair, Property Committee; Chair, Adult Ed; Missions Board; Diocesan Delegate; Postulant Discernment Committee

Goals/Interests: I have a desire, based on substantive experience, to assist parishes in conflict to deal with the issues in an irenic manner; significant hands-on experience with postulant discernment process.

Mr. John S. Anderson, St. James's Church, Groveland

- Parish: lay reader, chairperson of Finance Committee; former member of Vestry, Senior Warden
- Diocese: Congregational Development Grants Committee; Resolutions Committee

Currently President of CHI, an affordable housing non-profit.

I seek to support the spiritual mission of parishes and the Diocese to bring persons into relationship with God.



**Nominees for MEMBERS OF THE BOARD OF DIRECTORS OF THE
BARBARA C. HARRIS CENTER (2 to be elected)**

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



The Rev. Jonathan T. Eden, Christ Church, Cambridge

Youth Ministry has been at the center of most of what I have done in the Diocese of Massachusetts for the last 13 years. Professionally my positions include: Asst. Rector, Christ Church, Cambridge; Lilly Fellow, St. James's, NYC; and Coordinator of Children's Ministries, St. Stephen's, Lynn. Beyond career though, many of my formative spiritual experiences were in a camp setting and I am passionate about the need for, and possibilities of, a vibrant camp and retreat center for our diocese.

Mr. Adam Rodgers, Emmanuel Church, Wakefield

Baptized at St. James's Anglican, Port Colborne, CANADA 1985.

Confirmed: Emmanuel, Wakefield, 1999. Vestry Member 2008 – present.

Vestry liaison to Canterbury School board. Greater Boston YMCA 2003

– 2009: responsibilities included summer camp director and after-school program director. YMCA delegate to ACA national conference. I would love to serve on the BCHC board.



Ms. Angela C. McConney, St. Cyprian's Church, Roxbury

Angela C. McConney is a lifelong Episcopalian and a member of St. Cyprian's Church. She is the co-chair of the Commission on Ministry. A former prosecutor, she is the General Counsel of the Massachusetts Civil Service Commission. She would be honored to further support the mission of the Barbara C. Harris Center.

Nominees for MEMBER OF TRUSTEES OF DONATIONS (1 to be elected)

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



The Rev. Hall Kirkham II, St. Peter's Church, Weston

Assistant Rector focusing on developing parish youth programs; have served on various stewardship committees, adult education and youth initiatives over time. MBA Wharton; Cambridge Associates Investment Consulting, Boston (1994 -2005; managing director 1999). Extensive experience in endowment asset allocation, evaluation and performance involvement, and want to continue serving.

Mr. Karl D. Loos, Christ Church, Cambridge

I currently serve as Chair of the Finance Committee at Christ Church. At my former parish (St. Elizabeth's, Sudbury), I served at various times as warden, chair of stewardship, finance and capital campaign committees. In my business life, as a management consultant, I often interact with the financial community and am familiar with finance as the "language of business." As someone not affiliated with the financial community I will bring an independent voice to the DIT along with a penchant for questions and analysis. As a Trustee I believe my role is to nurture these gifts made in God's name so they will continue to support the programs and investments needed to sustain and grow the Diocese.



UNCONTESTED ELECTIONS

The following Nominees were unopposed

Clerical Member of the Cathedral Chapter

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

Lay Members of the Cathedral Chapter

Dr. David Colfax Garre, St. Christopher's Church, Chatham

Ms. H. Betsy Munzer, St. Paul's Church, Brookline (filling unexpired term through 2011)

Clerical Member of the Ecclesiastical Trial Court

The Rev. Gale Davis Morris, Church of the Good Shepherd, Acton

Lay Member of the Ecclesiastical Trial Court

Ms. Rebecca Alden, St. David's Church, South Yarmouth

Treasurer of the Diocese

Mr. James F. Gammill, Church of the Good Shepherd, Watertown

Secretary of the Diocese

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

Evening Worship, Friday, November 6, 5:00 p.m.

Invocation

Officiant Breath of God,
 breath of life,
 breath of deepest yearning.

All Come, Holy Spirit.

Officiant Comforter,
 Disturber,
 Enthusier,
All Come, Holy Spirit.

Officiant Heavenly Friend
 Lamplighter,
 Revealer of truth,
 Midwife of change,
All Come, Holy Spirit.

Officiant The Lord is here
All God's Spirit is with us.

Officiant Let us pray.

Responsive Collect

Officiant Lord, teach us the silence of humility,
All the silence of wisdom,
Officiant the silence of love,
All the silence that speaks without words,
Officiant the silence of faith.
All Lord teach us
 to silence our own hearts and minds
 that we may listen
 for the movement of your Holy Spirit,
 and feel your presence
 in the depth of our being.

A quieting silence is observed

A Reading

Lord, you are in the midst of us and we are called by your Name: Do not forsake us,
O Lord our God. Jeremiah 14:9,22

Silence

Officiant Through our minds and imaginations let us offer prayers which words might not contain.

Let us pray.

There is a time for every purpose under heaven.

A time for gratitude...

Silence

A time for what we have to lay down...

Silence

A time for what we have to pick up...

Silence

A time for confronting what we are avoiding...

Silence

A time for recognizing what we hope for...

Silence

Officiant In our time and in your time,
God, fulfil our prayers
and let your kingdom come.

All Amen.

Sending

Officiant Now may the Spirit of God,
who brooded over the waters
and brought order out of chaos,
find a home in our hearts
and settle our minds as we sleep
that tomorrow we may wake
and live to God's glory.

All Amen.

Service adapted from *A Wee Worship Book* (Fourth incarnation) © Wild Goose Resource Group. Pub. and distributed in North America by GIA Publications, Inc., 7404 South Mason Avenue, Chicago, IL 60638.

Morning Prayer, Saturday, November 7, 8:00 a.m.

In honor of the 225th anniversary of the Episcopal Diocese of Massachusetts, the Convention Worship Committee has chosen the Morning Prayer service which would have been used in 1784. It is taken from the 1662 Book of Common Prayer. The music is historically accurate, and the original language, in all its non-inclusive glory, is maintained. Enjoy this taste of our history!

Prelude "Trumpet Tune for Advent"

Daniel Read (1757-1836)

[Daniel Read was a popular composer of fusing tunes who lived in New Haven and the Connecticut Valley. He was one of the most prominent American musicians of his time, particularly between 1785 and 1810.]

At the beginning of Morning Prayer the minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is writ after the said sentences.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2.13*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John 1:8-9*

Invitation to Confession

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

To be said of the whole congregation after the Minister, all kneeling

A general Confession:

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

To be pronounced by the Priest alone, standing; the people still kneeling.

Absolution

ALMIGHTY GOD, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

The people shall answer here, and at the end of all other prayers, Amen.

*Then the Minister shall kneel, and say the **Lord's Prayer** with an audible voice; the people also kneeling and repeating it with him, both here and wheresoever else it is used in divine worship.*

Then shall be said or sung, this Psalm following, except on Easter-Day, upon which another Psalm is appointed; and on the Nineteenth Day of every month it is not to be read here, but in the ordinary course of the Psalms.

Psalm 95

Musical notation for the first system of Psalm 95, including a vocal line and piano accompaniment.

7

Musical notation for the second system of Psalm 95, including a vocal line and piano accompaniment.

1. O come, loud an - thems let us sing' Loud thanks to our al -
2. In - to his pres - ence let us haste To thank him for his
3. For God the Lord en - throned in state Is with un - ri - valled
4. The depths of earth are in his hand, Her se - cret health at
5. The roll - ing o - cean's vast a - byss By the same sov' - reign
6. O let us to his courts re - pair And bow with a - do -

Musical notation for the third system of Psalm 95, including a vocal line and piano accompaniment.

15

Musical notation for the fourth system of Psalm 95, including a vocal line and piano accompaniment.

might - y	king.	For	we	our
fa - vors	past.	To	him	ad -
glo - ry	great.	A	king,	su -
his com -	mand.	The	strength	of
right is	his.	'Tis	moved	by
ra - tion	there.	Down	on	our

Musical notation for the fifth system of Psalm 95, including a vocal line and piano accompaniment.

22

Musical notation for the sixth system of Psalm 95, including a vocal line and piano accompaniment.

voic - es	high	should	raise.	When	our	sal - va - tion's	rock	we	praise,	When	our	sal -
dress	in	joy - ful	songs	The	praise	that	to	his	name	be -	longs,	The
per -	ior	far	to	all	Whom	gods	the	hea -	then	false -	ly	call,
hills	that	reach	the	skies,	Sub -	jec -	ted	to	his	em -	pire	lies,
his	al -	might -	y	hand.	That	formed	and	fixed	the	sol -	id	land,
knees	de -	vout -	ly	all	Be -	fore	the	Lord	our	mak -	er	fall,
					Be -	fore	the					

Musical notation for the seventh system of Psalm 95, including a vocal line and piano accompaniment.

30

va - tion's rock we praise.
to - his name be - longs.
hea - then false - ly call.

to his em - pire lies.
fixed the sol - id land.
Lord our mak - er fall.

This composition by Raynor Taylor (1747-1852) was first published for three voices with organ accompaniment in 1805. The present arrangement for congregational singing was made by Carol Doran.

Then shall be read distinctly, with an audible voice the first Lesson, taken out of the Old Testament as is appointed in the Calendar.

Lesson One: Genesis 1:26-2:3

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Te Deum Laudamus

Setting: E. G. Monk

1. We praise Thee O God: we acknowledge Thee to be the Lord

2. To Thee all Angels cry aloud: the Heavens and all the Powers there - in

3. Holy Holy Holy Lord God of Sa - ba - oth

4. The glorious company of the Apostles praise — Thee.

5. The noble army of Martyrs praise — Thee.

6. The Father of an infinite Majesty; Thine adorable true and on - ly Son;

4

1. All the earth doth worship Thee, the Father e - ver last - - - ing.

2. To Thee Cherubim and Seraphim con - - tin - ual - ly do cry,

3. Heaven and earth are full of the Majesty of thy glo - - - ry.

4. The goodly fellowship of the Pro - phets praise — Thee.

5. The holy Church throughout all the world doth ac - know - ledge - Thee.

6. Also the Holy Ghost the Com - for - ter.

Setting: W. Croft

7. Thou art the King of Glory O Christ

8. When Thou tookest upon Thee to de - - - li - ver man,

9. When Thou hadst overcome the sharpness of death,

10. Thou sittest at the right hand of God,

11. We believe that Thou shalt come to be our Judge.

12. Make them to be numbered with Thy Saints,

8

7. Thou art the everlasting Son of the Fa — ther.

8. Thou didst humble thyself to be born of a Vir — gin.

9. Thou didst open the Kingdom of Heaven to all be - liev - vers.

10. in the glory of the Fa - ther.

11. We therefore pray Thee help Thy servants, whom Thou hast redeemed with Thy pre - cious blood.

12. in glory e - ver last - ing.

11

Setting: E. G. Monk

15

13. O Lord save thy people and bless Thine her - i - tage.
 14. Day by day we magni - fy Thee.
 15. Vouchsafe O Lord to keep us this day with - - - out sin.
 16. O Lord let Thy mercy be upon us, as our trust is in Thee.

18

13. Govern them and lift them up for - ev - er
 14. And we worship Thy Name ever world with - out end.
 15. O Lord have mercy upon us, have mercy up - on us.
 16. O Lord in Thee have I trusted; let me never be con - found ed.

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Then shall be read in like manner the Second Lesson taken from the New Testament.

Lesson Two: John 5:1-17

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered

them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work.

Jubilate

(a)

O be joy - ful in the Lord all ye lands:

(b)

- (a) 1 O BE joyful in the | Lord all ye lands:
 *serve the Lord with gladness,
 and come before | his presence with a song.
- (a) 2 Be ye sure that the Lord he is God:
 it is he that hath made us, and | not we ourselves;
 *we are his people, and the | sheep of his pasture.
- (b) 3 O go your way into his gates with thanksgiving,
 and | into his courts with praise;
 *be thankful unto him | and speak good of his Name.
- (a) 4 For the Lord is gracious, his mercy is | everlasting;
 *and his truth endureth from generation | to generation.
- (b) Glory be to the | Father and to the Son,
 * | and to the Holy Ghost;
- (a) As it was in the beginning, is now, and | ever shall be,
 * | world without end. Amen.

Tone III, A6. From "The Hymnal 1940," Copyright © 1940 by the Church Pension Fund. Permission to Reprint Applied for.

Then shall be sung or said the Apostles' Creed by the Minister and the people, standing.

I BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. *Amen.*

And after that, these prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

The Lord be with you

Answer And with thy spirit

Minister Let us pray.

Minister Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Ministers, Clerks, and People, shall say the Lord's prayer in a loud voice.

The prayers

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. *Amen.*

Then the Priest standing up shall say

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the State.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

Then shall follow three collects, the first of the Day, which shall be the same as is appointed at the communion; the second for peace, the third for grace to live well. And the last two collects shall never alter, but daily be said at Morning Prayer throughout all the year as followeth, all kneeling.

The First Collect, For a Church Convention or Meeting

Almighty and everliving God, source of all wisdom and understanding, be present with those who take counsel in this Convention for the renewal and mission of thy Church. Teach us in all things to seek first thy honour and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. *Amen.*

The Second Collect, For Peace

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries through the might of Jesus Christ our Lord. *Amen*

The Third Collect, For Grace

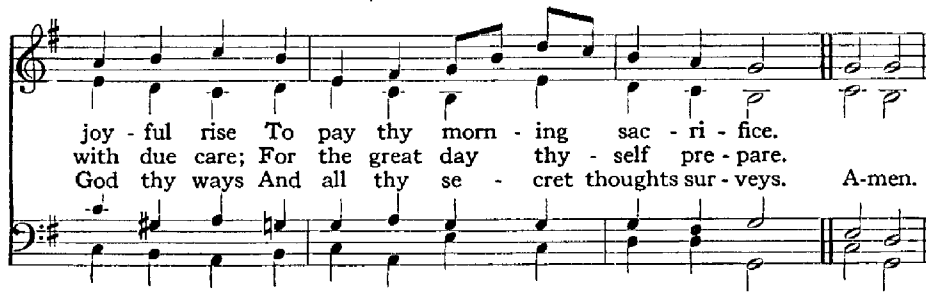
O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen*

Hymn or Anthem "Awake my soul and with the sun" Hymnal 1940 151 v. 1-4

In moderate time

1 A - wake, my soul, and with the sun Thy dai - ly
 *2 Re - deem thy mis - spent mo - ments past; And live this
 3 Let all thy con - verse be sin - cere, Thy con - science

stage of du - ty run; Shake off dull sloth, and
 day as if thy last: Im - prove thy tal - ent
 as the noon - day clear; Think how all - see - ing



4 Wake, and lift up thyself, my heart,
 And with the angels bear thy part,
 Who all night long unwearied sing
 High praise to the eternal King.

François H. Barthélémon, 1785. From *The Hymnal 1940* © 1940 by the Church Pension Fund.
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The following collect was written for use at a service of Morning Prayer on December 31, 1775 at Christ Church Cambridge. Its inclusion of the Continental Congress and the Commander in Chief predates the First American Prayer Book by 14 years and was written by a layperson, Colonel William Palfrey, at the request of Martha Washington who had organized the service for General Washington and the troops camped upon Cambridge Common.

Collect used at Christ Church in 1775

O Lord our Heavenly Father, high and mighty, King of kings and Lord of lords, who hast made of one blood all the nations upon earth, and whose common bounty is liberally bestowed upon thy unworthy creatures; most heartily we beseech Thee to look down with mercy upon his Majesty George the third. Open his eyes and enlighten his understanding, that he may pursue the true interest of the people over whom Thou in thy Providence hast placed him. Remove far from him all wicked, corrupt men, and evil counsellors, that his throne may be established in justice and righteousness; and so replenish him with the grace of thy Holy Spirit, that he may incline to thy will and walk in thy way.

Have pity, O most merciful father, upon the distresses of the inhabitants of this western world. To that end we humbly pray thee to bless the Continental Congress. Preside over their councils, and may they be led to such measure as may tend to thy glory, to the advancement of people. We also pray Thee to bless our provincial assemblies, magistrates, and all in subordinate places of power and trust. Be with thy servant the Commander-in-chief of the American forces. Afford him thy presence in all his undertakings; strengthen him that he may vanquish and overcome all his enemies; and grant that we may in due time be restored to the enjoyment of those inestimable blessings we have been deprived of by the devices of cruel and bloodthirsty men, for the sake of thy Son, Jesus Christ our Lord. *Amen.*

Prayer for the Clergy and People

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

Prayer of St. Chrysostom

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

The Grace

THE Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen*

Meditation

The Right Reverend M. Thomas Shaw, SSJE

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.

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.

Summary of Committee Work in 2009

During this past year, the Committee addressed the following matters:

The Committee has reviewed the compensation standard for parochial clergy and recommends an increase to the Standard Guidelines for Clergy Compensation for 2010 of 1% compared to the Standard for 2009 (see the following Resolution.)

The Committee has monitored the transition to the Medical Trust, including issues of provider coverage, benefits and service issues. The renewal proposal has been reviewed and accepted by a unanimous vote of the Committee. Our transition to the Diocesan Health Plan before 2012 – as mandated by Resolution A177 of the 76th General Convention - has been completed successfully.

The Committee has reviewed and revised the Guidelines regarding Sabbatical Leave. Further, a formal funding process for Interim Sabbaticals was pursued. While present economic conditions make this unworkable, the issue remains on the Committee's long-term agenda.

Peer Dioceses' practices with regard to Supply Clergy were reviewed. The Committee reaffirms last year's Guidelines for 2010.

The Committee reviewed and updated the Guidelines and mailed copies to rectors, wardens, and treasurers of each parish in the Diocese. The 2010 version includes a revised "Model Personnel Handbook" with expanded footnotes and new section on the use of communication systems.

Adjustments to the Compensation Formulae

Pursuant to our stated goals and objectives, the Committee has made an adjustment to the formula for parochial clergy, and presents the following resolution to be voted upon here.

Members of the Committee

Robert Bettacchi
Milt Boyd
The Rev. Anne Fowler
Carol Kingston
David A. Kirchner, Esq.

The Rev. Todd Miller
The Rev. Warren R. Radtke
Jeffrey Tyrakowski, Chair
The Rev. Peter Wenner
John V. Woodard, Esq.

Diocesan Staff

Lynn Clark,
Director of Human Resources

The Rev. Canon Cynthia Hubbard,
Canon for Transition Ministry and
Clergy Deployment

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 2010 Guidelines.

Resolved

That the TCC Standard be defined as the minimum TCC for active full-time parochial clergy and, for the calendar year 2010, is determined by the following formula:

$$\text{TCC Standard} = \$57,186 + (117.55 \times \text{Points}) + \$500 \times [\text{years of service within the congregation}]$$

Provided that the minimum TCC Standard for full-time parochial clergy is \$60,713.

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 .30
+	Number of Current Adult Pledging Units	x .40
+	<u>Average Current Sunday-Attendance</u>	<u>x .30</u>
=	Total Points	

The TCC applicable to a full-time rector, vicar, priest-in-charge or interim 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:

$$\text{TCC Standard (curate)} = [\$57,186 + (117.55 \times \text{Points})] \times 0.65$$

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

$$\begin{aligned} \text{TCC Standard (assistant)} &= [\$57,186 + (117.55 \times \text{Points})] \times 0.70 \\ &+ \$350 \times [\text{years of service within the congregation}] \end{aligned}$$

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

$$\begin{aligned} \text{TCC Standard (associate)} &= [\$57,186 + (117.55 \times \text{Points})] \times 0.75 \\ &+ \$375 \times [\text{years of service within the congregation}] \end{aligned}$$

Provided that in each case no more than ten years of service will be considered in this calculation

REPORT OF THE COMMITTEE ON RESOLUTIONS

The Resolutions Committee spent time during the spring conferring with each other, members of the Diocesan Convention Planning Committee, Canon Lloyd and Treasurer Jim Gammill about how the Resolutions Committee might clarify our instructions to potential drafters of resolutions and further our goal of having resolutions that invite good, respectful conversation and differing viewpoints. We were also mindful of ongoing changes in diocesan committee structures and wanted to make sure that what we instructed was in sync with those changes. The fruit of that work was manifested in the guidelines that went out in the summer convention packets.

Your response was the two resolutions which follow in this report. They are presented in their final form for the consideration of Convention. We thank the sponsors, individuals and groups who thoughtfully wrote these resolutions. Each, in their own way, was passionate about the subject they ask us to consider and we bring them before you believing that they will lead to interesting and lively discussion. We thank the sponsors for being so willing to work with the committee member assigned to them and for making changes that we as a committee thought would make the resolutions more accessible and easy to consider.

The following resolutions were found to be clear and in order and are hereby submitted to the 224th Convention of the Episcopal Diocese of Massachusetts for consideration:

1. **Resolution expressing hope for Bishop's interpretation of "Pastoral Generosity" in the context of General Convention C056** submitted by Mr. Robert W. Zimmerman

Resolved, that the 224th Convention of the Diocese of Massachusetts express its hope that its Bishop will interpret publicly "generous pastoral response" as expressed in Resolution C056, passed by the 76th General Convention to mean that clergy throughout the Diocese are permitted to sign marriage licenses and pronounce marriages for any couple that is legally eligible for marriage in the Commonwealth of Massachusetts.

Explanation

Resolution C056, passed by the 76th General Convention, resolved "that bishops, particularly those in dioceses within civil jurisdictions where same-gender marriage, civil unions, or domestic partnerships are legal, may provide generous pastoral response to meet the needs of members of this Church."

Priests in this Diocese are currently not permitted to perform the civil functions associated with marriage of same-gender couples, while they are for opposite-gender couples. It may be argued that this is a discriminatory practice and not consistent with the Episcopal Church's statements of inclusiveness, for example in Resolution D025, also passed by the 76th General Convention.

Statement Against

Marriage as an institution is in trouble throughout the 110 dioceses of the Episcopal Church, and Massachusetts is not immune. This is a major issue that needs to be addressed at its root.

Our time and resources should focus on re-examining the Church's role in marriage. As part of this conversation, some priests have stated that they are not comfortable in serving as agents of the state in performing the civil functions for any marriage.

Statement of Requirements to Implement the Resolution

None

2. **Resolution affirming actions of the 76th General Convention on slavery and reconciliation** submitted by the Rev. Karen Coleman, the Rev. David Killian, the Rev. Karen Montagno, the Very Rev. John P. Streit and the Rev. Phillip C. Jacobs

Resolved, that the 224th Convention of the Diocese of Massachusetts affirms the action of the 76th General Convention of the Episcopal Church to extend Resolution A123, which was passed at the 75th General Convention; and be it further

Resolved, that this 224th Convention joins with the 76th General Convention to encourage this diocese and its parishes to continue a process to gather information on (1) the complicity of the Episcopal Church in Massachusetts in the institution of slavery and in the subsequent history of segregation and discrimination, and (2) examples of resistance to slavery and discrimination and (3) the economic benefits The Episcopal Church and its parishes in the Diocese of Massachusetts derived from the transatlantic slave trade and the institution of slavery, and we continue to call on individual parishes to engage in a process of inquiry; and be it further

Resolved, that Convention urge the Bishops and the Diocesan Council appoint a Task Force to assist parishes in the history-gathering process, design a process for parishes to follow, consult with parishes in recording their history, assist the parishes in engaging in dialogue and truth-telling about that history; and be it further

Resolved, that said parishes be urged to report their histories to the Task Force, and be it further

Resolved, that a duly appointed Task Force be urged to report its findings to the Bishops and Diocesan Council, and that the Task Force report on the progress of this work at each Diocesan Convention through the 227th Convention of the Diocese of Massachusetts; and be it further

Resolved, that we call on the Bishops to report the results of this inquiry, as requested, to the Executive Council of The Episcopal Church to the 77th General Conventions; and be it further

Resolved, that the information gathering be used as the foundation for truth-telling, confession, apology, forgiveness, repentance and reconciliation in the Diocese of Massachusetts and its parishes; and be it further

Resolved, that the Diocese of Massachusetts name a Day of Repentance and on that day hold a service of Repentance after a sufficient number of parishes have completed the work called for above; and be it further

Resolved, that the Diocese of Massachusetts and its member parishes commit to becoming a transformed, anti-racist church and work toward healing, reconciliation and a restoration of wholeness to the family of God.

Explanation

The text of “Slavery & Racial Reconciliation,” Resolution A123, adopted at the 75th General Convention in 2006, reads as follows:

Resolved, That the 75th General Convention of The Episcopal Church declare unequivocally that the institution of slavery in the United States and anywhere else in the world, based as it is on “ownership” of some persons by other persons, was and is a sin and a fundamental betrayal of the humanity of all persons who were involved, a sin that continues to plague our common life in the Church and our culture; and be it further
Resolved, That The Episcopal Church acknowledge its history of participation in this sin and the deep and lasting injury which the institution of slavery and its aftermath have inflicted on society and on the Church; and be it further

Resolved, That we express our most profound regret that (a) The Episcopal Church lent the institution of slavery its support and justification based on Scripture, and (b) after slavery was formally abolished, The Episcopal Church continued for at least a century to support de jure and de facto segregation and discrimination; and be it further

Resolved, That The Episcopal Church apologize for its complicity in and the injury done by the institution of slavery and its aftermath; we repent of this sin and ask God’s grace and forgiveness; and be it further

Resolved, That the 75th General Convention of The Episcopal Church through the Executive Council urgently initiate a comprehensive program and urge every Diocese to collect and document during the next triennium detailed information in its community on (a) the complicity of The Episcopal Church in the institution of slavery and in the subsequent history of segregation and discrimination and (b) the economic benefits The Episcopal Church derived from the institution of slavery; and direct the Committee on Anti-Racism to monitor this program and report to Executive Council each year by March 31 on the progress in each Diocese; and be it further

Resolved, That to enable us as people of God to make a full, faithful and informed accounting of our history, the 75th General Convention of The Episcopal Church direct the Committee on Anti-Racism to study and report to Executive Council by March 31, 2008, which in turn will report to the 76th General Convention, on how the Church can be “the repairer of the breach” (Isaiah 58:12), both materially and relationally, and achieve the spiritual healing and reconciliation that will lead us to a new life in Christ; and be it further

Resolved, That to mark the commencement of this program the Presiding Bishop is requested to name a Day of Repentance and on that day to hold a Service of Repentance at the National Cathedral, and each Diocese is requested to hold a similar service.

Massachusetts was deeply involved in the slave trade in the 1700’s and early 1800’s. Although they were not as numerous as in the South, many slaves were owned in Massachusetts, and it was not unusual for Episcopal clergy to own slaves. The early financial supporters of Episcopal churches in many of our seaport towns were famous slave traders, meaning the financial support for those churches were derived from slave

trade profits. The land on which some of our churches were built was donated by wealthy slave traders. The cotton mills throughout Eastern Massachusetts used raw material that came from Southern plantations which was picked by slaves living and working under inhumane conditions. Massachusetts was deeply involved in the institution of slavery in many ways.

Despite the successful efforts of the abolitionists to rid the country of the sin of slavery, the abolition of slavery was followed by Jim Crow, segregation, and systematic and institutional racism. While civil rights laws were passed in the 1960's which changed our laws, no concerted effort was made to heal the psychological wounds and address the legacy of slavery. Despite the laws, racism has continued to exist, it is just less obvious to the untrained eye and more insidious.

The House of Bishops issued Pastoral Letters in 1994 and 2006 calling on the Church to address the sin of racism. While Massachusetts has played a major role in pioneering anti-racism programs, there is much still to be done in moving toward healing and reconciliation.

Many other institutions have recently apologized or expressed regret for their role in slavery and its aftermath. These include the Congress of the United States, the American Medical Association, and several state legislatures. Our society has finally realized the importance of dealing with this past, and the truth of the past, as an important step in the healing and reconciliation process.

The Episcopal Diocese of Massachusetts must acknowledge that it has benefited directly and indirectly from slavery and continuing systemic and institutional racism within our diocese, our state, and our country. The reconciliation to which we are called by the Gospels begins with understanding and repentance. It is only through the truthful understanding of our history regarding slavery and consequential racism that we can begin a process for substantive Gospel Based reconciliation by and among the people and congregations of this diocese.

2008 was the Bicentennial year of the abolition of the slave trade in the United States. What better time to begin the work of healing and reconciliation that remains to be done. There is no better place to do that work than the Church, within the context of the Gospels.

Statement Against

Slavery in the United States ended over a century ago and civil rights laws were passed almost half a century ago. This work has been done. Why should we today apologize for something we had nothing to do with?

A number of programs including affirmative action were created to repair the breach. Revisiting this history can only cause more pain and divisiveness.

The Episcopal Church in Massachusetts was not involved with slavery, it was the people in it, so the Church bears no responsibility. Slavery was largely a Southern phenomenon, why should the Massachusetts Diocese, home of the abolitionists, apologize?

Statement of requirements to implement the resolution

The major task by the Diocese is already underway. The results of the study of the complicity of, and the economic benefits to the Episcopal Church in Massachusetts, needs to be passed on to the Committee on Anti-Racism and the Executive Council of The Episcopal Church. The parishes are asked to undertake similar studies and report them to Executive Council and the 225th Convention of the Diocese of Massachusetts.

Holy Eucharist, Saturday, November 7, 2:30 p.m.

As a bookend to the retrospective 1662 Morning Prayer, this afternoon's Holy Eucharist moves us into the future using music blended from many sources and a Eucharistic Prayer composed by The Reverend Joseph O. Robinson and others. Enjoy the variety available to us!

Preludes

"O Happy Day"

Edwin R. Hawkins

Oh happy day (oh happy day, etc.)	He taught me how
Oh happy day	To wash
When Jesus washed	Fight and pray
When Jesus washed	Fight and pray
Jesus washed	And he taught me how to live rejoicing
Washed my sins away	yes, He did
Oh happy day)	Oh yeah, every, every day
La, la, la, la ...	

Led by the Gospel Choir of St. Cyprian's Church, Roxbury

"Reggaeton Alleluia"

by Ed Broms, based on "Mira Esa Nena"
from *Fierce Reggaeton Hits* by Divino

Refrain: Oh! Ah! Sing Alleluia!
Oh! Ah! Sing Alleluia! Oh!
Sing it out to the Risen Lord!
Come on Sing Alleluia!

Verses (sung OVER the refrain which is continuous)

- | | |
|------------------------------------------|------------------------------------------------|
| 1. Cristo ha resucitado; ¡Aleluya! | Christ has returned to life; Alleluia! |
| Hoy gozoso oíd el canto; ¡Aleluya! | Joyfully hear the singing today:
Alleluia! |
| Con trompetas proclamad: ¡Aleluya! | With trumpets proclaim: Alleluia! |
| Cielo y tierra entonad: ¡Aleluya! | Heaven and earth, make the sound:
Alleluia! |
| 2. Nuestro Rey hoy tiene vida; ¡Aleluya! | Today our King has life, Alleluia! |
| y la muerte fue vencida; ¡Aleluya! | And death was overcome; Alleluia! |
| Él murió para salvar, ¡Aleluya! | He died in order to save, Alleluia! |
| y la tumba conquistar; ¡Aleluya! | And the tomb to conquer, Alleluia! |

3. Su amor lo ha logrado; ¡Aleluya! He has fulfilled his love; Alleluia!
 Redención Él no ha dado; ¡Aleluya! He has given us redemption; Alleluia!
 Su agonía terminó; ¡Aleluya! His anguish ended; Alleluia!
 En fulgor se levantó; ¡Aleluya! He arose in brilliance. Alleluia!

Led by The Crossing Congregation of St. Paul's Cathedral, Boston

"We Are on Our Way"

Aretha Franklin

We are on our way	When we get to Glory
To a land of praise this day	We will shout and pray His Glory
We are on our way	Shout and Pray His Glory
We're on our journey home	We're on our journey home

Led by the Gospel Choir of St. Cyprian's Church, Roxbury

Processional Hymn "Come Risen Lord and deign to be our guest"

The Hymnal 1982, #305

Descant

3 One bo - dy we, one Bo - dy who par - take, one

1 Come, ris - en Lord, and deign to be our guest; nay,
 2 We meet, as in that up - per room they met; thou
 3 One bo - dy we, one Bo - dy who par - take, one
 4 One with each o - ther, Lord, for one in thee, who

Ped.

Church u - nit - ed in com - mun - ion blest; one Name we

let us be thy guests; the feast is thine;
 at the ta - ble, bless - ing, yet dost stand;
 Church u - nit - ed in com - mun - ion blest;
 art one Sa - vior and one liv - ing Head;

bear, one Bread of life we break, with all thy
 thy - self at thine own board make man - i - fest in
 "This is my Bo - dy"; so thou giv - est yet: faith
 one Name we bear, one Bread of life we break, with
 then o - pen thou our eyes, that we may see; be
 saints on earth and saints at rest.
 thine own Sac - ra - ment of Bread and Wine.
 still re - ceives the cup as from thy hand.
 all thy saints on earth and saints at rest.
 known to us in break - ing of the Bread.

Words: George Wallace Briggs (1875-1959), alt. Music: *Rosedale*, Leo Sowerby (1895-1968)
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Opening Sentences

Blessed be God: Father, Son and Holy Spirit

People And blessed be God's kingdom, now and forever. Amen.

Collect of the Day

You, O God, are the source of all we are and own and inhabit. You, our pattern, once walked our road, healed our sick, calmed our addled and suffered death to teach us how to live. You, our guide, whisper justice, light and welcome into every moment of our lives. Gathering in your honor at this table we ask for grateful hearts, inquiring minds, joyful voices, outstretched hands, and all things necessary for our common life. For your Word created light. Your Spirit fills us with breath, and You call us out from worship to live lives of passion for justice and truth. *Amen.*

A Lesson from Hebrew Scriptures: Joel 2: 26-28

Usted deberá comer en abundante estar satisfechos y elogiar el nombre del Señor tu Dios, que se ha ocupado extraordinaria con usted. Y mi pueblo nunca más se someterá a la vergüenza. Se sabe que estoy en medio de Israel y que, el Señor, soy tu Dios y no hay ninguna otra. Y mi pueblo nunca más se someterá a la vergüenza. A continuación, después derramaré mi espíritu sobre toda carne; sus hijos y sus hijas se profetizar, sus viejos deberán soñar sueños, y sus hombres jóvenes verán visiones.

La palabra del Señor

People Ser gracias a Dios.

Psalm 40

As performed by U2; arrangement by Ed Broms

Response

Cantor I will sing, sing a new song

Congregation I will sing, sing a new song

Verse 1: Cantor

I waited patiently for the Lord/He inclined and heard my cry

He brought me up out of the pit/Out of the miry clay

Response

Cantor I will sing, sing a new song

Congregation I will sing, sing a new song

Additional Response

Cantor How long to sing this song?

Congregation How long to sing this song?

Verse 2: Cantor

He set my feet upon a rock/And made my footsteps firm

Many will see/Many will see and fear

Response

Cantor I will sing, sing a new song

Congregation I will sing, sing a new song

(repeat as led)

Additional Response:

Cantor How long to sing this song?

Congregation How long to sing this song?

(repeat as led)

The New Testament Lesson is presented in Mandarin.

A Lesson from the New Testament: Revelation 21: 1-5a

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, 'See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.' And the one who was seated on the throne said, 'See, I am making all things new.'

The Word of the Lord

People Thanks be to God.

Sequence "Reprise"

Maya Angelou

You said to call on your name and I'm callin'.
You said to trust in your word and I'm trustin'.
You said to lean on your arm and I'm leanin'.
I'm steppin' out on your word.

You said you'd be my protection,
My only and glorious savior.
My beautiful rose of Sharon.
And I'm steppin' out on your word.

You said you'd be my protection,
My only and glorious savior.
My beautiful rose of Sharon.
And I'm steppin' out on your word.
I said I'm steppin' out on your word.

Gospel John 1: 1-14 (*to be read alternately with excerpts from "The Message"*)

Deacon The Gospel of our Lord Jesus Christ according to John.

People Glory to you Lord Christ.

After the reading

Deacon The Gospel of the Lord.

People Praise to you Lord Christ.

Meditation The Right Reverend M. Thomas Shaw, SSJE

Chant: "Open My Heart"

Prayers of the People

Chant: "Open My Heart"

The Peace

Liturgical Dance at the Presentation

Members of Iglesia San Pedro, Salem

The Offertory Anthem "Babethandeza"

South African Traditional

Things are as they are because of prayer.

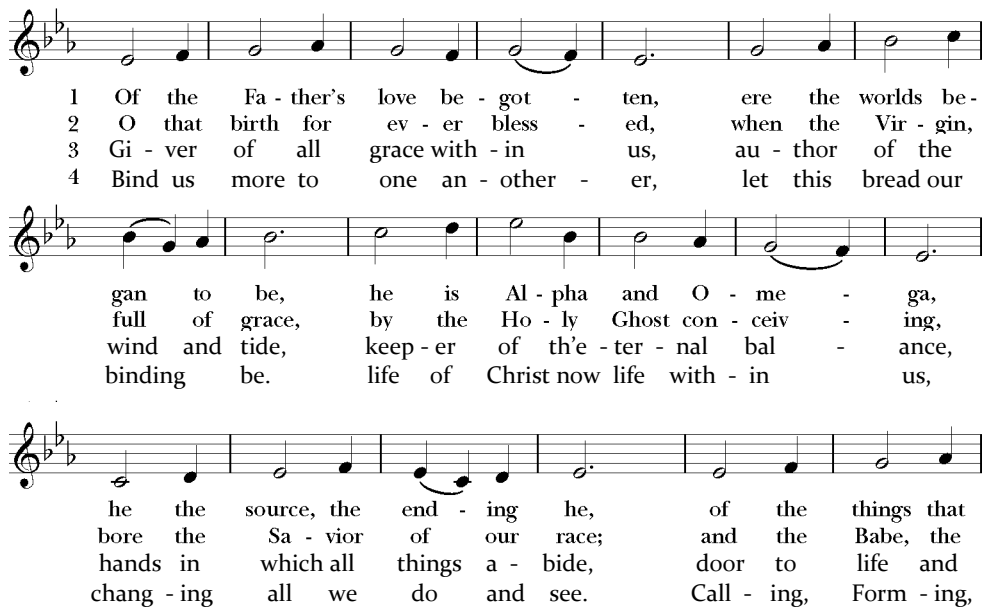
Our mothers/women of old used to pray.

Sung by the Convention Children's Chorus, composed of members of
Diocesan Parish Choirs and alumni of the Diocesan Choir Camp.

The Offering taken during the anthem is designated for Green Initiative Grants, aimed at assisting congregations of the Diocese with energy efficiency projects.

Offertory hymn "Of the Father's love begotten"

The Hymnal 1982, #82



1 Of the Fa - ther's love be - got - ten, ere the worlds be -
2 O that birth for ev - er bless - ed, when the Vir - gin,
3 Gi - ver of all grace with - in us, au - thor of the
4 Bind us more to one an - other - er, let this bread our

gan to be, he is Al - pha and O - me - ga,
full of grace, by the Ho - ly Ghost con - ceiv - ing,
wind and tide, keep - er of th'e - ter - nal bal - ance,
binding be. life of Christ now life with - in us,

he the source, the end - ing he, of the things that
bore the Sa - vior of our race; and the Babe, the
hands in which all things a - bide, door to life and
chang - ing all we do and see. Call - ing, Form - ing,

are, that have been, and that fu - ture
world's Re - deem - er, first re - vealed his
host at ta - ble, voice that calls to
Send - ing, Serv - ing, shap - ing us for
years shall see, ev - er - more and ev - er - more!
sa - cred face, ev - er - more and ev - er - more!
u - ni - ty, ev - er - more and ev - er - more!
min - is - try, ev - er - more and ev - er - more!

Words: (verses 1,2) Marcus Aurelius Clemens Prudentius (348-410?); tr. John Mason Neale (1818-1866) and Henry Williams Baker (1821-1877), alt. verses 3-4, Joseph O. Robinson. Used by Permission. Music: *Divinum mysterium*, Sanctus trope, 11th cent.; adapt. *Piae Cantiones*, 1582; acc. Bruce Neswick (b. 1956) From "The Hymnal 1982" © 1982 Church Publishing Company, Inc., New York, NY. All rights reserved. Reprinted under OneLicense.net #A-707998

The Great Thanksgiving

The following Eucharistic Prayer is modeled on Form B from "Enriching Our Worship" provided "For use with the Order for Celebrating the Holy Eucharist on pages 400-401 of the Book of Common Prayer." In keeping with the rubrics governing the use of the Order, these forms are not intended for use at the principal Sunday or weekly celebration of a congregation.

Celebrant May God be with you.
People And also with you.
Celebrant Lift up your hearts.
People We lift them up to God
Celebrant Let us give thanks to our eternal God.
People It is right to give our thanks and praise.

The Celebrant continues

God who moves in light and love and life:
From before time you have nurtured this creation
as a loving parent cares for a beloved child.
You filled it with beauty and, by its bounty,
provided for its every need.

In your good time
 you brought us forth from the world,
 created in your image.
 You made us stewards of this good earth and blessed us
 with memory, reason and skill.
 Then, as now, you spoke your love
 in many different languages, so that all might hear.

You spoke to your people Israel
 and set them apart
 as a blessing to all people,
 and from them,
 again in your good time,
 you raised up a servant for us all,
 the eternal Word, Jesus,
 who would give His life for those He loved
 in hopes of bringing them new life.

Singing with the whole company of heaven,
 And joining with those from every time and tongue and tribe,
 we proclaim the glory of your name.

Sanctus

The Hymnal 1982, # S-125

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,
 heaven and earth are full of your glo - ry. Ho -
 san - na in the high - est. Ho - san - na in the high - est.
 Blessed is he who comes in the name of the Lord. Ho -
 san - na in the high - est. Ho - san - na in the high - est.

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The celebrant continues

Jesus, the Blessed One, came and moved among us,
healed, cured and calmed.

He challenged the authorities of this world
to be faithful stewards of God's people
and messengers of God's love.

On the night he was taken captive
by powers and principalities,
Jesus spoke new words over bread and wine with his friends.

And so, we offer you these gifts.
Sanctify them by your Holy Spirit
to be, for your people, the Body and Blood of Christ;
who, on the night before he died for us, took bread,
and when he had given thanks to you,
broke it, and gave it to his friends, saying:
"Take, eat: This is my Body which is given for you.
Do this for the remembrance of me."

After supper, Jesus took the cup of wine,
and when he had given thanks,
he gave it to them, and said:
"Drink this, all of you:
This is my blood of a new Covenant,
which is poured out for you and for all
for the forgiveness of sins.
Whenever you drink it,
do this for the remembrance of me."

Thus, gathered as the stewards of this table,
and following your command,

Celebrant and People

We remember His death,
We proclaim His resurrection,
We await His coming in glory.

The Celebrant continues

And we celebrate, O God,
this memorial of Christ our Savior.
With holy bread and cup,
we show forth the sacrifice of Christ's death,
and we proclaim His resurrection,
until He comes in glory.

Gather us by this Holy Communion.
 And as you have blessed these gifts
 to be the body and blood of Christ,
 bless us also to become Christ's Body in the world.
 Knit together in your love,
 made one in your eternal purpose,
 we offer and present to you, O God,
 ourselves, our souls and bodies,
 to become a reasonable, holy and living sacrifice
 of praise and thanksgiving.

Through Christ and with Christ and in Christ,
 in the unity of the Holy Spirit,
 to you be honor, glory, and praise,
 forever and ever. *AMEN.*

The Breaking of the Bread

Celebrant This is the true bread which comes down from heaven and gives life
 to the world. Alleluia!

People Whoever eats this bread will live for ever. Alleluia!

Celebrant We share in the gifts of Christ's body and blood. By them we may
 become Christ's body in the World."

Music at the Communion

"Badgers and Hedgehogs"

Andrew Carter

Sung by the Convention Children's Choir

Communion Anthem

Sung by St. Cyprian's Gospel Choir

Hymn "I come with joy to meet my Lord"

Unison or harmony

1 I come with joy to meet my Lord, for -
 2 I come with Chris - tians far and near to
 3 As Christ breaks bread and bids us share, each
 4 And thus with joy we meet our Lord. His
 5 To - geth - er met, to - geth - er bound, we'll

1 giv - en, loved, and free, in awe and won - der
 2 find, as all are fed, the new com - mu - ni -
 3 proud di - vi - sion ends. That love that made us
 4 pres - ence, al - ways near, is in such friend - ship
 5 go our dif - ferent ways, and as his peo - ple

1 to re - call his life laid down for me.
 2 ty of love in Christ's com - mun - ion bread.
 3 makes us one, and stran - gers now are friends.
 4 bet - ter known: we see, and praise him here.
 5 in the world, we'll live and speak his praise.

Music: *Land of Rest*, American folk melody; adapt. and harm. Annabel Morris Buchanan (1889-1983) Copyright:
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Hymn: "Taste and See"

Taste and see. Taste and see the good - ness
 of the Lord. O Taste and see. Taste and
 see the good - ness of the Lord, of the Lord. **Fine**

1. I will bless the Lord at all times.
 2. Glo - ri - fy the Lord with me.
 3. Wor - ship the Lord all you peo - ple.

1. His praise shall al - ways be on my
 2. To - geth - er let us all praise His
 3. You'll want for noth - ing if you

1. lips; my soul shall
 2. name. I called the
 3. ask. Taste and

1. glo - ry in the Lord; for
 2. Lord and He an - swered me; from
 3. see that God is good; in

1. He has been so good to me.
 2. all my trou - bles He set me free.
 3. Him we need put all our trust.

Words: Psalm 34 Music: James E. Moore, Jr. Copyright: © 1992 G.I.A. Publications, Inc. Chicago, IL All Rights Reserved. From "Lift Every Voice and Sing II" © 1997 Church Publishing Company, Inc., New York, NY. All rights reserved. Reprinted under OneLicense.net #A-707998

Post Communion Prayer

Eternal God,
 by grace you accept us
 as living members of your Son Jesus Christ,
 and feed us with spiritual food
 in this sacrament of his Body and Blood.
 Send us now into the world in peace
 to do your work of reconciliation
 as faithful witnesses of Christ our Lord.
 To him, to you and to the Holy Spirit,
 may all creation sing hymns of thanks and praise. Amen.

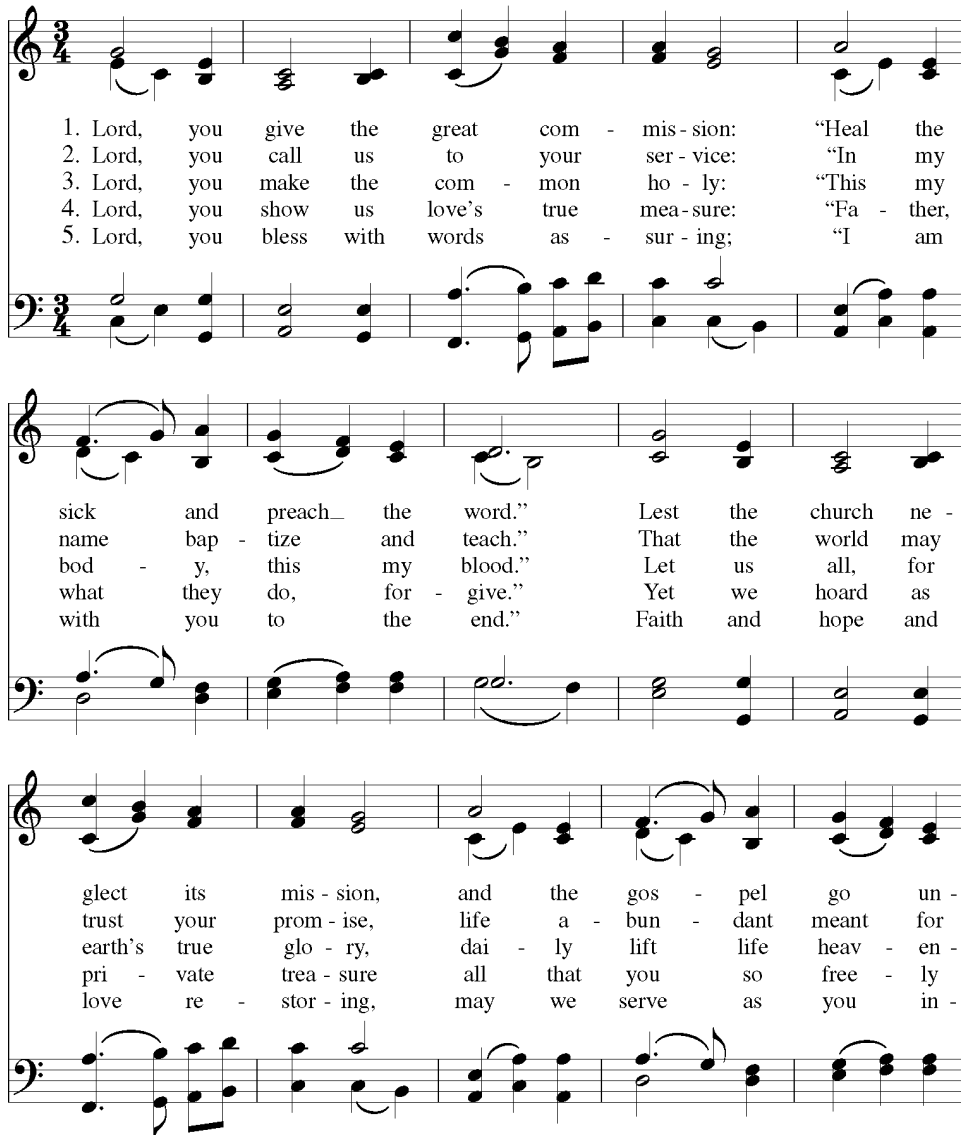
Blessing

Dismissal

Deacon Our worship is ending, our service begins!
Let us go forth in the name of Christ, Alleluia! Alleluia!
People Thanks be to God. Alleluia! Alleluia!

Final Hymn "Lord you give the Great Commission"

Wonder, Love, and Praise, #780



1. Lord, you give the great com - mis - sion: "Heal the
2. Lord, you call us to your ser - vice: "In my
3. Lord, you make the com - mon ho - ly: "This my
4. Lord, you show us love's true mea - sure: "Fa - ther,
5. Lord, you bless with words as - sur - ing; "I am

sick and preach the word." Lest the church ne -
name bap - tize and teach." That the world may
bod - y, this my blood." Let us all, for
what they do, for - give." Yet we hoard as
with you to the end." Faith and hope and

glect its mis - sion, and the gos - pel go un -
trust your prom - ise, life a - bun - dant meant for
earth's true glo - ry, dai - ly lift life heav - en -
pri - vate trea - sure all that you so free - ly
love re - stor - ing, may we serve as you in -

heard, help us wit - ness to your pur - pose
 each, give us all new fer - vor, draw us
 ward, ask - ing that the world a - round us
 give. May your care and mer - cy lead us
 tend and, a - mid the cares that claim us,

Refrain

with re - newed in - teg - ri - ty.)
 clos - er in com - mun - i - ty.)
 share your chil - dren's lib - er - ty.) With the Spir - it's
 to a just so - ci - e - ty.)
 hold in mind e - ter - ni - ty.)

gifts em - power us for the work of min - is - try.

Words: Jeffery Rowthorn (b. 1934) Music: *Abbot's Leigh*, Cyril Vincent Taylor (1907-1991) From "Wonder, Love, and Praise" © 1997 Church Publishing Company, Inc., New York, NY. All rights reserved. Reprinted under OneLicense.net #A-707998

Postlude "O Happy Day"

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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