lives implies such year-round stewardship, which itself requires a full plan of organization, with the following components:

1. Commitment of vestry and clergy to a year-round parish program. Full support by the leadership for the program that provides for education and spiritual growth is necessary for fruitful results.

2. A plan that addresses stewardship continually through the liturgical year. Along with the underlying themes of grace, abundance, and discipleship, four major themes of stewardship may be addressed. The themes of mission, ministry, resources, and allocation can be keyed to the four segments of the church's calendar, the season after the Epiphany, Lent and Easter, the season after Pentecost, Advent and Christmas.

3. Organization. The management of stewardship activities involves establishing a continuing Stewardship Committee; designing a supportive calendar of stewardship events; and making prudent use of all forms of communication, both written media and personal interaction.

4. Education. Each of us is invited to grow in faith and understanding as we seek to become better stewards of God's grace. Thus, various means of education should be available year-round:

a. preaching, shared by clergy and laity.

b. church school that incorporates stewardship concepts and discussions into the curriculum for children, teens, and adults.

c. training many leaders to assure that their convictions and practices will be passed on to others in the community of faith.

d. special occasions such as baptism preparation; confirmation, reception, or new-member instruction; and marriage preparation.

5. Every-member visitation. This visitation in the past may have been associated solely with a request for an annual pledge of money. Under the Massachusetts Plan, however, the purpose of the every-member visitation is to help people consider their commitments of talent, time, and treasure. Further, visits to homes help to build a sense of community. These visits come at the conclusion of the stewardship education that has been occurring through the year for the parish as a whole. The Diocese encourages a design which is developed for individual parishes through a consultancy program. If a parish votes to retain a consultant, a parish co-ordinating committee is appointed. Parishioners who will serve as visitors are enlisted and attend training sessions in a two-week period prior to Visitation Sunday. Ideally, each visitor makes three home calls, and some parishes may elect to hold "house meetings" as well.

6. Service of dedication. An appropriate culmination of the garnering of pledges of talent, time, and treasure is a service of dedication. This is the time when each person's commitments are offered as symbolic of the complete dedication of one's life to God's service.

7. Budget-building after the every-member visitation. This plan emphasizes that the budget be formed *after* the in-gathering of pledges, rather than setting a goal for parishioners to meet. Failing to meet a budgetary goal engenders guilt in a parish, perhaps inappropriately. Before the budget is built, full disclosure of the financial status of the parish is needed for parish understanding and decision-making. Then, with full understanding about the resources of the parish, members can bring to fruition the mission to which their individual parish has been called. Now comes the joy of truly defining that vision, of responding to God's call in actions, in tasks of mission.

MISSION

We are told that our mission is "to restore all people to unity with God and each other in Christ" (*The Book of Common Prayer*, p. 855). How a parish envisions itself accomplishing that mission will be reflected in a mission statement that is unique to that parish. On the basis of that statement, the leaders of the parish make decisions about the allocation of the parish's resources.

The standard of fifty/fifty giving adopted by the Episcopal Church is that we work toward spending one dollar for work beyond the parish for every dollar we spend within the parish. Such giving implies that 50 percent of the talent and time of the membership, too, is spent outside the local church. The resources given beyond the parish go, in part,