

Hawaiian Church Chronicle

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NATIONAL CHURCH PREPARES FOR 64th GENERAL CONVENTION

Louisville, Ky. (DPS)—Episcopalians from throughout the world will meet here next fall to make major decisions on the work of the church for the next three years.

The 64th General Convention (1973), highest legislative body of the 3.5 million member church, meets in Louisville's Kentucky Exposition Center September 29 through October 11. Up to 30,000 persons, including about 870 of the 896 elected deputies and 150 of the church's 225 bishops—voting members of the two legislative houses—are expected to attend. About 500 delegates to the Triennial Meeting of the Women of the Church, which meets during the first part of the time the Convention is in session, are also expected to be present.

Issues expected to come before the Convention this year include

the revision of the Book of Common Prayer; the ordination of women to the priesthood and the episcopacy; empowerment; ecumenical concerns, including the Consultation on Church Union (COCU); marriage and divorce; and the structure of the church.

The Convention will receive from the Executive Council and consider for adoption a general church program and budget proposal for the next triennium, calling for major revisions in some current programs and several new programs. The proposed budget for 1974 \$13,779,300, which is an increase of about \$1 million over the 1973 budget.

Also of high interest throughout the church will be the election of a new Presiding Bishop by the House of Bishops with the concurrence of the House of Deputies. The Rt. Rev. John E. Hines,

Presiding Bishop of the church since 1964, has announced his intention to submit his resignation at the 1973 General Convention, to take effect May 1, 1974.

Structure of the Convention

The Episcopal Church is governed by a bi-cameral General Convention which usually meets every three years. The Convention is a meeting of clerical and lay members and consists of the House of Deputies, who are elected by the dioceses and missionary dioceses, and the House of Bishops. Each house can originate legislation which must be concurred in by the other before it becomes effective.

The House of Bishops is composed of bishops having jurisdictions—diocesan, coadjutor, suffragan—bishops retired because of age or infirmity, bishops elected to an office created by General Convention, and bishops who have resigned because of mission strategy—each of whom has a seat and vote. Presiding Bishop John E. Hines will preside over the sessions of the House.

The House of Deputies is composed of 896 elected members—eight deputies (equal number of clerical and lay) from each of the 112 dioceses and missionary dioceses. The Rev. John B. Coburn, rector of St. James' Church, New York City, is president of the House of Deputies.

It is traditional for the House of Bishops to meet annually in special session, without legislative power. When the two Houses meet together in General Convention, legislation is enacted, church programs are approved, and a budget for the next triennial period is adopted.

See BUDGET Page 3

HEY Summer Convocation

HEY is doing it again this summer. Its third Phase II Convocation, Friday August 24 through Monday August 27 at Kahili Mountain Park on the Garden Isle of Kauai.

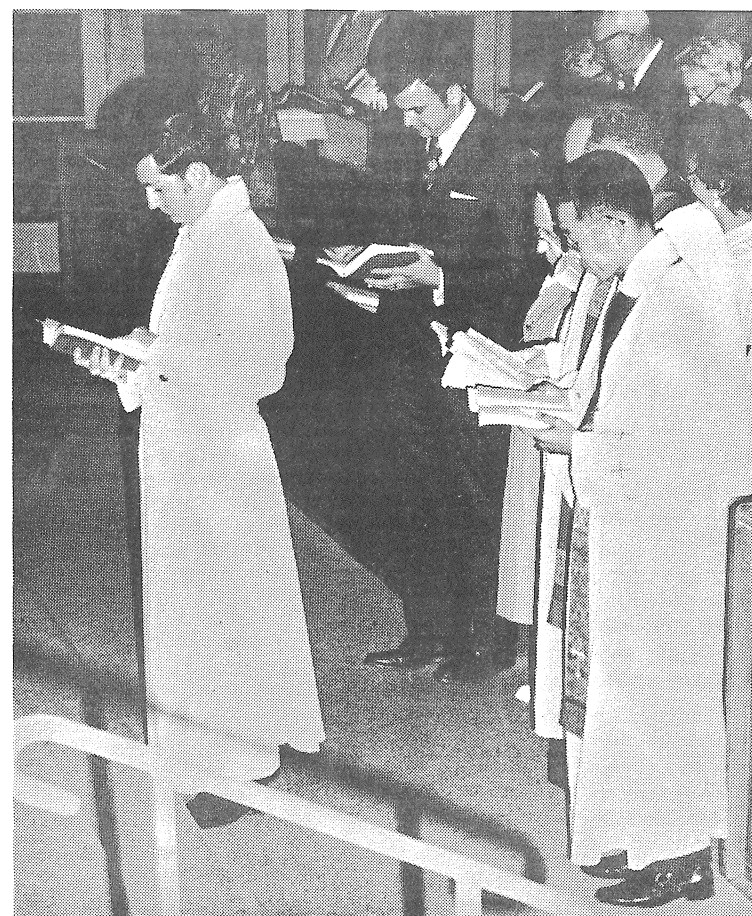
The conference theme is "The Baptizer and the Holy Spirit—Jesus Alive". The Rev. Eugene Harshman of Calvary Church and the Rev. Jerry Reynolds of St. Andrew's Priory are the conference leaders.

Both the leaders and the theme were previewed at Camp Mokuieia last month during the Leeward Deanery Youth Conference. In a word . . . WOW!

The Convocation centers on Jesus' commandment that we are "to love God with all our mind, body and strength and to love our neighbor as ourself." During the orientation campers will discuss the implications of this concept and how it will affect them during their stay together. HEY campers recognize that privileges and responsibility go together.

The agenda of the Convention also includes a HEY business meeting, a tour of Kauai, and free time to enjoy the beauty of the island.

Clergy have registration forms. Costs and options are listed on the forms. Save a few bucks by registering before July 15.



The Rev. Mr. Brian J. Grieves, Holy Nativity Parish, was ordained to the priesthood by Bishop Manhatt in ceremonies on May 6th.

Fr. Grieves was raised in Aiea and he grew up as a member of Holy Nativity. Upon completion of seminary, he returned to Hawaii and served at St. Stephen's and Camp Mokuieia before assuming his present duties at Holy Nativity.

The ordination sermon was preached by The Rev. Massey H. Shepherd.

Ex-POW Now Postulant

BLYTHEVILLE, Ark.—A captain in the U.S. Air Force, recently released from a prisoner of war camp in Hanoi, North Vietnam, has been accepted as a postulant to study for holy orders in the Episcopal Church and expects to enter a theological seminary this fall.

Capt. Robert G. Certain, assigned to the USAF base here, was released by the North Vietnamese on March 29, 1973, and has been accepted by Bishop Harold Gosnell of the Diocese of West Texas as a postulant and he expects to enter the School of Theology at the University of the South, Sewanee, Tenn., this fall.

Capt. Certain said that he "has been in a struggle with the Holy Spirit" since 1963 about "whether to enter the ministry." During this struggle, he said, every "worldly project" he attempted "ended suddenly and, sometimes, tragically."

"I tried to be a pilot," he said, but could not land airplanes; I entered the Air Force, and my first day on duty ended in a serious automobile accident; I became a navigator and was literally shot out of the sky."

But the summer of 1972, he said, he "gave up the fight to avoid the ministry" and submitted his resignation to the Air Force, hoping to be discharged by the summer of 1973. But unknown to him, his resignation was refused on December 15—and three days

later, he said, "I found myself a prisoner of war, having ejected from my burning B-52 on a combat mission over Hanoi, North Vietnam."

During the three and a half months of his imprisonment, he said, he gave a great deal of thought to seeking holy orders. "The Holy Spirit sustained all of us who were prisoners of war and led me to organize regular weekly services using the Book of Common Prayer, a copy of which was received in a package from home," he said.

Capt. Certain said that during his imprisonment he decided to enter the military chaplaincy after his release and training. "The outcome must truly have been directed by the Holy Spirit," he said.

The Air Force has decided to send him to seminary as part of its masters degree program—the first time the Air Force has ever sent anyone to seminary as an active duty assignment.

The Rt. Rev. Clarence E. Hobbard, the Episcopal Church's Suffragan Bishop for the Armed Forces, has given his blessing, and Bishop Gosnell has accepted him as a postulant without meeting him in person.

"With so many formerly blocked doors suddenly standing wide open," he said, "I must place myself in the care of the Holy Spirit and step through them."

YOUR VOICE AT CONVENTION

Louisville, Kentucky
September 29 to October 11, 1973

The 4th Annual Convention of the Diocese of Hawaii, October 13 to 15 at Lahaina, Maui, elected the following members of the Diocese as Clergy and Lay Delegates and Alternates to the General Convention of the National Church.

DEPUTY TO GENERAL CONVENTION

The Very Rev. Herbert Conley, St. Andrew's
The Rev. Rudolph A. Duncan, St. Mary's
The Rev. Thomas K. Yoshida, St. Stephen's
The Rev. David K. Kennedy, St. Peter's
Mrs. Richard W. Bond Jr., Holy Nativity
Mr. Henry F. Budd, St. Andrew's
Mr. Paul C. T. Loo, Holy Nativity
Mr. James H. Tabor, St. Andrew's

CLERGY ALTERNATE TO GENERAL CONVENTION

(1) The Rev. Charles Berger, Holy Innocents
(2) The Rev. Howard B. Kishpaugh, St. Timothy's
(3) The Rev. W. R. Grosh, Leeward College
(4) The Rev. Claude F. Du Theil, St. Christopher's

LAY ALTERNATE TO GENERAL CONVENTION

(1) Miss Ann Lucas, St. Stephen's
(2) Mr. William R. Chillingworth, Holy Apostles
(3) Mr. Clifford Young, St. Peter's
(4) Mrs. Richard T. Herkner, Holy Nativity

In a very real sense these people are your voice in National Church affairs and policy. Talk with them. Learn about the issues of General Convention and let your delegates know how you feel about these issues.

Use your voice at National Convention.

CANADA APPROVES IDEA OF ORDINATION OF WOMEN

REGINA, Sask., Canada—The 26th General Synod of the Anglican Church of Canada has approved "in principle" the ordination of women to the priesthood.

Priests and lay persons, both men and women, voted overwhelmingly in favor of the resolution. The bishops approved the resolution by a vote of 21 to 9. The resolution will be forwarded to the Anglican Consultative Council for discussion by representatives of all Anglican Churches at its meeting in Dublin, Ireland, July 17-27.

The motion included an amendment which delays implementation of the General Synod's action until the House of Bishops has worked out a plan for the Church that will include an "educational process."

Much of the two-hour debate, during which 23 delegates spoke, centered around the issue of whether or not the Church was ready to accept such action, not whether or not the principle in itself was right.

Among Anglican Communion members, the Church of Burma and the Church of the Province of New Zealand have both approved the principle of ordination of women to the priesthood. The Diocese of Hong Kong has already ordained two women. The House of Bishops of the Episcopal Church in the United States in the fall of 1972 approved "in principle" the ordination of women to the priesthood and the issue is expected to come up for action by the House of Bishops and the House of Deputies at the General Convention in Louisville, Ky., this fall.

In other action, the General Synod of the Anglican Church of Canada authorized the trial use of a new Christian initiation rite which unifies the separate acts of baptism and confirmation, permitting families to share in the celebration of the Eucharist. The General Synod also created an agency on public social responsibility that will try to change corporations' policies through stockholder resolutions.

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The Rt. Rev. E. Lani Hanchett.....Bishop
* * *

Henry Louis Ullman.....Editor

The editor serves under an Editorial Board appointed by the Bishop annually. The Rev. Canon James G. Long is chairman of the Editorial Board. The Rev. Claude Du Teil, the Rev. C. E. Blackmon, Mrs. Marj Walters, Fred Overstreet, Shurei Hirozawa, Wally Ruckert; and Richard Decker are members of the Editorial Board.

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PROJECT TEST PATTERN

How Parishes Tick—Or Don't

by Robert Andrews
United Press International Editor
(Reprinted with permission
from Washington Diocese, March
1973)

If some of this sounds familiar, your parish may already be in serious trouble:

"People who are silent understand what is going on."

If nobody disagrees, that means everybody agrees."

"No one should disagree openly with anyone else. It's better to seethe inwardly, withdraw pledges or leave in a huff."

"Evaluation means finding the guy who messed things up and nailing him to the wall."

"The minister always knows best."

"The minister never knows best."

These dangerous attitudes are included in a single-spaced, type-written list three pages long compiled humorously but in all sincerity by the Rev. Loren B. Mead. A softspoken former rector in Chapel Hill, N.C., he resigned in 1969 to spend four years looking long and hard at local congregations. Joining him in this concentrated study have been several associates and consultants working in an organization titled Project Test Pattern.

Established by PB

PTP is a temporary creature of the Presiding Bishop's National Advisory Committee on Evangelism begun under Bishop Robert Brown of Arkansas, and currently chaired by the Rt. Rev. Lloyd Gressle, Bishop of Bethlehem. Initiated at a time of faltering parish attendance and financial support and "backlash" against the social upheavals of the late 1960s, PTP is scheduled for termination in 1973.

For Mr. Mead, his work with the project has affirmed his passionate belief in the importance of the parish. He also believes that some of them, frankly, are "a mess." But he sees in each a great potential for changing the world, if they can find ways to break free of their crippling patterns of behavior. Examining how the local parish works—and seeking to discover how it can be changed to work God's will more effectively—is Mr. Mead's task as PTP director.

Operating with a small staff and tight budget from offices on the grounds of Washington Cathedral, Mr. Mead has coordinated some pioneering experiments and research into the life and work of about 30 congregations from Oregon to Connecticut to Florida, most of them Episcopalians.

After some experimentation, Project Test Pattern settled on the technique of sending pairs of specially trained, outside consultants into a parish under contract to try to help identify and solve problems, not proposing answers but serving as coaches. PTP selected parishes expressing a desire for growth in which there already existed a sound relationship between minister and congregation.

Many patterns have been established; much has been learned about stimulating parish growth and viability.

Study Yields New Data

The project's work with individual parishes, important in itself, has yielded a wealth of research information that is obvious and quite simple, but which has not existed in concise terms before. Although there is much, much more to be correlated, Mr. Mead believes one lesson learned from Project Test Pattern is that it is not what parishes do to reach their goals but how they get there that is important.

Furthermore, he is convinced that, whatever form it may take in the future, the parish is here to stay. "The local religious congregation is by far the most important social institution in the world with the possible single exception of the family," he says.

With Project Test Pattern going out of business next Jan. 1, as planned, Mr. Mead and his associates are busy correlating and publishing their findings for others to build on. Besides the report to be submitted to the General Convention in Louisville next fall, Project Test Pattern already has published numerous articles, reports, handbooks, case histories and manuals. Mr. Mead has written a book (*New Hope for Congregations*, Seabury Press, \$2.95). Two others are in the works: *To Come Alive* by the Rev. James D. Anderson, the Bishop of Washington's Assistant for Parish Development, to be published by Harper & Rowe, and *Congregation in Change* by Elisa DesPortes, assistant to the PTP director, to be published by Seabury.

Parish Hangups

In *New Hope for Congregations*, Mr. Mead expresses his belief that "how religious congregations evolve will make an enormous difference to the kind of world that tomorrow brings."

For instance, the world "freedom" appears repeatedly in the book and in his conversations about local parishes. "I see Christians living in a kind of bondage in their parishes, estranged from what they want to be for each other in the world," he wrote. He sees "people and parishes called to another kind of exodus... an

exodus that began with breaking out to freedom."

Therefore, just as the individual must throw off self-destructive life patterns to reach his full potential, so must the congregation. Parish hangups may be preoccupation with bigger budgets and buildings, a habit of hostility between parishioners and minister, district of the young, or not caring for others in the community.

It is hard for a parish to witness to the ultimate importance of each person's life when no one knows anyone else's name," Mr. Mead wrote. "It is hard to communicate the importance of what people do if, when jobs are handed out, nobody ever checks up to see if the jobs are done. It is hard to talk of the priesthood of all believers when it is obvious that, by long-standing tradition, all the important decisions are made for the congregation by a small, informal committee that 'knows what is best'."

Consultants Help

In biblical terms, "that is Satan at work, denying the spirit of God," says Mr. Mead. He believes that outside consultants who are objective about parish problems, working with ministers "willing to change and take personal risks," can play a critical role in helping a congregation turn around.

Consultants can help members of the congregation, as they learn to work and live together, to accept honest differences of opinion rather than hide them. Each congregation must also appreciate its uniqueness, realizing that while a folk mass may be the answer to another parish's needs, Gregorian chants may best suit its own.

CDSP Offers Summer Course

Quest for Spirituality

The Church Divinity School of the Pacific in Berkeley announces a one-week summer course for Clergy and their spouses, and for other interested persons, to be held from July 2 through July 6, 1973. The title of the course is THE QUEST FOR SPIRITUALITY. It is designed to assist the Christian to better understand himself and his relationship to God, and to enable him to express this relationship in a personal and subjective way.

The faculty for the course will be: the Very Rev. Frederick H. Borsch, Dean of CDSP and Professor of New Testament, who will discuss the New Testament basis of Christian Spirituality; the Rev. Massey H. Shepherd, Jr., Vice-Dean of CDSP and Professor of Liturgics, who will outline some historical considerations of Christian Spirituality; and the Rev. Donald Gelpi, S. J., who will consider the contemporary quest for Spirituality. Fr. Gelpi was formerly Associate Professor of Philosophy and Religious Studies at Loyola University, and is the newly appointed Professor of History and Dogma at the Jesuit School of Theology in Berkeley. He is also the director of the Berkeley Institute for Spirituality and Worship.

Tuition for the course is \$50, and Room and Board at CDSP is available for \$25. Registration Forms are available from CDSP. Class sessions will run from 8:30 a.m. to 1:30 p.m. daily Monday through Friday. Afternoons and evenings will be free for Bay Area sightseeing and relaxation. A celebration of the Eucharist will be an integral part of each day, and the content and place of the liturgical celebration will be related to the specific topic of the day's sessions.

A Message from Bishop Hanchett

Recently you received a letter from me announcing the special offering to be received on Whitsunday. I want, in this writing, to urge you to give prayerful thought to your response.

When our Diocesan Convention voted to accept a deficit budget for 1973, it gave no direction as to where the funding to balance the budget would come from. Because it is my responsibility to administer the Diocese, it therefore falls upon me to do whatever I can to make sure that we have the funds to carry out our programs and pay our bills.

Because I know that you love the Lord and care about the Church, I turn to you, the Diocesan family, to help me to meet the problem. I have no doubt that you are as concerned as I am, and I have every confidence that you will respond gladly.

I want to assure you that the deficit is not due to fiscal irresponsibility. Except for the normal increase in operating costs, our budget is much the same as 1972. The prime reason for the problem is that our subsidy from the national Church was reduced by \$25,000. In view of this fact, I think that we are doing pretty well with only a \$13,000 deficit.

I chose Whitsunday to receive the offering for two reasons in particular: The first being that for many years in the past, a special offering was taken on Whitsunday for the Diocese, the Episcopate Endowment Fund. The purpose of this Fund was to move us toward self-support by building our investment portfolio. In 1974 this goal will be realized in that we will be completely self-supporting. This year, I come again to you and ask for another special offering for the Diocese.

The second reason I chose Whitsunday is because it is a major feast day in the Church year when we celebrate the powerful visitation of the Holy Spirit upon the apostles following our Lord's Ascension. The Book of Acts tells us that "when the day of Pentecost was fully come, they (the apostles) were all with one accord in one place."

I know that if we are "all with one accord" on Whitsunday, the Holy Spirit will descend upon us as He did that first Pentecost and move us to respond boldly and gladly in the Name of Jesus Christ.

God bless you.

He sees parish growth as resembling the forces at work in a marriage. "A great marriage is not an event; it is a lifelong process by which two people become ever more distinct, yet ever more united," wrote Mr. Mead. Parish renewal "is not one breakthrough

from captivity; it is a continuing process by which the people of a congregation move through their common life meeting obstacles and celebrating victories, constantly deepening the effectiveness of ministry."



Bob N. Wallace, General Convention Manager of the Episcopal Church, is handling pounds of paper work as well as phone calls and visits from Convention leaders, exhibitors and others who are preparing for the 1973 General Convention in Louisville, Ky., Sept. 29 - Oct. 11. In addition to making Convention arrangements, Wallace's office arranges meetings for dioceses, committees, commissions and other group and organizations in the church on request.

REMEMBER YOUR PROMISE

SPECIAL OFFERING TO MEET DIOCESAN DEFICIT

WHITSUNDAY, JUNE 10th

STANDING LITURGICAL COMMISSION

The Official Body for Prayer Book Revision

CHICAGO, Ill.—At the last of its three meetings of this year, the Standing Liturgical Commission reviewed in detail the contents of its Report to the General Convention, and approved the draft resolutions to be presented. The General Convention is the supreme governing body of the Episcopal Church. It consists of two houses: the House of Bishops, and the House of Deputies, who are members of the clergy, and laypersons, elected by over 100 Diocesan Conventions of the Church. The 64th General Convention is

have been invited to use the new texts and to submit their comments and suggestions to the Standing Liturgical Commission. The new experimental services have been published in *Services for Trial Use*, by the Church Hymnal Corporation. Nearly one million copies have been sold, including the *Prayer Book Studies* in which the new forms of worship were first published in 1969-1970.

The services used so far include Holy Baptism, The Holy Eucharist, The Daily Offices of Morning

born a slave, who bought his wife's freedom, and then his own, and was ordained by Bishop William White in 1804, at the age of 49. He served the congregation of St. Thomas Church in Philadelphia. In reporting his death to the Pennsylvania Diocesan Convention, Bishop White testified to Absalom Jones' "eminent virtues and pastoral fidelity." His name has been given to the new Episcopal Theological Church Institution affiliated with the Interdenominational Theological Center in Atlanta, Ga. The recommended

SPBCP—The Society For the Preservation of the Book of Common Prayer

NASHVILLE, Tenn.—"Two years ago, there were just twelve of us gathered in Bill Ralston's living room in Sewanee. Now we number more than 17,000 people from every domestic Episcopal diocese, Alaska, Hawaii, and some overseas dioceses too."

Professor Walter Sullivan of Nashville, Tennessee, feels very encouraged by the spectacular growth of the Society for the Preservation of the Book of Common Prayer, which he heads.

Its letter to prospective members reads: "Our design is not to prevent any change whatsoever in the 1928 rite but to defeat the Trial Liturgies now before us in 'the green book,' because we consider them to be poorly written, ill-conceived, and in some particulars contrary to the Faith . . . Our primary aim is to represent those churchmen who feel that the proposed revisions, if adopted, would be disastrous for the life of the Church, and to make that

PRAYER BOOK REVISION

scheduled to meet from September 29 through October 11 at Louisville, Kentucky.

The Standing Liturgical Commission is the body officially charged by the General Convention with the task of revising the Book of Common Prayer of the Episcopal Church. This mandate was first given in 1964 and renewed in 1967 and 1970. If this mandate is renewed again, it is expected that the task of preparing revised texts for a new Prayer Book will be completed either in 1975 or 1976.

The action of two consecutive General Conventions is required under the Constitution of the Episcopal Church, before the present Book of Common Prayer, last revised in 1928, is altered or superseded. It is expected that the first "constitutional action" may be taken in 1976 or 1977, and the second "constitutional action" in 1979. This is the timetable the Standing Liturgical Commission recommends to the General Convention in its Report.

The recommendations of the Commission include the continued use of alternative services it has already prepared, together with a large number of permissive variations in the authorized texts, reflecting the experience of the Church in using these new forms in actual situations of worship. These are the first results of the "trial use" to which the new texts have been subjected during the 3 year period 1969-1973.

Under the procedures of "trial use" all Episcopal Congregations

and Evening Prayer, Thanksgiving for the Birth of a Child, Ministration to the Sick, Burial of the Dead, and the Ordination of Bishops, Priests and Deacons, together with Part I of the Psalter, a new Calendar for the Church Year and the Collects and Biblical Readings for use in the Service of Holy Communion.

The Service of Holy Baptism has been completely re-worked after extensive consultations with the Bishops and other members of the Church. A new "Form for the Affirmation of Baptismal Vows, also called Confirmation" is to be published at the end of the month together with the new Baptismal Rite in *Prayer Book Studies* 26.

New materials and services for possible use in a future Book of Common Prayer include, in addition to the above, a revised Catechism (which may also be used as Offices of Instruction), the Dedication and Consecration of a Church, and the Celebration of a New Ministry, an Order of Worship for the Evening, the Prayer Book Psalter Revised (containing all 150 Psalms) and The Daily Office Revised, a re-arrangement in more convenient form of the material previously published in *Services for Trial Use*, as well as a lectionary and tables of Psalms for daily use.

Among the changes recommended for the Calendar is the inclusion of the name of Absalom Jones (1745-1818), the first black American to be ordained a Priest of the Episcopal Church. He was

date of his Commemoration is February 13.

In its Report to the General Convention, the Commission recognizes both the desire for early action to agree on a final text for the proposed services, and the existence of concern that the Services as now drafted might no longer be subject to change. The Commission reaffirms its undertaking to proceed as expeditiously as possible and at the same time to honor its pledge to keep all of the material it has prepared under constant review in the light of comments and suggestions by all members of the Church. The Commission's Report asserts that during the ensuing trial use period "there is no service or part of any service, no rubric or other direction, no translation of an ancient text, no entry in the Calendar, which is not open to review and reconsideration." The Report reminds the Church that "no decision has been taken by the Commission as yet as to what material it will recommend for inclusion in a proposed Revised Book of Common Prayer," nor as regards the order or form in which such material might appear therein.

The Commission "urgently requests" the co-operation and advice of all members of the Church, and assures the mthat "no one is excluded from sharing in the process, no one's comments will fail of consideration, and no part of its proposals has yet reached the where it may no longer be revised.

"When we began," Sullivan says, "we thought our move might prove to be little more than a last gasp. Now, we're not so sure that's so."

In the spring of 1971 the Society founders rented a post office box and mailed a statement of purpose and membership invitation to as wide a list of persons as they could draw up. Periodic newsletters, tracts of their own composition, and reprints of views of like-minded Episcopalians followed.

In last winter 1972, Society membership passed the 2,000 mark; by that spring, as one enthusiast recruited another to the cause, it reached 6,000.

This month five full-time and two part-time employees staff the SPBCP's five-room Nashville office, handling phone calls and the letters, cards, and checks that arrive in increasing numbers at Box 12206, Acklen Station, Nashville 37212. Volunteers pitch in every two or three weeks to help prepare a new outgoing mailing for the post office.

The Society's address list today is more than 13,000 strong—counting the Mr. and Mrs. names, an estimated 17,500 members. "We've gained a thousand people in the last three weeks," Sullivan says, "mainly from direct mailings to parish lists sent us by our members." In some places where support is strong, diocesan and local SPBCP chapters have burgeoned.

representation as forcefully as we can to the Bishops severally and also to both Houses at the 1973 General Convention."

The Society's Prayer Book Papers (Number 12 is due soon) bear such titles as *Traditional or Contemporary?*—*Forbidden Prayers*—and *Holy Communion: Trial I or Error*.

Sample quote: "What does the First Service do for Morning Prayer? Well, it trades its majesty for a tissue of fuss and dullness. But more than that, it diminishes, in behalf of an irrelevant and presumptuous humanism, the importance of God in the act and conscience of Christian worship."

And from another: "It will not save the situation to give the old words to those who prefer them and give the contemporary to those who like it. Such a course would simply renew the old partisan rancor in a new idiom. Shall we divide layman against layman, congregation against congregation, priest against priest, diocese against diocese? What shall I do when I go to church to join in the Eucharist but find myself so infuriated by the casual pattern of the language that I cannot pray?"

The Society takes no position on any issue except Prayer Book revision, Sullivan made clear. "We intend to stick to our single effort, and forward this one cause as best we can at Louisville and beyond. The crucial General Convention may be the one after that," said Sullivan.

1974 PROPOSED NATIONAL BUDGET

GREENWICH, Conn.—The Executive Council of the Episcopal Church adopted a final 1974 program and budget proposal of \$13,793,300 to be presented to the General Convention in Louisville, Ky., Sept. 29—Oct. 11. The total adopted by the Council here at its quarterly meeting was \$14,000 more than the budget total tentatively approved in February.

The Council was faced with requests from 16 groups which asked for adjustments in the February actions of Council. These requests for additions to the budget totalled \$3,363,564.

These items were referred to the Council's program groups and standing committees for recommendations with regard to the requests.

Meeting as the committee of the whole, the Council reached consensus that budget adjustments should be made for U.S. Jurisdictions—Coalition 14 (\$64,000), overseas scholarship commitments (\$20,000), public affairs and social welfare (\$65,000), and contingency for the operation of the Episcopal Church Center (\$100,000). In addition, \$50,000 was budgeted to keep options open for The Episcopalian magazine, making a total of \$299,000 above the February tentative figure.

The Steering Committee was asked to recommend where other items could be adjusted or cut in order that the proposed budget be hel dat the February total.

By consensus, the Steering Committee's recommendations were accepted that cuts be made in education (\$25,000), evangelism (\$10,000), the program for racial and ethnic minorities (\$93,000), overseas (\$100,000), Executive Council staff (\$47,000), and the operational cost of the Episcopal Church Center (\$10,000).

Rising from the committee of the whole, the Council adopted a 1974 budget proposal of \$13,793,300, of which \$11,500,000 is to be apportioned to the dioceses, and the remainder of the income will be from trust funds, legacies, and other investments. The Council also adopted budget proposals of \$14,100,000 for 1975 and \$14,400,000 for 1976.

The Christian education program, which was the highest priority listed in the fact-finding visitations to the dioceses last fall, was reduced by \$25,000, with the understanding that this amount will be available from the Constable Fund for its work. The education budget proposal now stands at \$200,000.

The proposed budget for the evangelism program was cut by

\$10,000 to a total of \$60,000. This is a new program, as yet undeveloped, which was called for as a high priority in 57 percent of the dioceses reporting last fall. A professional staff of four will work as a team to support education, evangelism and lay ministry.

The reduction by \$93,000 in the work with racial and ethnic minorities covered various items in the program section rather than the grant capability area.

The overseas jurisdictions total was cut by \$100,000 though none of the loss will affect the diocesan base budget support. The Council added \$20,000 to the overseas budget for scholarship commitments.

The ecumenical relations budget was adjusted from \$225,000 to \$245,000 by the shifting of a \$20,000 item in Experimentation for the Joint Strategy and Action Committee to this item. JSAC is an ecumenical coalition of agencies engaged in "national mission" work.

Support of U.S. jurisdictions was increased by \$64,000. This item provides base budget support to Coalition 14, composed of 14 dioceses, mostly in the western part of the U.S. The work in these dioceses is primarily among widely scattered, small communities and congregations with significant numbers of Indians. The

total in the proposed budget for U.S. jurisdictions for 1974 is now \$1,164,000.

The Council added a \$50,000 budget item for The Episcopalian, hoping that an alternative proposal for a radically different print publication might be negotiated between The Episcopalian board and/or others and the Program Group on Communication, while recognizing the responsibility of the Council to provide funds in the event The Episcopalian is terminated by the board because of lack of funding.

The budget for public affairs and social welfare was increased by \$65,000, of which \$55,000 is to permit research and development, particularly in innovative parish ministries and implementation of the "Bonner Amendment," adopted by the 1970 General Convention providing for opportunities for empowerment-type projects on a parish level. The remainder of the item, \$10,000, was for the Committee on Social Responsibility in Investments, bringing their total to \$40,000.

The budget for Executive Council staff was reduced by \$47,000, eliminating a second assistant for the Suffragan Bishop for the Armed Forces and transferring the cost of two staff persons in the office of the Presiding Bishop's

Fund for World Relief to the income from the Fund.

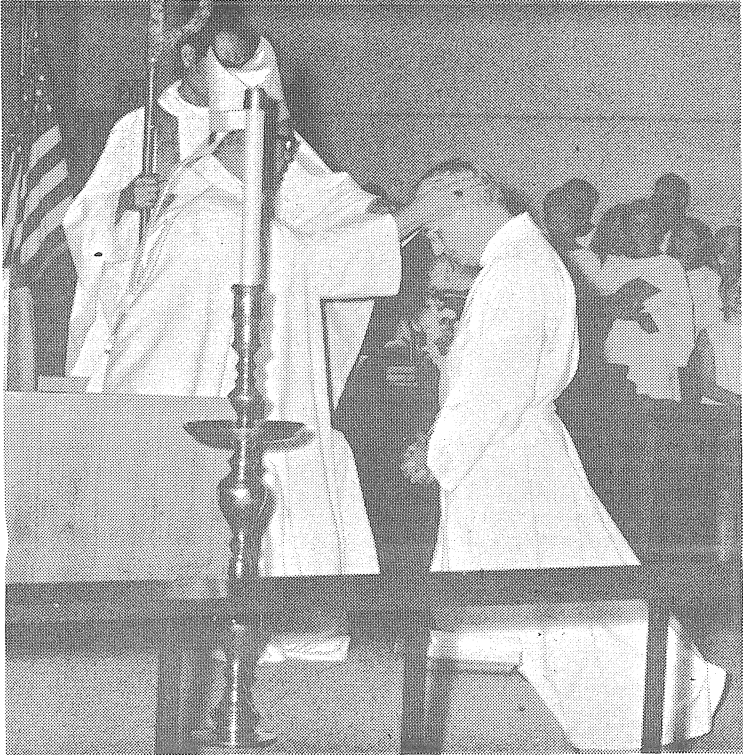
A contingency fund of \$100,000 was added for operating expenses of the Episcopal Church Center for possible transition costs after a new Presiding Bishop is elected by General Convention in Louisville, Ky., this fall. The Council also eliminated a \$10,000 reserve item for salary adjustments.

The Council voted to recommend a formula for apportioning the general church program to U.S. dioceses which would be between 3 percent and 6 percent of the net disposable income of each diocese. The finance committee defined the net disposable income as disposable parish income, less diocesan support to the parish, plus diocesan endowment or other income used for budgetary purposes.

The Council requested its Finance and Development Committees jointly to prepare, for consideration at the Council meeting in Louisville, Ky., in September, alternative procedures for parishes, dioceses and the national church by which they may be helped to increase income. The Council voted that if there should be additional income, overseas work, particularly diocesan development, be a high priority for its use.

NEWS FROM AROUND THE DIOCESE . . .

Clergy changes in the months ahead dominate our local news. The Rev. Malcolm Turnbull leaves Emmanuel for Virginia where he will be assistant to the Rector at Burton Parish Church, Williamsburg, and Chaplain to the College of William and Mary. The Rev. William A. Collins, Jr. moves to Emmanuel on June 15th . . . The Rev. Howard Kishpaugh leaves St. Timothy's for all Saints parish in his home town of Hershey, Pennsylvania. The Rev. David K. Kennedy of St. Peter's accepted the call to St. Timothy's . . . The Rev. Theodore T. Y. Yeh has announced that he will leave Christ Church in September to become a worker-priest . . . Musical chairs for the Rev. Donn H. Brown of St. James' and the Rev. Guy H. Piltz of St. Barnabas'. Their trade becomes effective July 1st . . . Finally (at least at press time) the Rev. Peter E. Van Horne comes to the Diocese to replace retiring Rev. Norman C. Ault of St. John's Kula in early September.



John T. Moore, Jr., Headmaster of St. John's Episcopal Preparatory School, Guam, was ordained Deacon by Bishop Manceff in ceremonies held on Guam on May 15th. The Rev. Mr. Moore will continue as headmaster of St. John's, and will serve as assistant to the Ven. Jordan B. Peck, Jr., Arch-deacon of Micronesia. Prior to his assignment to Guam in 1972, the Rev. Mr. Moore had a distinguished Air Force career of 27 years. People here in Hawaii know him as Colonel Moore from St. Timothy's Parish.

NEW LIFE... A fresh look at life and events in the Episcopal Church

BOSTON, Mass.—“To reach out, to make a difference in the world, to witness to Christ, to lead the new life, these are the goals of many Episcopalians today in a growing world of evangelism and personal religion,” said Philip Deemer, president of Jarow Press, Inc., in announcing that Jarrow Press will begin publication in May of its bimonthly periodical *New Life*. Mr. Deemer added that the new publication will help individuals find new and ever-expanding ways of witnessing to their faith through the many outlets for personal witness that have developed and expanded in recent years in the Episcopal Church. Much of the editorial content of the new publication will be concerned with the life and activities of organizations and events in the Episcopal Church—such as lay witnessing, religious orders, study groups, devotional organizations, retreats, camps and conferences, cursillos and the charismatic movement—with emphasis on increased spiritual life. One of the features of *New Life* will be to give as complete as possible a

On the academic front, Mr. Reed Glover of Iolani School has accepted the position of Headmaster of the Holy Nativity Day School replacing the Rev. David A. Cooling.

Holy Apostles' Anniversary Steering Committee is hard at work preparing for the observance of their 70th Anniversary on September 16th . . . Promises to be a big day in Hilo.

Meanwhile, back on Oahu Holy Nativity is in the midst of great things for their Twenty-Fifth Anniversary Project for Mission. More on their work in a fall issue of the *Chronicle*.

Jon Hokama of St. Peter's vestry, the EYC, and HEY has won a summer study music scholarship to the University of Southern California.

Still on the youth scene, Maui's PIC Youth Choir visits Kauai

June 16th. So far the schedule includes a Eucharist in Illocano at St. Paul's and a pot luck supper at St. John's.

Have you seen Good News for Hawaii published by the American Bible Society? A beautiful pamphlet to include in your mail to mainland friends.

Keith Miller, author of *The Taste of New Wine and Habitation of Dragons*, is scheduled to speak throughout the State in early June. Your local parish has been publicizing the times and places. This is just a reminder to you to get you moving in the right

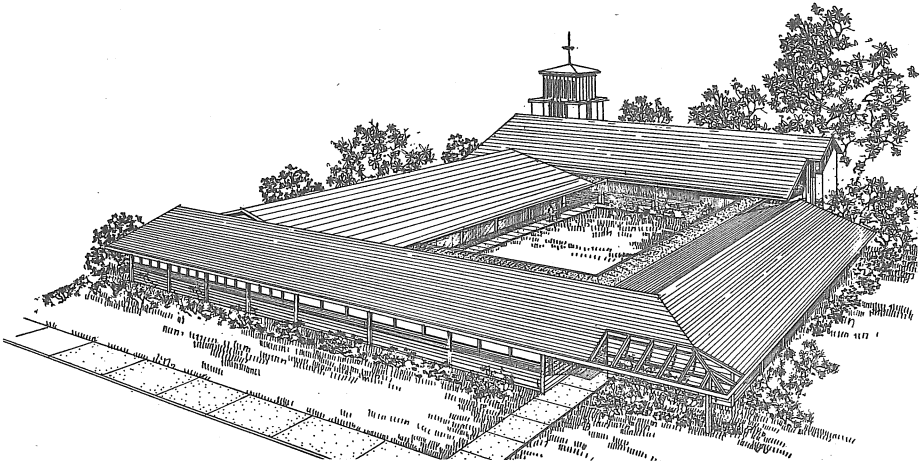
direction. He concludes his series at St. James' (Kamuela) on June 6th.

Myong Shin Kim and Kathy Hammar, both of St. Andrew's Priory, took national honors in the annual essay contest of Living Church magazine. The theme of the prize-winning essays was “My Favorite Christian.” Miss Kim won first prize writing of her Godmother and her life in Korea. Miss Hammar took third prize with the Rev. Claude Du Teil of St. Christopher's as her subject. The individuals and the English Department at the Priory, are certainly to be congratulated.

Fr. Du Teil is doing more than getting written about . . . he leads what is reported to be the most socially active (and concerned) parish in the Diocese, and he is rapidly coming to the conclusion of his Ph.D. studies. He also found time to take that famous Short Course of his to Kauai in early May and to serve as guest preacher at All Saints'.

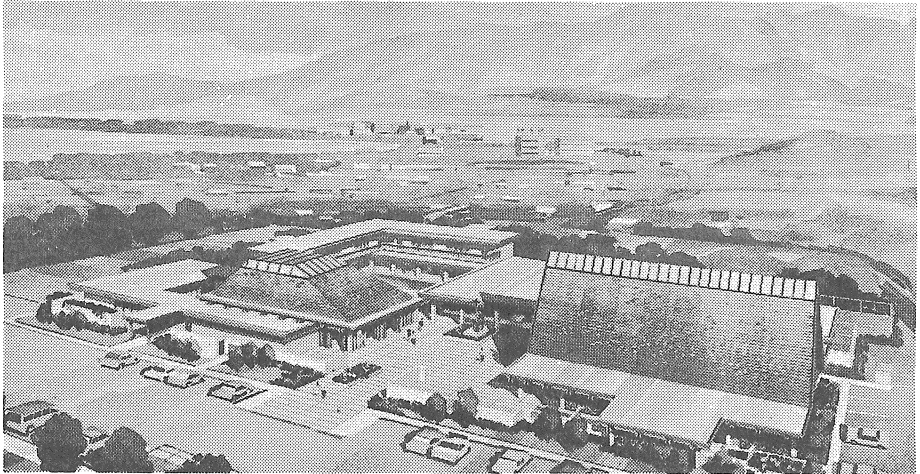
Late news . . . Jan Bond, ECW President, was elected UTO Representative from 8th Province (that's us and the west coast) to Executive Council. All this happened at the Pre-convention Meeting in Mid-May at San Francisco.

G R O W I N G



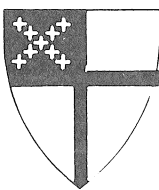
Two new wings (foreground) are in process of construction at Calvary Parish, Kaneohe, providing facilities to implement programs in three major areas: (1) Christian education, (2) community pre-school and day care program, (3) community adult education and counseling center.

Effective use of the facilities will be made throughout each day of the week, ensuring proper Christian stewardship. Each wing may be converted from one large room into three discreet classroom units. The wings will also include church offices and storage facilities. Cost is estimated at \$156,000.



St. Timothy's, Alea, is planning the construction of new facilities and the expansion of their church building to provide a choir loft and side altar and additional seating.

The new facilities will include a parish hall, school classrooms, a library, and administrative areas. The new buildings will be grouped around two open spaces in a functional setting for day school and church with the parish hall serving both. This plan is now before the Board of Directors for final approval.



CONVENTION DAILY

News and Commentary about the 1973 General Convention of the Episcopal Church

Louisville, Kentucky September 29 - October 11, 1973

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