

# Hawaiian Church Chronicle

The Official  
Publication of the  
Episcopal  
Diocese of Hawaii

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December, 1973

## FAITH AT WORK

Faith at Work is coming to Hawaii for a conference at the Pagoda Hotel, January 25-27, 1974.

Faith at Work is a national movement in the Christian community to create a fellowship based upon God's grace and reliance upon the guidance of the Holy Spirit.

The "emerging church" of today is a church for people, a church that exemplifies "community". This conference is designed to help individuals experience Christian community based upon an understanding of faith and life, work and fun.

The conference is "live in" so that participants can more intensely share experiences and become more open and honest and free with each other, with themselves, and with God.

Conference leadership is from the national organization. Miss Heidi Frost, Director of Field Ministries; and The Rev. Ralph Osborne, Executive Director of Faith at Work will direct the sessions.

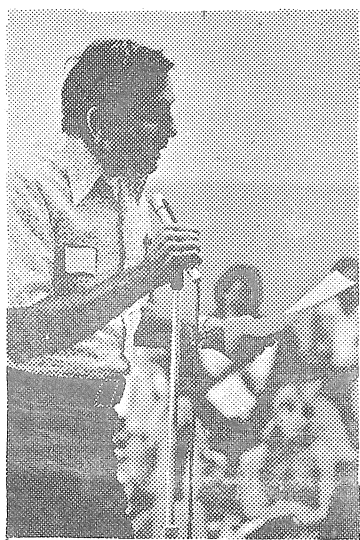
The conference fee is \$50. This covers registration, double occupancy room for two nights, meals, and the honorarium to Faith at Work. "Live in" is required for attendance at the conference.

The back page of this issue of the CHRONICLE has a registration form for your attendance. For further information call Mrs. Richard Herkner, 422-2310; or Mr. Larry Grant, 395-1826.

## Hawaii Convention No Beeg T'ing ...

The Fifth Convention of the Episcopal Church in Hawaii is, as the sports writers say, part of the record book. It was a "quiet" convention, as "Spiritual coming together". We all left friends, somehow satisfied with ourselves and what we had done. An uninteresting record perhaps, but one that shows what many observers believe is a new-found maturity.

Elections caused no real debate. Balloting, except for the Board of Directors of the Diocese, was straightforward. Cumulative voting had been asked for prior to convention for balloting for Board of Directors (as provided for by State law), but this year this unfamiliar voting procedure, by now perhaps not so unfamiliar, disturbed no one, and there were no surprises over the results of the election.



The Rev. Bill Gresh, "It's not the principle ... it's the money of the thing."

The budget did cause debate, particularly the program portion of the budget. Many delegates expressed concern over reduction in program monies from 30 thousand to 18 thousand dollars. Dr. Moheb Ghali, delegate from St. Mary's, moved that an additional assessment of one dollar per communicant be made against all parishes and missions, and that these monies be used to supplement the program budget. There was some discussion, including comment by Dean Conley and Fr. Long calling the amendment to the budget a "band aid" approach, but the

amendment did pass. The Convention approved a self-supporting budget of \$315,000.



Lou Campbell introduces Paul C.T. Loo as a new board member for CDSP.

The banquet was a tasty and pleasant affair at the Ilikai. The Hawaiian Electric Gleeclub sounded a cheerful background to a nine-course Chinese dinner. Bishop Hanchett presented the Bishop's cross to Fr. Jordan B. Peck, St. John the Divine Guam; Charlotte Melrose, wife of Seabury Hall's Headmaster; James Tabor, Chancellor of the Diocese; and Marge McKinney, great gal of the Diocese who seems to be everywhere help is needed.

In the concluding service of convention, Sunday morning, the Rev. John T. Moore, Jr. of St. John the Divine, Guam, was ordained to the priesthood.



MORE PHOTOS INSIDE

## PB-ELECT ALLIN TALKS OF NATIONAL CHURCH

By Isabel Baumgartner

LOUISVILLE, Oct. 8 — "I don't want to be styled as 'Johnny Hopeful,'" the Episcopal Church's Presiding Bishop-elect said here today, "but I do sense across the Church, despite the predicaments it's in, a great need for hope."

Mississippi Bishop John Maury Allin described the Church's mood as one of "seeking relief from frustrations, and a way to move forward."

"We're suffering from the confusion of our times. The Episcopal Church is in trouble only in the sense of being in a troubled world," he said.

The Bishop pointed to the Church's need to move, in relation to empowerment/personal religion emphases, "out of an either/or situation into a both/and one. Meaningful worship and works of mercy — these are the Church's two functions."

He said:

"One characteristic of Americans is that we have a terribly limited historical perspective. Take into account the past 10 years and you see that we need to nurture our people if they are to reach out in mission with renewed strength. Self-determination, yes, by all means — for all people including the people in our pews."

Bishop Allin said he will ask the present House of Bishops to authorize him to appoint an ad hoc committee of "competent people from fields of theology, sociology, and history" to provide the Church with "a definition of the priesthood as we hold it" and also with a statement on contemporary Christian sexuality.

"We cannot leave in limbo for another three years our women who seek ordination," he went on. "We bishops must exercise responsible leadership in this matter."

He sees this issue as part of the larger question of the nature of ministry. "We must not proceed to ordain women because there are no theological grounds against it; we must (make this change) when we agree there are strong theological reasons for it."

Bishop Allin views renewal of ministry as a high priority.

"We tend to think of ministry primarily in terms of priesthood. We must regain the concept of the serving ministry—the diaconate—develop some models for non-stipendiary priesthood that we can learn from. The parish should no longer be conceived of only as a group of people with a full-time paid minister who lives in the community," he declared.

Asked to comment on the varying expectations of him, as expressed by the acclaim which diverse groups of Episcopalians accorded his election, the Bishop said, "This fills me with fear and trembling. I don't want to disappoint people, but I must be faithful to my calling and to my Lord. I don't want to be claimed by anyone who, by claiming me, cuts me off from anyone else."

"I've never considered myself a conservative," he said. "I see myself as a moderate. Balance is the very basis of life. And coordination is the greatest need we've got in this Church."



Presiding Bishop Elect, the Rt. Rev. John Allin, and his wife Ann accept the welcome of the House of Deputies. As you can see, Hawaii was there first with its Aloha.

He favors applying Church monies to Church needs at parish and diocesan levels, rather than viewing the national budget as "a pool from which all needs are met. Our funding methods are out of date." He would like to see the national budget "become increasingly an operating budget" rather than largely a means of funding program.

On ecumenicity: "I hope we stay in relationship with our fellow churches, communicating and sharing. The Episcopal Church has a great deal to give and a great deal to receive from these dialogues."

On charismatic movements: "I read these as showing our people are hungry, afraid, and very much needing reassurance that God is, God cares, and God is among us. History reminds us that this kind of thing occurs after great times of confusion—both World Wars, the War between the States as well. The Holy Spirit is trying to rouse us to respond. If we had no Gospel, we'd have to stew in our guilt and anguish; with the Gospel, there is reassurance and hope."

Bishop Allin views his move to New York — probably in May — "not with exhilaration; it's a way of life I've never known."

He said he does not anticipate decreasing the size of the professional staff at the Episcopal Church Center there.

About the location of national headquarters, he said he would like to ask "what kind of center we need" and have the answer derive from "what we need to do" in it.

"I don't fault our present build-

ing, though it's been called fortress-like and cold. I'd like to make the Church Center truly a center for the whole Church from which we could switchboard ideas back and forth as we've begun to do. I'd like to see us build something somewhere which Church people could come to and flow through," he said.

Asked about his call to the ministry, Bishop Allin said it "grew slowly."

"My mother is a Southern Baptist, and I attended Sunday School with her in Helena, Arkansas until I was about 10 years old. Then I joined a boys' choir in an Episcopal parish, and got caught up in its liturgical life. Altar boy came next, and Church camp. By my high school years, I was looking toward West Point. My father was an accountant, and we weren't at all sure there would be money for college."

It was his rector, the Rev. Frank Walters, who persuaded him to consider the University of the South and a vocation to holy orders.

A jeweler, in New York or somewhere else, may get an unusual request one day soon.

"I've never liked to wear rings," Bishop Allin said, "so when Ann and I were married, I preferred not to have a double ring ceremony. When I was made bishop, I had my episcopal ring engraved 'To Ann and Mississippi,' thinking I was wedded to both for life. Perhaps now I'll have the gold melted down and made into a new setting, with a new engraved inside. We haven't thought yet just how that might be worded."

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Hawaii Historical Society



## HAWAIIAN CHURCH CHRONICLE

Queen Emma Square  
Honolulu, Hawaii 96813

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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# CHRISTMAS '73

by The Rt. Rev. John E. Hines  
Presiding Bishop

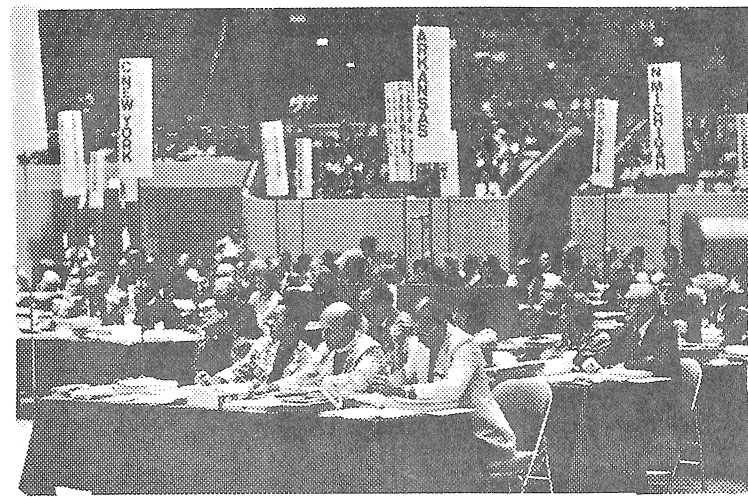
Christmas is the story of the diversity of peoples who took God seriously — and the pathos of those who did not. It may not be as simple to distinguish between these people today as it is in reflection from the vantage-point of nineteen hundred years. But the thesis of the Christmas story is the same today as it was then: it is not only the good who take God seriously, and it is not only the wicked who ignore Him.

The inn-keeper was one who was unable to take God seriously because he could not entertain the wildly impossible notion that God might be somehow mixed up in the in-keeper's everyday business! It simply never crossed his mind that the "ultimate concern" might be inextricably intermingled with the routine, materialistic secular concerns. If God should come to his inn seeking food and shelter, he certainly would send plenty of advance warning, and appear in a royal coach. He didn't! A conscientious but unimaginative inn-keeper missed his major moment — and shunted the Lord of Life into the hay-barn! That took a lot of explaining when the inn-keeper met the angel at the Gate of Heaven.

The Wise Men took God seriously — because the talisman indicating God's advent was within the spectrum of their work-a-day world. They were astrologers — star-men! And it was their calling to read accurately the "signs of the times." To be sure, what they saw compelled them to an arduous and perilous journey. And their inexact science provided a nest of pitfalls for the unwary. They could have, with grace, remained at home — in their own land — leaving the prospect of the difficult journey to the younger, physically harder star-gazers. But they did not. They took God seriously! And they took the world seriously. They recognized a priceless treasure. And they recognized the existence of violent, self-serving powers that would have destroyed the treasure, and the star-men, too. So, they returned home another way. Devotion to God and prudence are not necessarily antithetical. That is why they are known as Wise Men.

And Herod took God seriously! Herod knew that if the tiny, newly-born spark of God's liberating judgment and forgiveness were permitted to expand into a flame — he and his kind were done for on this earth. For self-serving, naked power cannot stand before the terrible meekness of self-sacrificing love. Against the liberation that is love, tyranny is powerless. Yes, Herod took God seriously — and he took the lives of hundred of innocents to prove that he did. But — in Christmas what do people remember about Herod? Nothing! And about the baby whose life he sought unsuccessfully? Everything!

In taking God seriously you do not have to be grave and somber! You can be joyful, and merry, too. For that is the way God is! And that is the way the world can be — in Him.



Our hardworking Hawaii delegation sits gathered in front of Arkansas. At the front table we see the Revs. Conley, Yoshida, D. Kennedy, and Duncan.

## Ho Makes CPC Report

I went to the Church Periodical Club Triennial Meeting in Louisville as your delegate. There I learned to understand more fully the nature, importance and scope of the work of the Church Periodical Club. In this report I would like to share parts of the President's message with you.

The President cited the excellent material which has been produced by the standing committee of the executive board, and

stressed that each must realize the importance of the printed word in the work of the Episcopal Church. "Episcopalians give it fulsome lip service but do not really support it as a popular project." Stressing that CPC has to furnish good literature which will serve to drive out the bad, she pointed out that the "Printed Word will always remain the prime tool of the civilized world."

It is hoped that each of you

# NEW STAFF SECTION REPLACES GSCP

NEW YORK, N.Y. — The General Convention of the Episcopal Church, meeting recently in Louisville, Ky., approved an Executive Council recommendation to establish a new staff section to coordinate the church's program and grant concerns for racial and ethnic minorities.

The new section, to be known as Mission Service and Strategy, will coordinate the program and administrative grants currently managed by the General Convention Special Program (GCSP), the National Committee on Indian Work (NCIW), the National Commission on Hispanic Affairs (NCHA), and new work to be undertaken with Black Episcopalians and Asian Episcopalians.

The proposal to establish the new staff section followed a summary report after the Executive Council visited the dioceses of the church in the fall of 1972, which indicated that while "the concept of empowerment, of helping people to help themselves, has a strong grip on the minds and hearts of many in this Church," there was also a clear demand for a major revision in the empowerment grant programs.

The call for revision, the report said, "seemed to grow almost equally from a distaste for the principle of having similar programs go their separate ways and the practical concerns of staff duplication, overlapping, lack of coordination, etc."

Further, the report indicated, it was felt that the "special program" designation should be "dropped from all programs and that they be treated as part of the ongoing mission of the Church."

The new staff section will select its own coordinator from among the staff of the section for a one year term on a rotating basis and this person will serve on the Management Team.

As an inter-racial staff, members will consult on and coordinate the process for dealing with all grant applications and the administration of grants after they are determined by the appropriate agency.

Each agency will share in the support budget for the section, including consultants, conferences, travel and materials.

The program and grant budget for each agency for 1974 is: CAHD, \$650,000; NCIW, \$376,000; NCHA, \$400,000; Ministry with Black Episcopalians, \$250,000; and Ministry with Asian Episcopalians, \$50,000. The staff section will share a support budget of \$50,000 for 1974.

With the phasing out of the GCSP on December 31, two Black staff members will be appointed by the Presiding Bishop in consultation with CAHD to replace the present GCSP staff, and a staff member for the Ministry with Black Episcopalians will be appointed by the Presiding Bishop.

reads regularly the CPC column in each issue of the Hawaiian Church Chronicle, or the CPC news in the ECW newsletter. This shall be our means of communication so that I can keep you informed about the CPC programs.

As your Director of the Church Periodical Club, I am ready and eager to assist you in any way possible to promote CPC in our diocese or parish.

Please pray that the Church Periodical Club may continue to be an instrument of service to Our Lord.

Mrs. Stanley Ho  
CPC Director

## A Message from Bishop Hanchett

The first Sunday in December was Advent Sunday. I bring this to your attention with the hope that you will use this four-week penitential season to bring yourself more consciously into the Presence of God than you are able to in the course of your busy year.

None of us spends enough time in communion with the Father and our lives reflect this negligence. I know that it would please Him if we were to take extra time during Advent to give ourselves totally to Him.

This will not be easy because we are such activists that we get restless when we are not engaged in busy activity. To be quiet before God is a very difficult exercise for us. Yet we must make this happen if we want to grow in our relationship with Him.

The prayer life begins with the discipline of silence in the Presence of God. Our Lord, Jesus Christ, set the pattern for us when He went off by Himself regularly to be with His Father in solitude. There is no question that He was able to pray to the Father in the midst of His own busyness, but this was made possible because of the relationship He established during those solitary times of prayer.

I am inclined to believe that in every person there is a deep yearning to commune with God in prayer. For most of us, prayer consists of much talking and little listening. It should be just the opposite. We cannot learn to listen to God speak to us unless we give Him the opportunity to break into our lives by turning to Him in solitude and quiet.

Each of us will need to pick our own time and place. We will need to give ourselves time to relax. Reading a few verses from Scripture may help some, while others will find different ways to bring themselves into the Presence of the Father. Gradually, as we tune out the world, we find God powerfully with us. Give yourself to Him, in total submission and obedience, and let Him bring upon you His peace and His love.

Do not be discouraged if your restlessness does not subside in the beginning. We all have years of business to overcome before we can be quiet and know God. Only as we persist with disciplined effort can we hope to meet God in prayer.

This Advent can be the beginning of the most beautiful of all human experiences for those who have not yet heard the Father speak to them in the solitude of prayer.

Jesus Christ has shown us the way and will lead us to the Father as we make Him our own.

God bless you.

## Family Advent

Family Advent is reprinted from a recent mailing made by the Church of the Holy Nativity.

HLU

Each year Christian mothers are faced with the task of making Christmas meaningful to their families. Of course Christmas is for fathers and for children and for singles, and so is Advent. Perhaps someone else will write how Advent is meaningful to him or to her. I write this as a mother.

We begin each Sunday evening in Advent with the lighting of the Advent Wreath which is the centerpiece for our dinner table during Advent and most of the Christmas Holidays. As in church, one candle is lit on the first Sunday, two on the second, and so on. I don't want you to think that all is peaceful with this little ceremony. There have been squabbles over who should light the candle. Usually the fight (did I say squabble?) is resolved by beginning with the youngest and each child takes a turn on successive Sundays. After the candle is lighted, Father reads a short portion of appropriate Scripture and either offers a free prayer or we join together in our usual grace before meals. The Lord's Prayer in unison can also be used.

When the children were smaller we always had an Advent Calendar on the Bulletin Board and each day, taking turns again, a child opened a window for the day and we knew that we were one day nearer Christmas. Tension and excitement began to build. I must be honest so I add that much of the attention centered around the presents that were to come. The sampling of the Christmas cookies (I never got the day's harvest hidden fast enough) was also a part of the build-up. The commercials, that have seemed to devalue so many of our loveliest Christmas carols and hymns come early enough so that they are with us during Advent. Once in awhile even one of them lifted the heart heavenward for a moment. The TV usually won the battle over the Stereo but at times our varying tastes in Christmas music won out. Depending on who got to the Stereo first we listened to "Christmas Becomes Electric," "Organ and Chimes" by Robert Rheims, Perry Como, Al Hirt, Mahalia Jackson, Herb Alpert, Nat King Cole (may his soul rest in peace), "A Chinese Christmas" and Handel's "Messiah."

Discussing presents, wrapping them, all the secrecy in the air, all these things helped to build up momentum. Not often, but once in awhile, there came an opportunity to talk about the greatest gift of all; Jesus.

When it came time to decorate the tree, the children and their father worked on that (unlike the carol at the beginning of the article). It has been my pleasure to take out the wooden creche. With angels flying above it and the shepherds and the wisemen guarding it, I placed Mary and Joseph, and the babe lying in the manger. Usually I thought about the first old barn. It must have smelled both good and bad. Maybe there was some sweet smelling hay but there was also the smell of the animals and their excrement. Most likely the walls were of a lean-to type enlarging a cave. I'm sure the walls were dirty and had splinters ready to pierce the unwary hand. But the Christ Child came into that dirty old barn and filled it with glory. It was His first miracle. It made me reflect on my life. Yes, I knew there was some sweet smelling hay in my life, but do you know, I've never gotten through an Advent Season without losing my temper at least once and usually more often than that. I tried so hard but I got so tired and then someone refused to help or a quarrel blew up and bingo! All my plans for a Christ-centered Advent seemed to have been in vain. This used to fill me with discouragement. But then I learned to think of that dirty barn. It never failed to remind me that Jesus was standing right beside me, waiting to fill the stable of my life with a blaze that could only be His glory. And then I knew Christ was born.

— Elizabeth A. Skinsnes



# Hawaii Convention Scrapbook

## What the Eucharist Means to Me

The following article was written by Dr. John E. Crean, Jr., Associate Professor of German and Chairman of the German section of the Department of European Languages and Literature at the University of Hawaii. More important, Dr. Crean is a communicant and licensed Lay Reader at St. Andrew's Cathedral.

HLU

People are human. We have some very basic human needs; one of them is eating.

But animals also have this appetite, this need, so how are we different? While it is true that some people might "eat like animals", many these days are trying somehow to control what they eat (think of weight watchers, Dr. Stillman and all the rest).

In other words, people are eating selectively. They do so because they know, they reason that whatever you eat somehow becomes "part of you". What we eat is incorporated, literally made part of our body. The elements of the food — both good and bad — break down, and while non-essentials and wastes are eliminated, the essence or substance shows up somewhere in our body... generally becoming apparent in the customary, unwanted places.

Eating and dieting are frequent topics today. Nietzsche is supposed to have said once that "you are what you eat" (*Man ist, was man isst.*) The fact that many have become diet-conscious today probably has three main reasons: (1) they want to look attractive to others; (2) they want to feel better themselves, and (3) they want to live longer. Nothing wrong with this thinking.

How can we learn anything from weight-watchers?

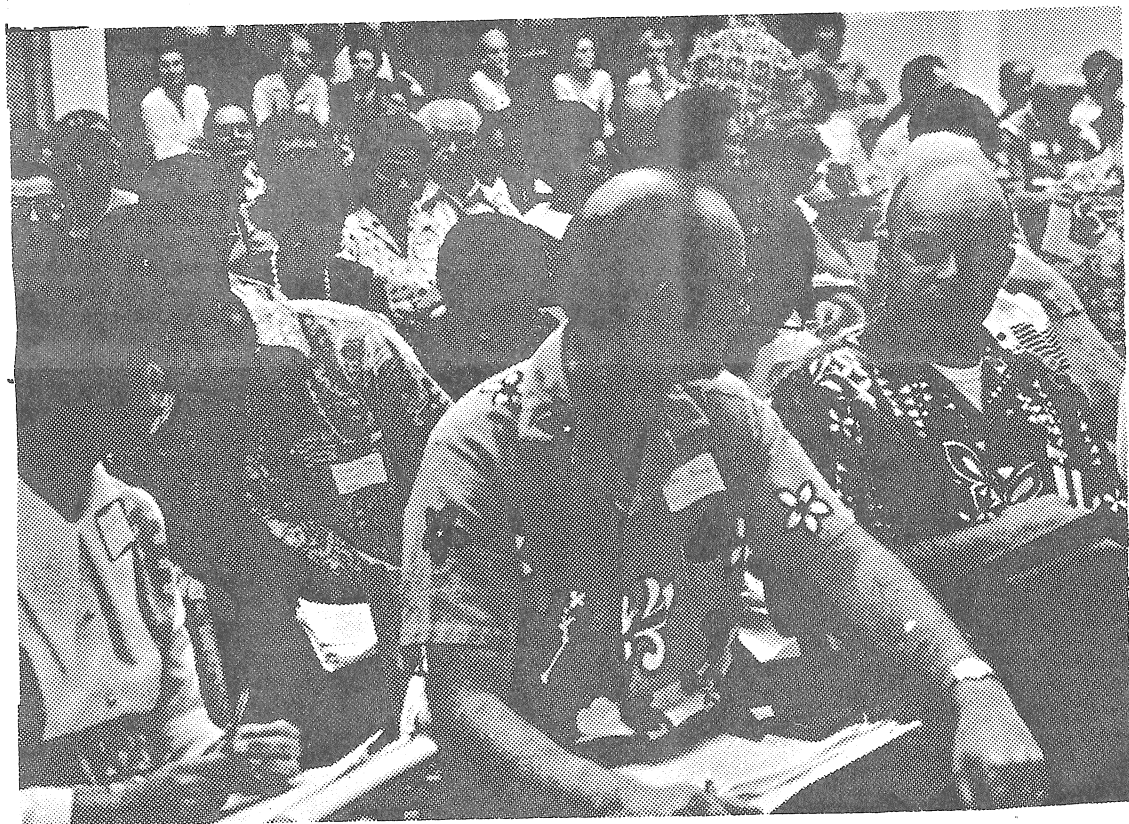
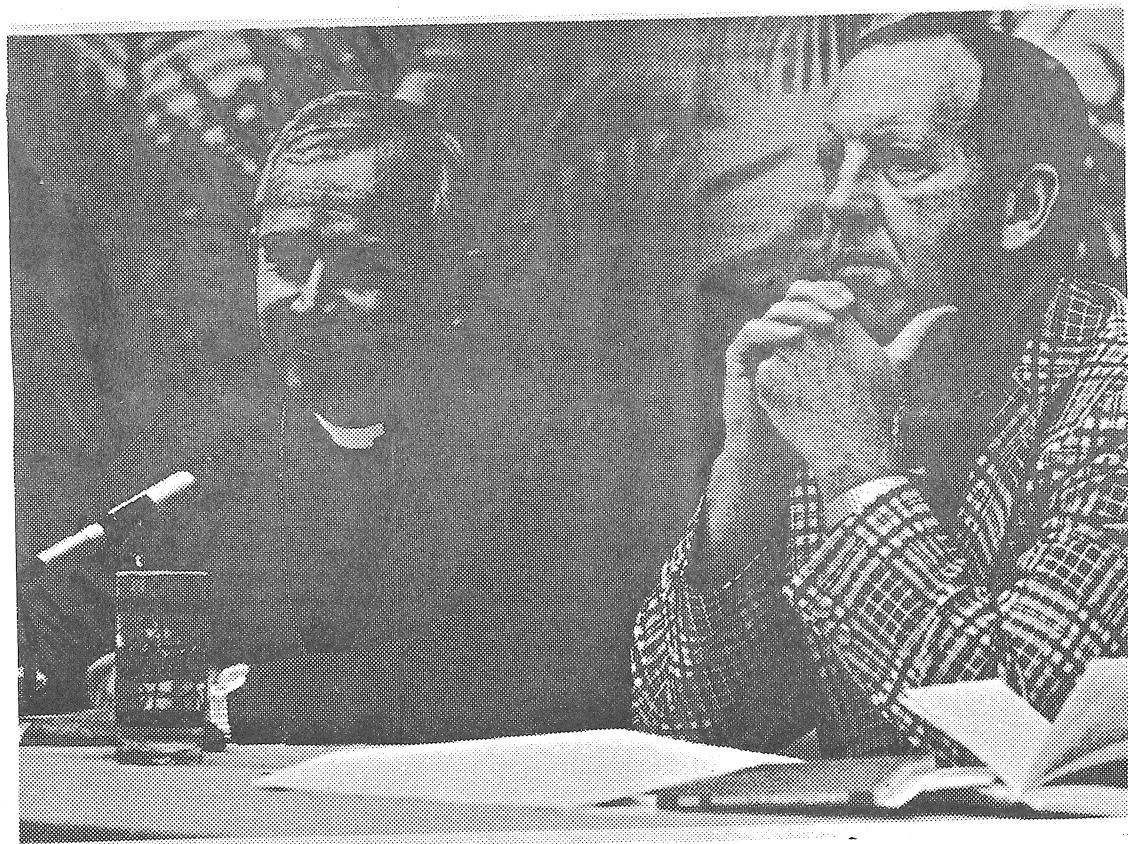
We have available to us at no cost other than our own effort and time, a diet food which has no useless waste products. It is pure essence and substance. It is completely digested and wholly assimilated not only into our bodies, but into our souls as well. Eating this food also makes us (1) look good, (2) feel good and (3) live much longer, in fact, if you stick with this diet you can live forever.

What IS this wonder-food? Some costly wheat germ available only in some health food specialty shop? No, it's free. All it costs is the time and effort to go and eat it. And if more people wanted it, or even if a few wanted it more often, they could have it... easily... as often and for as many as want or need it.

We hear plenty about the "Water Diet", where one has eight glasses of water a day. How about the "Eucharistic Diet" where one has Holy Communion once or several times a week? How often, of course, depends on one's bodily-spiritual needs and the desired rate of progress. Most doctors advise against crash diets. While you might make rapid progress the first week or two, it's hard to keep it up and one falls back into the old patterns.

The good diet is based on realizable, sensible goals approached with steady regularity. A moderate, individualized Eucharistic Diet will probably work best and accomplish the most. This probably means (1) Eucharist on Sunday, and (2) Eucharist once again sometime during the following week. (Some have expressed the need for reinforcement, for added strength around mid-week, say Wednesday or Thursday, to carry them over until the next Sunday Eucharist.)

So if you ask me "what the Eucharist means to me", it means being on the Supreme Diet which, if followed regularly and realistically, shares all the qualities with other food-diets. The person: (1) looks better — to others and to God; (2) feels better — with every reception comes closer to God; (3) and lives not just longer, but forever: because by receiving Christ in Holy Communion one becomes substantially united to the essence of God, to the same Body and Blood of the Jesus who gave himself for us — not only in sacrifice on the cross, once in history, — but permanently, the night before he died, at the Last Supper, gave us himself in his body and blood, so that anytime the Eucharist is celebrated we can go up and by receiving him into us, make him a very real part of us... and make ourselves part of him.



The Episcopal Church Women of Hawaii held their 72nd Annual Meeting at St. Andrew's Cathedral on 26 October.

The meeting began with the traditional services and the United Thank Offering ingathering in the Cathedral. At the conclusion of services, the women moved to the Priory gym for a brief business meeting and the annual session to determine special projects for the year and to pledge for these projects.

Program for the day consisted of a tableau in the Cathedral showing the history of the Episcopal Church in Hawaii.



The Bishop's Cross is an award filled with emotion for each of its recipients. For Marge McKinney it was especially significant and meaningful as you can plainly see.



The Rev. Abelardo Abellon, Diocese of the Northern Philippines, guest of the Quinteros, stopped over here on his return from General Convention where he was an official delegate. Fr. Abellon and Fr. Quintero were seminary classmates.



# NEWS FROM AROUND THE DIOCESE . . .

Upcoming and important . . . The HEY! Convocation December 27-30 at Camp Mokuleia features a repeat of Shantytown. A look at the real world, a look at yourself, a chance to walk in another person's shoes. Its Shantytown. Total cost is 15 dollars. Call Fr. Aulenbach or Steve Bonsey for details and an application . . . Then in January, on the 25-27, its the Faith at Work Conference featuring Miss Heidi Frost and the Rev. Ralph Osborne from the national organization. Call Mrs. Richard Herkner for more information or be guided by faith and use the Registration Form at the bottom of this page. Shantytown and Faith At Work, two great paths to discovery.

St. Matthew's and the Rev. J.H. Pummill off to a fast start in Waimanalo. Fr. Pummill says, "The Church is a community, the Body of Christ, a family. These terms imply people with a relationship. This can not be a reality unless we are a community before we come to worship. If worship is the only thing we do together, if it is the only time our lives touch each other, then I do not think we can be a community or part of the Church . . . Communion doesn't bring about communion. It is an expression of our common union."

## Louisville Analysis by Allin Coburn

LOUISVILLE, Ky. — There will be no change in direction, no less sense of urgency, no redefinition of mission of the Episcopal Church, Presiding Bishop-Elect John M. Allin said here today at the conclusion of his church's 64th General Convention.

Allin was responding to a press conference question as to whether the "boring" proceedings of this convention indicated the church had lost its zeal for personal involvement in social issues.

Allin said it had not. The church like the state, he said, is catching its breath in order to pick up strength and move on with a renewed sense of urgency.

The Rev. John B. Coburn, President of the House of clerical and lay Deputies, agreed, saying this convention was a "gathering together of the family of the Church," a time of unity and reconciliation.

What this convention means, he said, is that the church can now go ahead with all of its programs without any of the repudiation which the church has experienced from its membership in the past.

Coburn said the church was maintaining its traditional role of responding to the forces and pressures of society rather than initiating them.

He said this convention was interested in achieving a "reconciling" influence in order that the church's programs could go forward unimpeded. "We are reaching out to encompass as many people as possible," he said.

As evidence of this reaching out to be "increasingly pastoral," Coburn, Allin and present Presiding Bishop John E. Hines pointed to the convention's liberalizing of church laws on remarriage.

Those laws now permit divorced persons to be married by a priest and receive full rites and sacraments of the church.

Prior to this convention, persons "married otherwise than as the church allows" were often denied these rites.

The next time you joke about a priest working only on Sunday, think again about what a work week he really has. As an example, Dean Conley of St. Andrew's has the joys of a large congregation and serves the Diocese as Chairman of the Finance Committee. In mid-November he appeared at the Windward Deanery to report on General Convention, and at the University of Hawaii to speak on the "Christian experience of death." A week later he went to Seabury Hall to visit with

youth on "Marriage in Contemporary Society." . . . Another example that comes to mind is the Rev. Claude Du Teil. A look at his calendar is mind bending.

Speaking of clergy . . . The Rev. David Paisley is back on the Big Island as rector of Christ Church Kealahou. The Rev. George Epply, retired on October 31 from churches on Kauai, is in action again at St. George's . . . The Rev. Norman C. Ault can't stay retired either. He's hard at work starting up a new mission at Kihei Maui.

The Marriage Canons were revised by General Convention. The changes are significant. Ask your rector about them. At the same time you might ask about the Status of Prayer Book Revision and Trial Use 1973-1976 as enacted by General Convention.

Congratulations . . . to Stanley T. Sumida of St. Timothy's for receiving the City Employee of the Year Award . . . Edna Stoffel of All Saints' Kauai for her appointment to the County Ethics Commission

. . . And Paul C.T. Loo of Holy Nativity for his election to the Board of Trustees of The Church Divinity School of the Pacific, Berkeley California.

St. John's, Eleele, and St. Paul's, Kekaha, are now served by a monthly newsletter, The West Kauai Episcopalian. Its first two issues make it my nomination for a communication award. Big city churches take note.

Still confused by the actions of General Convention? Help is in sight . . . A booklet called Summary of General Convention Actions 1973 was ordered published pursuant to a Joint Rule of the two Houses of the General Convention. You can get a copy by sending 50 cents to: Secretary of the General Convention, 815 Second Avenue, New York, NY 10017. The full proceedings will appear in the Journal of the Sixty-Fourth General Convention, which will be published early in 1974. In the meantime, the Summary is where the action is.

## Canon Pepper of DCSR Dies

HARTSDALE, N.Y. — The Rev. Canon Almon R. Pepper, D.D., director from 1963 to his retirement in 1967 of the Department of Christian Social Relations of the Executive Council of the Episcopal Church, died September 2 of a heart attack in the White Plains, N.Y., hospital. He was 74 years of age and made his home in Hartsdale.

In 1938, through the leadership of Canon Pepper, the Executive Council established the Episcopal Committee for European Refugees and this program in 1940 developed into the Presiding Bishop's Fund for World Relief, with Canon Pepper as its executive secretary.

In cooperation with other U.S. churches, he assisted in founding refugee and relief committees which, in 1946, combined to form Church World Service, the relief agency of the National Council of Churches.

The Department of Christian Social Relations, which Canon Pepper headed for more than 30 years, was concerned with people in urban society, intergroup relations, civil rights, family life, world relief and refugee resettlement, church-state relations, alcohol education, care of the aging, and chaplaincy service to hospitals and prisons.

The Rt. Rev. John E. Hines, Presiding Bishop, in a tribute to Canon Pepper, said, "His complete dedication, skillful administration and keen social conscience were responsible for innovative and effective programs in Christian Social Relations during his lengthy term of office."

## WHO IS FR. DENNIS BENNETT?

During six sessions at Calvary Church, Kaneohe, the Rev. Dennis J. Bennett spoke to more than 1100 churchmen of Oahu. The following weekend, Fr. Bennett was the featured speaker for the Maui Christian Ministers Association Christian Impact Week. Then, on October 25, he was guest speaker at the Episcopal Clergy Conference preceding convention.

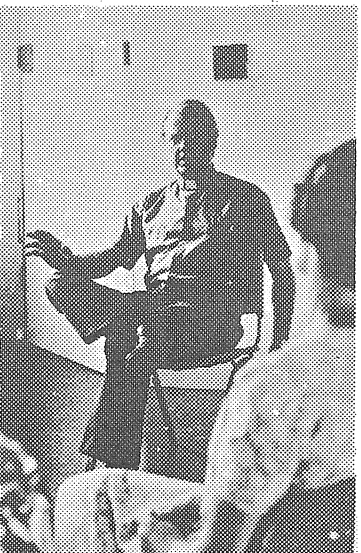
Who is Fr. Bennett? And what is it that makes him so important?

The Rev. Dennis J. Bennett is Rector of St. Luke's Episcopal Church in Seattle. He gained world-wide publicity (and TIME Magazine) because of his activity in the Charismatic Movement. The rudest thing that he does is to speak in tongues. The most shocking words that he says, however, are in simple English. Fr. Bennett preaches a personal relationship with Jesus Christ, and an empowerment by the Holy Spirit to each of us who would ask for it.

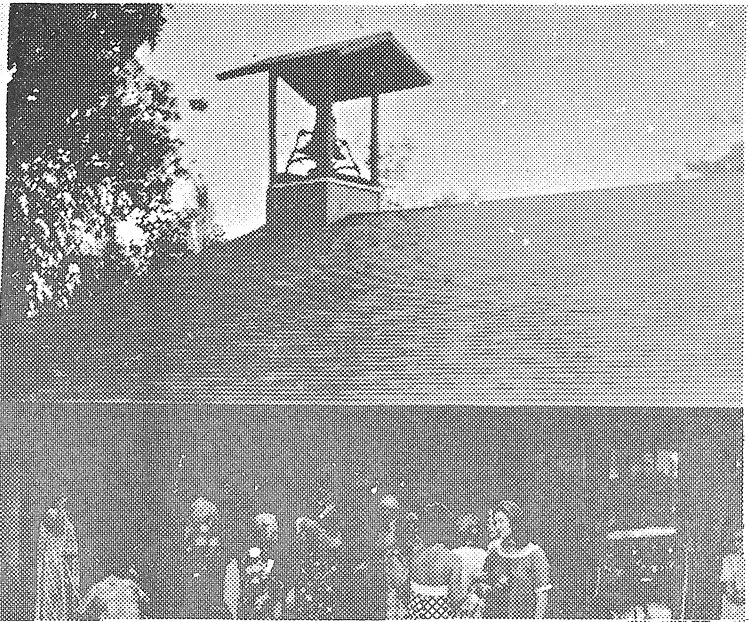
That is something of the "who" of Fr. Bennett. The "what is it" part of the question causes the controversy and in these days of ours controversy equals importance.

Fr. Bennett tells his own story in his first book, NINE O'CLOCK IN THE MORNING. No matter what your personal theological convictions may be, this is a deeply moving book. A story com-

pletely human of a man climbing from purposelessness to goals unthought of by any than one clergyman that I know. A story of love and death. A story of new goals, new love, and new strength.



The "what is it" part of the question is not really answered in the book. His next book, THE HOLY SPIRIT AND YOU, describes the effects and workings of the Holy Spirit as he and his wife Rita know them. For me, it still didn't provide the "what is it" answer.



Sunday, the 25th of November, Holy Innocents of Lahaina dedicated their new parish hall/school to the use of the parish and the glory of God. Balloons, kids, a magnificent pot luck, and an overflowing cup kept an overflow crowd of members and friends happy until Bishop Hanchett and wife arrived to officially bless the hall and part the lei at the door.

## FAITH AT WORK

### REGISTRATION FORM

Name \_\_\_\_\_ Name Tag Preference \_\_\_\_\_

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Double Room (Husband & Wife) ☐  
Double Room (Will Share) ☐

Enclosed is check for \$50.00 ☐

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Queen Emma Square  
Honolulu, Hawaii 96813

If there is someone with whom you wish to share a room, please note this and register simultaneously.

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