

A Christmas Message

Christmas messages proclaim joy and peace and express love and good will amid the hopes and fears of this world. Memories are stirred and words can become softened by nostalgia and sweet sentiments. Recalling the joys of some Christmas past may cause us to forget the proclamation of Christ's first coming or the message that He is coming again. We remember to forget.

Let us not forget that ancient proclamation of Christ's coming and renew again our preparations if we hope to know the joy and peace and love in Christmas. Hear the Advent cry: "Repent!" "Prepare ye the way of the Lord!" "Make his highway in the desolate places."

And how do we prepare His way? How do we repent? How do we receive Him in the love and peace of Christmas?

As Christ has promised, we receive Him when in faith we turn from our preoccupations with selfish concerns and share life with "the least of His brethren" who have become the most of His brethren—the hungry and homeless, the sick and lowly, the imprisoned and forgotten.

Pray, brethren, in hope for the peace of Christ and the love to do His will.

JOHN M. ALLIN
Presiding Bishop



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BISHOPS MEET IN MEXICO

Overseas Dioceses Development Funds And Financial Positions Discussed

By Isabel Baumgartner

Mexico City, D.F., Mexico—The Episcopal Church's 20 overseas bishops, meeting here October 10-12 in an over-air-conditioned conference room, generated their own warm group climate by exhibiting a willingness to put aside individual differences in the light of all they held in common.

The group's chairman, Bishop Melchor Saucedo of Western Mexico, and his fellow executive committee members Bishops Edward Haynsworth of Nicaragua/El Salvador and Edward Turner of the Virgin Islands, led the meeting in a relaxed style. Feelings as well as facts shared at a variety of depths as the hours went by.

This way of doing this part of the Church's business makes news because it depicts a turn-about-face.

Much of the guarded politeness that used to characterize annual pre-House of Bishops gatherings stemmed from the need for each overseas bishop to compete with the others for his work's sustenance: budget dollars from the Church at large. Each used to approach U.S. national decision makers individually, pleading his own cause as persuasively as he could.

Only two years ago they agreed, with some misgivings, to try a new way of dealing with dollars: to share back-home financial facts fully with one another and decide jointly how to divide among themselves the total amount budgeted annually by the U.S. Church for mission overseas.

Now the new machinery appears to have shifted into high gear. Unified accounting systems applicable to all twelve or so currencies have been developed by the Church's assistant treasurer,

Matt Costigan of New York, and the group finds his presence as well as his paperwork essential to the success of the new plan.

In areas as distant as Liberia, Taiwan, and the Philippines, as well as in more than a dozen Latin American dioceses, the 20 bishops work within immensely varied economic, political, and cultural situations. They speak an aggregate of some 14 languages or dialects.

They agreed, only a few years ago, to work toward self-support and eventual autonomy in all 20 dioceses, someday, others later on.

If, the bishops said then, the Church at large could supply sizeable sums of money, over and above budget support, these monies invested locally could serve two valuable purposes: stimulate local economy, and provide continuing income to move a diocese toward financial independence.

A development fund for overseas, authorized last year by the House of Bishops, began with a \$100,000 United Thank Offering grant. St. James' parish in New York and Dioceses of Bethlehem, Central Gulf Coast, Michigan, and Tennessee added \$32,700. Last month the UTO granted \$50,000 more.

The overseas bishops agreed that a small portion of the fund could be used by a diocese needing professional help in determining what investments or church property arrangements would enable self-support according to a specific timetable. Haiti, Liberia, the three Mexican dioceses, and the Northern Philippines have had such feasibility studies done. After the executive committee approves these plans, the whole group will authorize at its February 1975 meeting development

fund grants as requested—trusting enough dollars will be available to meet the timetables these dioceses have set for themselves.

Other paths toward self-support in many of the 20 dioceses: increased use of self-supporting clergy, plans for making diocesan institutions self-sufficient, and the closing of marginal congregations where a lack of "spiritual health" evidences little potential.

A \$50,000 grant was authorized for Nicaragua, whose plan was developed without need for professional aid. A UTO grant of \$50,000 for Nicaragua, together with this meeting's action, will allow this diocese to decrease by \$5,000 its 1975 need for budget aid from the general Church.

Because all 20 dioceses face inflation, they could not stick to their 1973 agreement not to increase 1975 budget askings over

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E.A.S.T. MEETS TO DEVELOP STRATEGY

The national Episcopal Asian-American Strategies Taskforce (E.A.S.T.) held its second meeting of 1974 November 19-24 at the Hawaiian Village Hotel, Waikiki, with 15 members attending from the East Coast, Midwest, Southwest, West Coast and Hawaii.

The first meeting of Asian taskforce was held last February at San Francisco.

Under the leadership of the Rev. Lincoln Eng, of Beaverton, Ore., chairman, and the Rev. Winston Ching, executive officer, the E.A.S.T. members in their 4-day discussions agreed on plans to develop strategy based on Diocesan-regional ministries similar to a pilot program being carried out in Hawaii.

The Rev. George Lee is director of Hawaii E.A.S.T., a ministry reaching out to all of the Hawaiian Islands with special emphasis on work with Filipinos, Koreans, Japanese and Hawaiians.

A special emphasis of the Hawaii program will be the development of Christian Education programs which incorporate Asian spirituality.

The E.A.S.T. conference endorsed the development of ethnic congregations as program policy and asked the Rev. Dr. Shunji Nishi, Church Divinity School of the Pacific, Fr. Ching and Fr. Eng to establish a grants committee with guidelines for financial support from the National Church.

Others attending the conference included the Rt. Rev. E. Lani Hanchett of Hawaii, the Rt. Rev.

Richard Martin of Executive Council, the Rev. Canon Timoteo Nakayama of Seattle and the Rev. Canon Timoteo Quintero of Honolulu.

Next meeting of the E.A.S.T. taskforce will be held in Los Angeles in April, 1975.

BISHOP IN POLYNESIA TO RESIGN

Suva, Fiji.—The Right Rev. T. Holland, Bishop in Polynesia, announced that he will resign effective February 1975. Bishop Holland gave reasons of health, both his and his wife's, in his letter to the Diocesan Standing Committee as justification.

In this letter Bishop Holland says, "By next February I shall have completed almost six exciting and challenging years as your Bishop. My experiences during that period have convinced me that, for the well-being of the vastly scattered and developing Diocese, the Bishop in Polynesia must never allow himself to be overtaken by either too much age or too little health."

The replacement for Bishop Holland will be the first elected Bishop for the Diocese. Before 1970 the Diocese could merely submit names to the Bishops of the Dioceses in New Zealand, whose hands the appointment lay.

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editorial...

The November 1974 issue of THE EPISCOPALIAN reports that "Bishop David Cochran of Alaska, accompanied by a nine-member delegation, attended the 23rd synod of the Province of British Columbia to seek Alaska's incorporation into this province and consequently into the Anglican Church of Canada.

To date there have been no letters or background information or, for that matter, no words at all on this important news from official PECUSA sources. Just a small item in THE EPISCOPALIAN.

Earlier this year a meeting of our Province was held in Alaska at which time Bishop Cochran was installed in his present post. None of the public materials which grew out of that meeting mention Alaska's intentions.

In October the House of Bishops met in Mexico. Again no mention of Alaska.

Perhaps the matter of Alaska's secession from PECUSA is too delicate for official comment. For our good here in Hawaii, however, someone needs to say something. For the good of all the overseas churches, the people need to know.

Alaska did not invent isolation from the 48 contiguous states. Alaska has no monopoly on cultural differences, or the isolation of its parts from the administrative center.

Why then is Alaska considering a union with the Church of Canada? More important, why weren't we told what was happening and why weren't we permitted to share the background of this rather amazing development?

—Henry L. Ullman

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PB ALLIN ON COCU

Cincinnati, Ohio—The Consultation on Church Union (COCU) has not "run out of steam," and should someone call for its demise, other calls would rise immediately for a similar effort.

That was an evaluation here on November 4 of the 12-year-old Consultation by the top leader of one of its nine participating churches.

Many have applied to COCU with some "American standards of success," such as the time schedule and the numbers game, the Rt. Rev. John M. Allin of New York told reporters in an informal interview during the 12th Consultation Plenary.

The Presiding Bishop of the Episcopal Church said that "if someone declared COCU should be disbanded," within a week church leaders from at least some communions "would be saying, 'we should get together.' I have hopes for the Consultation."

Holding that unity should not produce uniformity, Bishop Allin said COCU offers opportunity for participating churches to experience great diversity while pointing to fundamental things held "in common."

Prayer Book

By Isabel Baumgartner
Oaxtepec, Morelos, Mexico —
Presiding Bishop John M. Allin

has spoken out against "unnecessary restrictions on the future use" of the Episcopal Church's 1928 Book of Common Prayer after a revised Prayer Book has been adopted by the Church's General Convention.

Bishop Allin told the House of Bishops, meeting here October 13-18, that he would like to see the Church "give birth to a new Book without burying the old one."

He said he hopes "we are sufficiently versatile to continue indefinitely providing services from the present Prayer Book for those who desire them, as well as more contemporary services."

Bishop Allin also urged that "the first Eucharistic service in the (new Book) be the exact text of the 1928 Book, with the newly revised rubrics."

His words appeared to take a number of his fellow bishops by surprise; several queried him closely about them later in the meeting.

Bishop Allin replied that the new Book would indeed "be the norm" but added, "This revision process has produced resistance and counter-resistance. Let's remove some of the counter-force. I want us to assure our people that we're not going to bury what we've been accustomed to... If we use the 1928 Book with grace (after the revision), usage will solve what legislation can't."

BISHOP GORDON

TEAM

Teach a Ministry

By Isabel Baumgartner

Seattle, Wash.—An Episcopal bishop who has centered his energy since 1966 on equipping lay people for ministry begins January 1 to share this concept across the Church.

The Rt. Rev. William J. Gordon, Jr., 56, the recently resigned Bishop of Alaska, now heads Project TEAM: Teach Each A Ministry.

From his new home in Seattle he will travel, on a bishop's invitation, to any diocese here or overseas which wants to explore "creative ways to enable lay people to forward our Lord's mission."

"In Alaska," Bishop Gordon says, "we've taken very seriously the belief that every Christian is intended to be a minister. We see the chief function of our seminary-trained clergymen as to teach each lay person to do one ministry task and do it well."

The Bishop and Alaska's priests devised a number of ways to shift focus from "ministering to" people to the New Testament pattern of "enabling people to minister." Special schooling, conferences, consultations, individual teaching, and regular congregational visits by clergy teams have already produced scores of skilled lay ministers.

"No one ordained person," Bishop Gordon says, "can perform, really well, all the tasks we've traditionally expected of him. Now, the Church in Alaska is beginning to draw on the strengths of its priests to reinforce the commitment and Christian growth of its laity. It's time we stopped seeing people drop out of the Church's life because, after they've been drawn to it, they find no challenging ways to respond actively to the Gospel."

The Bishop has ordained to the priesthood, under the special provisions of Title III Canon 8, more than 20 Alaskans chosen by their fellow communicants for ordination. In native villages these men preside at the altar while other members of the congregation preach, teach, counsel, visit the sick, and lead prayer and study groups. In larger cities they free seminary-trained clergymen to travel the Diocese on training teams; in addition, they make Sunday visits to celebrate the Eucharist with neighboring congregations who have no resident priest. In both situations the "sacramental priest" continues to support himself in his secular occupation—an important factor in the growth of small missions toward self-support.

"I'm not out to sell every detail of the Alaska plan, by any means," the Bishop says, "nor am I a curriculum designer. My hope is to stimulate local thinking about local ways to harness the immense potential of lay people for ministry and mission. After all, shepherds don't make sheep; sheep make sheep."

While Project TEAM was taking shape, half a dozen dioceses learned of Bishop Gordon's availability and asked for his help. The Appalachian People's Service Organization, Coalition 14, and the Dakota Training Program will draw on his experience to catalyze work already underway. People from across the Church will serve, with a seminary representative, on Project TEAM's advisory board.

Bishop Gordon, the Project's total staff, will function on an independent basis. Presiding Bishop John M. Allin has authorized this arrangement, with the endorsements of Ministries executive and Mission executive Bishop Edmond L. Browning.

Grants from the United Thank Offering and the Episcopal Church Foundation will help fund the Project during 1975.

A CHRONICLE REPORT

FAITH AT WORK

By Larry Grant

Forty-one people of several denominations discovered the relationship of God, Self and Others at a Faith At Work Conference held at Camp Mokuleia on November 1, 2 and 3. This marked the first time that the local Faith At Work staff has put on such a conference without benefit of imported assistance from the mainland. The consensus of those attending was that although it is nice to meet authors of books on the "Emerging Church" and to enjoy their expertise, the local staff has the enthusiasm and ability to lead such events.

Said Brian Gieves, Diocesan representative for Faith At Work in the Islands, "We will be the first to say that the staff had very little control over what happened. Each member admitted to being scared stiff as he or she started to model the exercises. God must have put the words into each mouth, for what came out was good and we think what He wanted us to say. Certainly we could feel the presence of the Holy Spirit in each family-group as they worked collectively on the exercises."

Faith At Work is an ecumenical Christian fellowship committed to the renewal of the Church and to training God's people to find fresh ways to incarnate and proclaim the Good News of Jesus Christ.

At the week-end conferences, which is perhaps the "initiation" or first-step into the Faith at Work concept, participants are first divided into small groups or "families." Throughout the conference the family remains together and shares their joys and their problems as well as participating in the group exercises based on relational Bible studies.

At the Mokuleia Conference, Rev. Charles Crane led the Friday evening session in "ice-breaker" games and group singing, accompanied by Mrs. Jeanne Grant. Mrs. Terri Urciolo directed the selection of "families" and Fr. Crane then modelled the first exercise designed to express something of "self" to the other members of the family-group.

Saturday morning was the first of the relational-Bible studies based on the invitation of Jesus to Simon Peter to step out of the boat and "Come!" This was modelled for the total group by Mrs. Carole Kamp and Larry Grant. The families of four then went to their meeting places to ponder over their answers to the various questions presented in the exercise as to just how they would relate to the situation had they "been in the boat."

Prior to lunch, Mrs. Urciolo and Ms. Sandy Krieger gave a very moving interpretation of "Simon Peter" vs "Peter the Rock." After the family gathering to reflect on the Bible passage, each member of the family group would take a 30-minute walk with another member for one-to-one pondering over the particular passage and to reflect on just where each might be in his pilgrimage.

After lunch, Fr. Gieves presented a short film depicting a modernized version of Jesus' healing of the blind man. The questions, based on this passage (Mark 8:22-26), were perhaps the most moving to be found in any of the Bible reflections for it called upon the individual, among other things, to place himself in the role of the blind man and identify with the feelings of hope, confidence, emerging awareness or total freedom.

Saturday afternoon was more or less "free time" for resting, beaching, horseback riding, or walking and talking. During this period, each family member was to select and find "gifts" for every other member of the family which would best describe one's feelings about the other in his pilgrimage now... or goals for the future.

Saturday evening saw Mrs. Ray Elizabeth Herkner and Fr. Brian Gieves modelling the Bible passage relating to the four friends lowering the paralytic through the roof so that he might be healed by Jesus. This was also the time for gift-giving in the families. A surprising degree of imagination and a great amount of love was exemplified in this experience.

Sunday morning was devoted to The Celebration. The entire group was divided into five segments and given one hour to devise a service of celebration to include (1) the call to gather for worship, (2) The Word and response, (3) Prayers, (4) the Exchange of the Peace and (5) sharing of the bread and wine. The Celebration was held outdoors and despite a brisk breeze and the sound of the surf in the background, it was a most moving experience to climax a weekend of sharing a Christian lifestyle of love, joy and trust in relation to God, Self and Others.

Delegations from the islands of Kauai, Maui and Hawaii participated and many expressed the desire that such a conference could be held on the neighbor Islands. Fr. Gieves advised "All they have to do is get people to attend—and then let us know where, and when. We are ready to answer their call."

The next Oahu weekend conference is scheduled at Mokuleia April 18, 19 and 20, 1975. It is highly recommended that interested people attend one of these mini-conferences before planning on going to the week-long Leadership Training Institute which is planned for Maui in 1976. Several noted religious leaders from the Mainland Faith At Work Staff will participate in this latter event.

CHRISMATICS HEAR CALL TO SERVANTHOOD

Chicago—The Episcopal Charismatic Fellowship received a new emphasis in October as its executive board was directed in prayer by the gift of the word of wisdom to alter its role from leadership to servanthood.

During its regular meeting here, the board became unanimous in its awareness that it was being called, collectively and individually, to serve the Episcopal Church, not to direct it, in the quest for renewal.

This word came forth as the board wrestled for two and a half days with its desire that the char-

ismatic renewal, and understanding of its potentialities, penetrate to the grass roots of the church and that the fellowship be useful in this penetration without being presumptuous.

The members acknowledged that even the statement of a desire to serve produced an overtone of pretention but they hoped that it could be overcome with a genuine undergirding of Spirit-given love and humility.

The Episcopal Charismatic Fellowship has its offices at 100 Colorado Boulevard, Denver, Colorado 80206.



"Besides mission aid, memorial gifts, and all-out stewardship, does anyone know how we can raise a few bucks?"

WOMEN AS PRIESTS...

A roundup of national news
from the Diocesan Press Service

THREE WOMEN CELEBRATE MASS

New York, N.Y.—Three women deacons in the Episcopal Church who underwent a service of ordination to the priesthood in Philadelphia on July 29, celebrated the Eucharist on October 27 at the interdenominational Riverside Church.

The women conducted the service in defiance of their own bishops who had inhibited them from priestly functions. The House of Bishops of the Episcopal Church last August declared the Philadelphia ceremony invalid for the Episcopal Church.

The three deacons leading the service were the Rev. Allison Cheek of Virginia, the Rev. Carter Heyward of New York, and the Rev. Jeanette Piccard of Minnesota.

Women from other churches helped plan the ecumenical service, called the Service of Celebration of Women in the Ministry.

The sermon was preached by the Rev. Carol Anderson, a deacon on the staff of St. James' Episcopal Church, New York City, who said, "We speak because it is imperative. We act because we must be faithful. If we err in this act we will be judged. Here we stand. We can do no other."

Support for the women was offered by Dr. Charles V. Willie, professor of education and urban studies at Harvard, who resigned recently as vice president of the Episcopal Church's House of Deputies as a protest over the bishops' August ruling.

"Tonight we take another giant step in cleansing the church of the sins of sexism," Dr. Willie said. "What do church leaders think about this service? It really does not matter. Are these women acceptable to God? That is the agony of this hour. And, if they are, the church shall not prevail against them."

HOUSE OF BISHOPS DEFERS TO 1976

Oaxtepec, Morelos, Mexico—Episcopal women deacons seeking priesthood will have to wait at least two years for such ordination to be authorized, but more than two out of three Episcopal bishops voting on the issue in mid-October now support their cause.

The Episcopal Church's House of Bishops, meeting here October 13-18, reaffirmed its 1972 endorsement of the principle of opening the priesthood and episcopate to women.

The tally—97 yes, 35 no, 6 abstaining—indicates a sharp shift of opinion. In 1972, 74 bishops favored the principle, 61 said no, and 5 abstained.

The House decided not to ballot on requests for a special General Convention in 1975 after an informal poll revealed only 14 of the 143 bishops present supported the proposal. Only the bicameral General Convention can alter church canons which now limit priesthood and episcopate to males.

The bishops agreed, by unanimous roll-call vote, "to interpret to the Church the seriousness and importance of this issue" so that "well-informed action may be taken" by the 1976 General Convention.

They asked that the issue be made a special order of business at Convention, with adequate time provided for its consideration.

Stimulation for churchwide study of "the doctrine of priesthood and contemporary Christian sexuality" will come from a process set in motion by Presiding Bishop John M. Allin and endorsed by the House. He has created an ad hoc and expandable consultation committee to secure, from across the Church and beyond, a "mosaic" of brief articles

treating the subjects. The material, to appear next year in two small paperback books, will engage the whole Church in consultation "at the local level in homes and parishes and small groups." Full bibliographies will allow study, at any depth, by scholars.

Bishop Allin told the House, "We hope for a decision that's more than a majority vote over against a strong minority. (We hope) we can come together with a common mind, and celebrate the wholeness of ministry."

While the Presiding Bishop did not cast a ballot here on this issue, he told a newsman later that, had he voted, he would have voted yes.

Ways to involve seminary faculty members—"now feeling bypassed," said one bishop—in dialogue on the theological aspects of the issue may be devised. The House authorized its Committee on Theology to secure advice and counsel on this or any matter from selected theologians and other consultants from time to time. After Committee chairman Bishop Arthur Vogel pointed out that it is not feasible for this small committee "to enter into dialogue with the faculties of 11 seminaries," Bishop C. Kilmer Myers of California suggested the annual Conference of Anglican Theologians as a possible forum.

The House resolved to "respect the wisdom and integrity" of the Church's legislative process and called upon "all Church members to restrain from 'the ordaining of women priests until Convention approves. In the voice vote, only Bishop Robert Spears of Rochester said "No."

The eight dioceses of the women deacons who participated in the intended ordination service July 29 in Philadelphia spoke to the House.

Bishop Spears quoted Franklin D. Roosevelt: "It's different when the measles are on your kids." He said that in the Diocese of Rochester "mail is running about 90 to 10 in support of deacon Merrill Bittner. 'The sense of urgency and contention is very real.'"

Bishop Phil F. McNairy of Minnesota termed the event "a prophetic act." Bishop Vogel said that, in West Missouri, he and Katrina Swanson have signed a "covenant of suspension" agreeing she will not "function or dress clerically" for three months, but may then resume ministry as a deacon. Bishop George Rath reported that, in Newark, there is "a strong feeling something must be done to regularize" the invalidated ordinations. "I feel sure," he said, "that a majority though not all of our Standing Committee will recommend Nancy Wittig for the priesthood."

Speaking on a point of personal privilege, Philadelphia participants Bishop J. Antonio Ramos of Costa Rica said, "I realize my action has created anger and pain and hurt, and been interpreted by some as an act of disregard and not love for the Church. . . . It represents a theological stance to which I am committed, but never in my mind or of the others in Philadelphia was any intention to separate from the Church."

Presiding Bishop Allin announced that formal charges against the four bishops at Philadelphia are in the hands of a 10-person Board of Inquiry, the ecclesiastical equivalent of a grand jury. He urged that the judicial process be followed "with that care of purpose with which it has been set up."

SWANSON HOLDS BACK

By The Rev. Canon
Donald E. Becker

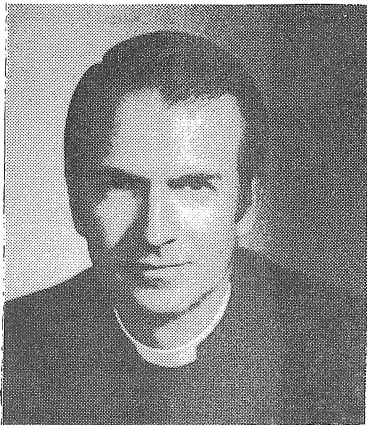
Kansas City, Mo.—On Friday, October 4, The Rt. Rev. Arthur A. Vogel, Bishop of West Missouri, and the Rev. Mrs. Katrina Swanson, Deacon, signed a paper by which "the undersigned do hereby covenant and agree that for the period of three months beginning October 4, 1974, Katrina Swanson will desist from all diaconal functions in the Diocese of West Missouri and that Katrina Swanson will wear no clerical attire during that same period."

If these conditions are met, Mrs. Swanson's suspension of her diaconal ministry will be lifted effective January 4, 1975. She will then be free to "exercise her full diaconal office as canonically prescribed in the Diocese of West Missouri." (From the Covenant.)

Witnesses to the signing were Mrs. Jane Curry, wife of the Senior Warden of St. George's Church, Kansas City, and The Rev. George G. Swanson, rector of St. George's and husband of Katrina.

Father Swanson and Mrs. Curry presented Katrina Swanson at the now declared (by the House of Bishops on August 14 and 15) invalid priestly ordination on July 29, 1974, in Philadelphia. One of the officiating bishops was the father of Deacon Swanson, The Rt. Rev. Edward R. Welles, retired Fourth Bishop of West Missouri.

Following the signing of the covenant, a sufficient number of those priests and lay persons who had signed a presentment (canonical complaint) against the Rev. Mrs. Swanson withdrew their signatures thereby causing the presentment to become inoperative and making the convening of an ecclesiastical court unnecessary.



The Rev. G. P. Mellick Belshaw, rector of St. Matthew's in Waimanalo 1954-57, was elected Suffragan Bishop of New Jersey in November. Prior to his election, Fr. Belshaw was rector of St. George's Church in Rumson, New Jersey and Honorary Canon of Trinity Cathedral in Trenton. He is the author of two Lenten books published by Morehouse-Barlow: LENT WITH EVELYN UNDERHILL and LENT WITH WILLIAM TEMPLE and a former visiting lecturer at The General Theological Seminary.

eron for a second year will direct the program committee.

The finance committee was given three special assignments: To develop a new formula for the establishment of Assessments and Quotas for the parishes and missions; to make recommendations for a new clergy salary scale and to look into ways in which additional income for the church can be generated.

In other action the Board approved the sale of the rectory of Holy Apostles' Church, Hilo, and voted to meet on a monthly basis subject to the discretion of the Bishop.

Also approved was the purchase of four acres at Puna on the Big Island, a site which will be used for the construction of a future church in that area.

LOCAL BOARD OF DIRECTORS GIVEN CHARGE BY BP HANCHET

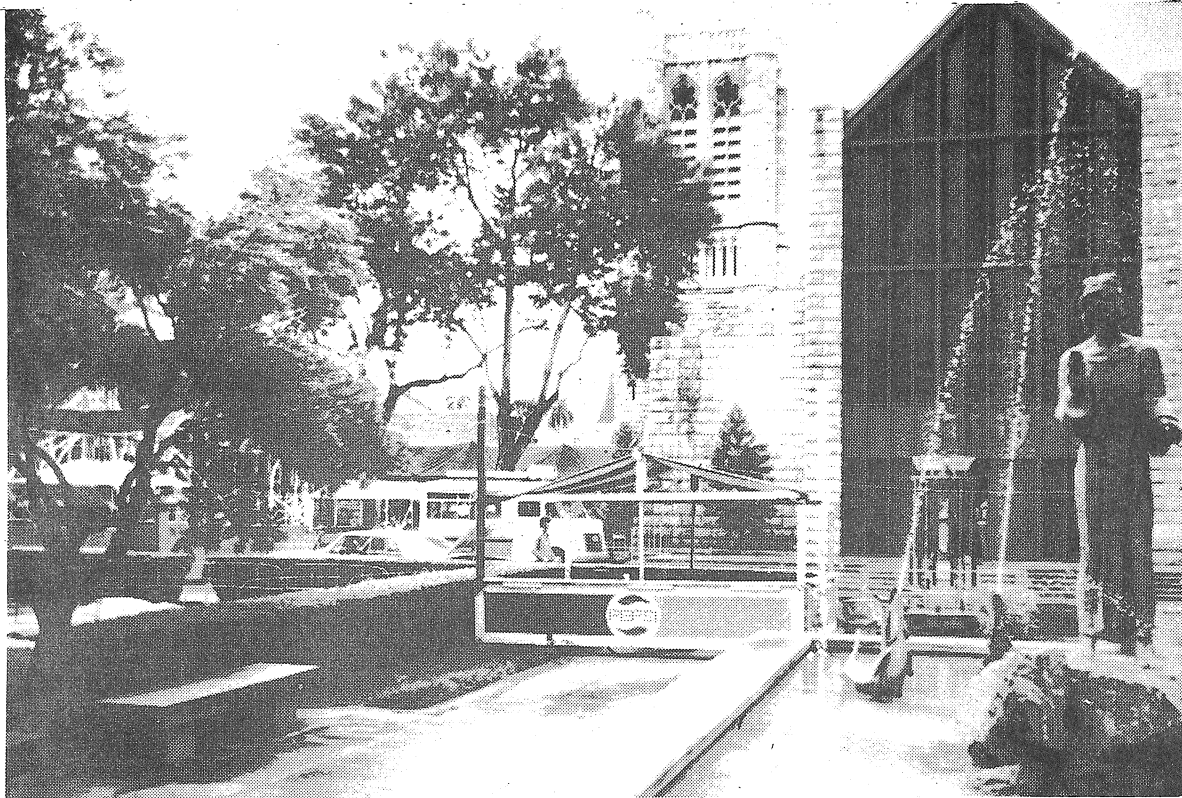
The new diocesan Board of Directors held its first meeting at St. Andrews Cathedral on Thursday, October 31, with all members present, something of a "first."

It was primarily an organizational meeting, and in his opening statement to the new Board Bishop Hanchett expressed his hope for a productive year for the Church in 1975 and called on the Board to "look to the future" in the development of new programs of outreach and in the solution of serious financial problems faced by the Diocese.

He emphasized that there is a clear division of responsibility between the Bishop's office and the Board of Directors. He and his staff, he said, will be responsible for administering the program approved by Diocesan convention. The Board will be a decision-making group with primary responsibility for planning for 1976 and the years ahead.

The following persons will serve on the Board's executive committee: Bishop Hanchett, president; the Rev. David Kennedy, vice president; James Tabor, chancellor (ex officio); Henry F. Budd, treasurer; Nat Porter, assistant treasurer; the Very Rev. Herbert Conley, secretary; Robert Merriam, assistant secretary; the Rev. Charles Burger and Mrs. Colin Cameron.

Dean Conley will chair the finance committee, and Mrs. Cam-



Overcast skies and the threat of rain had little discernible effect on the spirit and enthusiasm of the first big Carnival of St. Andrew's Priory. Some measure of its success was an advance sale of skrip totalling more than \$40,000, funds which will be used for special school purposes. (Photo by Norman Yamaguchi)

ASHLEY HALE...PHASE II

Seven parishes and missions of the Diocese of Hawaii in January will begin Phase II of a Diocesan Congregational Development Program which began last year under the direction of Mr. Ashley Hale, consultant from the Diocese of Los Angeles.

The C.D.P. program emphasizes the development of strong lay leadership in the congregations, disciplined long-range planning, goal setting and lay stewardship.

Eleven missions and parishes participated in Phase I of the program during the last two weeks of September.

The Phase II program will be made up of a series of workshops for clergy and lay leaders of the participating congregations, the first to be held January 22-23 at St. Andrew's Cathedral.

Others will be held on the following dates: April 2-3; June 4-5, and November 12-13.

In addition to the workshops

some of the churches also will contract with Mr. Hale for supplementary consultations.

Participating congregations include: St. Andrew's Cathedral, Honolulu; St. Christopher's, Kailua; St. Timothy's, Aiea; St. Clement's, Honolulu; All Saints', Kapaa; St. John's, Kula, and Holy Apostle's, Hilo.

The Church of the Holy Nativity, Aina Haina, also is expected to join in the program, although a final decision by the parish had not yet been made at the time of the Chronicle deadline.

editorial...

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Earlier this year a meeting of our Province was held in Alaska at which time Bishop Cochran was installed in his present post. None of the public materials which grew out of that meeting mention Alaska's intentions.

In October the House of Bishops met in Mexico. Again no mention of Alaska.

Perhaps the matter of Alaska's secession from PECUSA is too delicate for official comment. For our good here in Hawaii, however, someone needs to say something. For the good of all the overseas churches, the people need to know.

Alaska has no monopoly on cultural differences, or the isolation of its parts from the administrative center.

Why then is Alaska considering a union with the Church of Canada? More important, why weren't we told what was happening and why weren't we permitted to share the background of this rather amazing development?

—Henry L. Ullman

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PB ALLIN ON COCU

Cincinnati, Ohio — The Consultation on Church Union (COCU) has not "run out of steam," and should someone call for its demise, other calls would rise immediately for a similar effort.

That was an evaluation here on November 4 of the 12-year-old Consultation by the top leader of one of its nine participating churches.

Many have applied to COCU with some "American standards of success," such as the time schedule and the numbers game, the Rt. Rev. John M. Allin of New York told reporters in an informal interview during the 12th Consultation Plenary.

The Presiding Bishop of the Episcopal Church said that "if someone declared COCU should be disbanded," within a week church leaders from at least some communions "would be saying, 'we should get together.' I have hopes for the Consultation."

Holding that unity should not produce uniformity, Bishop Allin said COCU offers opportunity for participating churches to experience great diversity while pointing to fundamental things held "in common."

Prayer Book

By Isabel Baumgartner
Oaxtepec, Morelos, Mexico —
Presiding Bishop John M. Allin

has spoken out against "unnecessary restrictions on the future use" of the Episcopal Church's 1928 Book of Common Prayer after a revised Prayer Book has been adopted by the Church's General Convention.

Bishop Allin told the House of Bishops, meeting here October 13-18, that he would like to see the Church "give birth to a new Book without burying the old one."

He said he hopes "we are sufficiently versatile to continue indefinitely providing services from the present Prayer Book for those who desire them, as well as more contemporary services."

Bishop Allin also urged that "the first Eucharistic service in the (new Book) be the exact text of the 1928 Book, with the newly revised rubrics."

His words appeared to take a number of his fellow bishops by surprise; several queried him closely about them later in the meeting.

Bishop Allin replied that the new Book would indeed "be the norm" but added, "This revision process has produced resistance and counter-resistance. Let's remove some of the counter-force. I want us to assure our people that we're not going to bury what we've been accustomed to... If we use the 1928 Book with grace (after the revision), usage will solve what legislation can't."

BISHOP GORDON TEAM

Teach a Ministry

By Isabel Baumgartner

Seattle, Wash. — An Episcopal bishop who has centered his energy since 1966 on equipping lay people for ministry begins January 1 to share this concept across the Church.

The Rt. Rev. William J. Gordon, Jr., 56, the recently resigned Bishop of Alaska, now heads Project TEAM: Teach Each A Ministry.

From his new home in Seattle he will travel, on a bishop's invitation, to any diocese here or overseas which wants to explore "creative ways to enable lay people to forward our Lord's mission."

"In Alaska," Bishop Gordon says, "we've taken very seriously the belief that every Christian is intended to be a minister. We see the chief function of our seminary-trained clergymen as to teach each lay person to do one ministry task and do it well."

The Bishop and Alaska's priests devised a number of ways to shift focus from "ministering to" people to the New Testament pattern of "enabling people to minister." Special schooling, conferences, consultations, individual teaching, and regular congregational visits by clergy teams have already produced scores of skilled lay ministers.

"No one ordained person," Bishop Gordon says, "can perform, really well, all the tasks we've traditionally expected of him. Now, the Church in Alaska is beginning to draw on the strengths of its priests to reinforce the commitment and Christian growth of its laity. It's time we stopped seeing people drop out of the Church's life because, after they've been drawn to it, they find no challenging ways to respond actively to the Gospel."

The Bishop has ordained to the priesthood, under the special provisions of Title III Canon 8, more than 20 Alaskans chosen by their fellow communicants for ordination. In native villages these men preside at the altar while other members of the congregation preach, teach, counsel, visit the sick, and lead prayer and study groups. In larger cities they free seminary-trained clergymen to travel the Diocese on training teams; in addition, they make Sunday visits to celebrate the Eucharist with neighboring congregations who have no resident priest. In both situations the "sacramental priest" continues to support himself in his secular occupation—an important factor in the growth of small missions toward self-support.

"I'm not out to sell every detail of the Alaska plan, by any means," the Bishop says, "nor am I a curriculum designer. My hope is to stimulate local thinking about local ways to unharness the immense potential of lay people for ministry and mission. After all, shepherds don't make sheep; sheep make sheep."

While Project TEAM was taking shape, half a dozen dioceses learned of Bishop Gordon's availability and asked for his help. The Appalachian People's Service Organization, Coalition 14, and the Dakota Training Program will draw on his experience to catalyze work already underway. People from across the Church will serve, with a seminary representative, on Project TEAM's advisory board.

Bishop Gordon, the Project's total staff, will function on an independent basis. Presiding Bishop John M. Allin has authorized this arrangement, with the endorsements of Ministries executive and Mission executive Bishop Edmond L. Browning.

Grants from the United Thank Offering and the Episcopal Church Foundation will help fund the Project during 1975.

A CHRONICLE REPORT FAITH AT WORK

By Larry Grant

Forty-one people of several denominations discovered the relationship of God, Self and Others at a Faith At Work Conference held at Camp Mokuleia on November 1, 2 and 3. This marked the first time that the local Faith At Work staff has put on such a conference without benefit of imported assistance from the mainland. The consensus of those attending was that although it is nice to meet authors of books on the "Emerging Church" and to enjoy their expertise, the local staff has the enthusiasm and ability to lead such events.

Said Brian Grieves, Diocesan representative for Faith At Work in the Islands, "We will be the first to say that the staff had very little control over what happened. Each member admitted to being scared stiff as he or she started to model the exercises. God must have put the words into each mouth, for what came out was good and we think what He wanted us to say. Certainly we could feel the presence of the Holy Spirit in each family-group as they worked collectively on the exercises."

Faith At Work is an ecumenical Christian fellowship committed to the renewal of the Church and to training God's people to find fresh ways to incarnate and proclaim the Good News of Jesus Christ.

At the week-end conferences, which is perhaps the "initiation" or first-step into the Faith at Work concept, participants are first divided into small groups or "families." Throughout the conference the family remains together and shares their joys and their problems as well as participating in the group exercises based on relational Bible studies.

At the Mokuleia Conference, Rev. Charles Crane led the Friday evening session in "ice-breaker" games and group singing, accompanied by Mrs. Jeanne Grant. Mrs. Terri Urciolo directed the selection of "families" and Fr. Crane then modeled the first exercise designed to express something of "self" to the other members of the family-group.

Saturday morning was the first of the relational-Bible studies based on the invitation of Jesus to Simon Peter to step out of the boat and "Come!" This was modeled for the total group by Mrs. Carole Kamp and Larry Grant. The families of four then went to their meeting places to ponder over their answers to the various questions presented in the exercise as to just how they would relate to the situation had they "been in the boat."

Prior to lunch, Mrs. Urciolo and Ms Sandy Krieger gave a very moving interpretation of "Simon Peter" vs "Peter the Rock." After the family gathering to reflect on the Bible passage, each member of the family group would take a 30-minute walk with another member for one-to-one pondering over the particular passage and to reflect on just where each might be in his pilgrimage.

After lunch, Fr. Grieves presented a short film depicting a modernized version of Jesus' healing of the blind man. The questions, based on this passage (Mark 8:22-26), were perhaps the most moving to be found in any of the Bible reflections for it called upon the individual, among other things, to place himself in the role of the blind man and identify with the feelings of hope, confidence, emerging awareness or total freedom.

Saturday afternoon was more or less "free time" for resting, beaching, horseback riding, or walking and talking. During this period, each family member was to select and find "gifts" for every other member of the family which would best describe one's feelings about the other in his pilgrimage now... or goals for the future.

Saturday evening saw Mrs. Ray Elizabeth Herkner and Fr. Brian Grieves modelling the Bible passage relating to the four friends lowering the paralytic through the roof so that he might be healed by Jesus. This was also the time for gift-giving in the families. A surprising degree of imagination and a great amount of love was exemplified in this experience.

Sunday morning was devoted to The Celebration. The entire group was divided into five segments and given one hour to devise a service of celebration to include (1) the call to gather for worship, (2) The Word and response, (3) Prayers, (4) the Exchange of the Peace and (5) sharing of the bread and wine. The Celebration was held outdoors and despite a brisk breeze and the sound of the surf in the background, it was a most moving experience to climax a weekend of sharing a Christian lifestyle of love, joy and trust in relation to God, Self and Others.

Delegations from the islands of Kauai, Maui and Hawaii participated and many expressed the desire that such a conference could be held on the neighbor Islands. Fr. Grieves advised "All they have to do is get people to attend—and then let us know where, and when. We are ready to answer their call."

The next Oahu weekend conference is scheduled at Mokuleia April 18, 19 and 20, 1975. It is highly recommended that interested people attend one of these mini-conferences before planning on going to the week-long Leadership Training Institute which is planned for Maui in 1976. Several noted religious leaders from the Mainland Faith At Work Staff will participate in this latter event.

CHRISMATICS HEAR CALL TO SERVANTHOOD

Chicago—The Episcopal Charismatic Fellowship received a new emphasis in October as its executive board was directed in prayer by the gift of the word of wisdom to alter its role from leadership to servanthood.

During its regular meeting here, the board became unanimous in its awareness that it was being called, collectively and individually, to serve the Episcopal Church, not to direct it, in the quest for renewal.

This word came forth as the board wrestled for two and a half days with its desire that the char-

ismatic renewal, and understanding of its potentialities, penetrate to the grass roots of the church and that the fellowship be useful in this penetration without being presumptuous.

The members acknowledged that even the statement of a desire to serve produced an overtone of pretension but they hoped that it could be overcome with a genuine undergirding of Spirit-given love and humility.

The Episcopal Charismatic Fellowship has its offices at 100 Colorado Boulevard, Denver, Colorado 80206.

