

## *General Convention Passes Resolution with Appropriation for \$1. Million For Indigenous Ministry; But Program, Budget and Finance Cuts the Amount to \$0.00*

*”After so many years of networking and getting to know each other, it paid off at this General Convention when all the Native American, Alaskan and Hawaiian delegates and participants were able to come together to present our faith, ways of worship and our resolution to the entire gathered Convention,” remarked the Rev. Canon Michael Smith (Potawatomi) of Minnesota.*

He was referring to the fellowship, partnership, coordination and hard work that it has taken indigenous Episcopalians since the Phoenix General Convention of 1991 to demonstrate our presence to the governing politics of our Church. Resolution #C008 sought to have funding allocated for the Decade of Remembrance, Recognition and Reconciliation.

*Resolved*, the House of Bishops concurring, That the Episcopal Church of the United States of America in the 74th General Convention of the Episcopal Church, meeting in Minneapolis in July, 2003, reaffirm the 72nd General Convention’s designation of the decade 1997-2007 as the “Decade of Remembrance, Recognition, and Reconciliation” during which each diocese will take such steps as necessary to fully recognize and welcome Native Peoples into congregational life, which will include a special effort toward developing an outreach partnership among urban Native Peoples; and be it further

*Resolved*, That the 74th General Convention of the Episcopal Church request The Joint Standing Committee on Program, Budget, and Finance to consider and adopt a budget allocation for Native American ministries, working with the Episcopal Council of Indigenous Ministries, of \$1,500,000 funding for the triennium, for grants for projects which seek to welcome Native peoples into congregational life, providing leadership training programs for young adults, evangelism programs for youth, and mission among urban and rural Native peoples; and that progress reports be presented at the 75<sup>th</sup> General Convention. This proposed funding allocation is in addition to proposed funding allocations as found in the Budget Proposal of the Presiding Bishop and the Executive Council to the 74<sup>th</sup> General Convention on pages 30 (Domestic

ALSO INSIDE: A REPORT FROM ECIM, WAINERTALK 2004, NEWS FROM NATION AND THE INDIGENOUS ANGLICAN COMMUNION



The official newsletter of the Episcopal Council on Indigenous Ministry (ECIM) Winter 2003-2004  
 Editor: Malcolm Naea Chun

Appropriations) and 26 (Ethnic Congregational Development - Native American Ministries).

It was passed by Houses of Deputies of General Convention. The Committee on Evangelism amended the Resolution so the total amount would be \$1.5 million, in addition (\$900.000) to what had been originally proposed, and requested that the Joint Standing Committee of Program, Budget and Finance consider adopting and allocating the funds.

*With the Decade of Remembrance, Recognition and Reconciliation almost over and with no funding from the very beginning of the Decade what can be said of the Jamestown Covenant and the new relationship between the Episcopal Church and its indigenous members?*

With no indigenous representation on Program, Budget and Finance to advocate for the resolution and no official explanations given with the P,B&F's actions, it can only be guessed as to why not even a penny was given for what was to be ten years of reconciliation between the Church and its indigenous members. -Contributed by Frank Oberly (Osage/Comanche), the Rev. Canon Michael Smith (Potawatomi) Linda Sproat (Native Hawaiian)



## **ANNUAL OAKERHATER HONOR DANCE INCLUDES GROUNDBREAKING**

On Saturday, September 6, over 250 people gathered on the grounds of the new Oakerhater Episcopal Center in Watonga, Oklahoma, for the seventeenth annual Oakerhater Honor Dance. Since July the grounds have been cleared of old buildings and trash in order to hold the dance in the ancestral home area of St. David Pendleton Oakerhater. In the past, the honor dances had been held at Roman Nose State Park, named for a Cheyenne chief, the Potawatomi dance grounds, the Wichita dance grounds and St. Paul's Cathedral.

The dance began at 2:00 pm with the blessing of the grounds by Moses Starr, a Cheyenne elder who is qualified to offer such a blessing of the grounds in the traditional Cheyenne way. The Gourd Dance began immediately following the blessing. During the Gourd Dance, Dr. Jim and the Rev. Canon Carol Hampton dressed two of their grandsons in Gourd Dance regalia and introduced them into the dance circle. After the Gourd Dance, Moses Starr blessed the drum that will be used as the altar for Whirlwind mission of the Holy Family at the Oakerhater Episcopal Center. The drum was made out of Oklahoma cedar and buffalo hide by Malcolm Whitebird. The drum was carried into the dance circle while prayer songs were sung. From the dance circle it was carried to the area where the new Whirlwind Mission will eventually stand. Bishop Robert Moody celebrated the Holy Eucharist on the drum altar, which he blessed. The groundbreaking for the new mission occurred during the Holy Eucharist.

A traditional Indian supper followed the Eucharist. The day concluded with a powwow. The Rev. Jim Knowles, Indian Missioner for the Diocese of Oklahoma, said, "The creator truly blessed this day and His spirit could be felt. The weather was perfect. Those in attendance saw and participated in ceremonies and blessings, Christian and Native, that are not seen by most people in their lifetime."

During the Honor Dance, the Diocese of Oklahoma officially announced plans for the building of the Oakerhater Episcopal Center. The center will be a multi-purpose complex with a church--the Whirlwind Mission of the Holy Family--and a community center of Four Directions. The legacy of St. Oakerhater is being carried on in the vision of the community center. Just as the spirits from the four directions have blessed the grounds, so will the center and its facilities reach out and bless the people-- North, South, East and West.

The first phase of construction was completed with an outdoor, lighted dance circle with road and parking area. The second phase will begin within the year. Construction of the Whirlwind Mission is planned for this phase with the construction of the community center coming in phase three. A retreat center is planned in phase four.

If you would like to participate in the building of this historic mission you may do so by sending a contribution marked "Oakerhater Episcopal Center" to the Diocese of Oklahoma, 924 N. Robinson, Oklahoma City, OK 73102. If you would like to pay your contribution over the course of months or years, please notify the diocese of your total donation and the manner in which you intend to complete it. The people and their spiritual leaders thank you. Contributed by the The Rev. Canon Dr. Carol Hampton (Caddo)

### ***2003 Closing Report for ECIM***

The weekend of Halloween and All Saints' Day was the final meeting for ECIM for 2003. It was held at The Cathedral Retreat Center in Los Angeles through the help of ECIM member and Indian Missioner for the Diocese, The Rev. Robert TwoBulls. There was quite a lot of business to conclude the year with, especially after General Convention, and to assist ITTI (Indigenous Theological Training Insititute) with the planning of the upcoming WinterTalk 2004.



The process to fill the Native American Missioner's position at Center in New York City (815) is nearing the final stages. Bishop Arthur Williams, retired Suffragan Bishop of Southern Ohio has been filling in the vacancy since the Rev. John Robertson returned home. Bishop Williams had appointed a search committee and they are going through several applications to recommend one.

Members also filled three vacant ECIM seats with an emphasis on getting new members from the Northwest, Midwest and Southwest areas and balancing the gender of the Council. The new members are Debbie Royals (Pascua/Yaqui), Becky Clark (Tlignit), and Carol Coke Smith (Ojibwe).

**ECIM and ITTI are partnering to ensure a successful WinterTalk 2004, which will be held at St. Crispin's Retreat Center in Oklahoma**

**from January 16-20, 2004. This WinterTalk will have training courses and a special open forum for sharing and socializing. For more information contact Mr. Donald Fox at ITTI : Donald Whipple Fox, Executive Director, Indigenous Theological Training Institute, 1730 Clifton Place, Suite 202, Minneapolis, MN 55403-3242 USA or telephone: 612-813-0050 or 800-818-0466.**

Several grants were awarded to: LA Diocese - Native American Gospel Based Discipleship program - \$40,000; Alaska Diocese - archery program for interior schools \$4,600 pending bishop's signature; Arizona jubilee youth program \$8,400 pending new bishop's approval, and Minnesota deacons training retreats \$7,325.25 pending bishop's approval for a total: of \$60,389.25 - in the early part of this year two grants were awarded by the Church Center to the Diocese of Olympia for \$25,800 and to the Diocese of South West Virginia for \$4,500 - Contributed by Frank Oberly (Osage/Comanche) and Malcolm Naea Chun (Native Hawaiian)



***Honoring the Dead and the Living : We sadly report the passing of The Rev. John Starr***

The Rev. John Starr, Jr., a priest at St. James', Tanana, died earlier this evening in Seattle. John was a some time Winter Talker, traditional chief of Tanana and a much loved and respected elder. Many of us gathered at St. Matthew's in Fairbanks for prayer and to sing some of John's favorite hymns. John was a great friend of mine and one of my many mentors. I will miss him and so will lots of other folks. Please pray for the repose of John's soul, for his family and the Native village of Tanana. I will be going to Tanana to get things ready for his funeral and potlatch. - The Rev. Ginny Doctor

We are sad to announce the passing of Birdie Doctor, Canon Ginny Doctor's mother. She died on Sunday, November 23. Services will be held at St. Andrew's Episcopal Church, Syracuse, NY at 1pm Wednesday, November 26, 2003. The family asks that donations be made to either Hospice of Central New York or Skineatles Sports Booster Club. May Birdie's soul rest in peace. - The Rt. Rev. Mark MacDonald

***We are also told of the deaths of Revs. Margaret Hardy and Buddy Arthur of Navajoland.***

And last year the news was received of: ***The Rt. Rev. Harold Stephen. Jones***

The Rt. Rev. Harold Stephen Jones, retired Bishop of the Episcopal Church in South Dakota, died Tuesday, November 12 at the Chandler, Arizona Regional

Hospital. Bishop Jones had been in declining health in recent years. He lived to be 92 years and 11 months. - Dr. Owanah Anderson

**and Cliftene Duncan on Saturday, September 29, 2002.**

***We Celebrate the News of: Overdue Sabbatical for Bishop of Alaska***

The Rt. Rev. Mark MacDonald will be on sabbatical leave from January to June of 2004. He and his family will be heading south for the warmth and sun for study and reflection at one of the Church's seminaries. While he is away, the Rev. Ginney Doctor, Canon to the Ordinare for the Diocese of Alaska, will be in charge of administration.

***The Rev. Canon Dr. Martin Brokenleg (Lakota) Appointed as Native Ministries Consortium/Vancouver School of Theology (British Columbia)***

He will begin his work on campus in June 2004 after fulfilling his obligations to Augustana College in Sioux Falls, South Dakota. Martin will be in charge of the theological extension program and also the famous Native Ministries Summer School held ever mid-July at the Vancouver School of Theology on the campus of the University of British Columbia.



***Alberta Pua Hopkins conferred honorary degree***

Former professor of Hawaiian language, Alberta Pualani "Pua" Hopkins, received the degree of Doctor of Humane Letter, *honoris causa*, from the Church Divinity School of the Pacific (CDSP) on May 23 at commencement ceremonies in Berkeley, California.

***The Rev. George Smith celebrated his 60th Anniversary of Ordination to the Priesthood***

"Fr. George served as one of the founding members and chairman of the National Committee on Indian Work. (This ministry continues in NCIW's successor body, the Episcopal Council of Indigenous Ministries, better known as ECIM.) He served as a deputy to General Convention on four occasions. Truly Fr. George's ministry is a cause for celebration not only for St. Columba's, but for Region 1 and all the Native congregations of the Diocese and throughout the country. As the senior priest of the Diocese of Minnesota, he holds a distinctive place of honor throughout the Diocese." - the Rev. Canon Michael G. Smith, (Potawatomi) Vicar of St. Columba's Church, White Earth Reservation, Minnesota

## **Installed**

On February 26, 2003, the Rev. Dewey Silas took the position of Tribal Vicar at Holy Apostles Church in Oneida, Wisconsin

## **Ordination of Rhoda Mesteth**

Rhoda Mesteth, a candidate for Holy Orders, will be ordained a transitional deacon by the Rt. Rev. Creighton Robertson on June 16, 2002, at the closing Eucharist of the annual Niobrara Convocation in the Diocese of South Dakota.

## **To be Ordained**

Hank LeBeau of the Diocese of El Camino Real will be ordained in the early part of 2004 at St. Phillips' Episcopal Church in San Jose.



## **Q. What is the ministry of a deacon?**

*A. The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments. --BCP, p. 856*

The word “deacon” is derived from the Greek word in the Bible, *diakonia*, meaning “servant.” It is one of the three orders of ordained ministry, along with bishops and priests. This three-fold ordering of ordained ministry (deacon/priest/bishop) has been the tradition of the Church since the early years of Christianity.

By virtue of the sacrament of Baptism, the Church teaches that all Christians, lay or ordained, are ministers. For example, the Catechism explains: *The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ’s work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church* (BCP, p. 855).

In the ordination service for a deacon, we are reminded that, while all Christians are called to serve God, some are called to a special ministry of servanthood directly under the authority of the bishop. Among other duties, the deacon’s special vocation is to serve all, particularly the poor, the weak, the sick, and the lonely (see BCP, p. 543).

Historically, deacons have served with distinction in Native American communities. The most notable is David Pendleton Oakerhater of the Cheyenne in Oklahoma whose feast day is September 1. This tradition appears to be continuing in the Dakota and Ojibwe congregations of Minnesota.

Four members of Indian congregations in the Diocese of Minnesota (Marilyn Goodwin of Naytahwaush, Coke Smith of White Earth, Delores Beaulieu of Rice Lake and Marty Balfé of Prairie Island) have agreed to enter a two-year period of discernment and training to find out if God is calling them to be ordained as deacons. We are grateful for the gifts they have already shared with us and also for their willingness to make themselves available for the possibility of this new ministry.

The discernment process is a communal event. Not only must the individual sense a call from God, but also the local congregation, the bishop and other diocesan committees and commissions. Your prayers are requested as Marilyn, Coke, Delores and Marty begin this journey with and for us. Contributed by --The Rev. Canon Michael G. Smith (Potawatomi)

*ALMIGHTY GOD, the giver of all good gifts, in your divine providence you have appointed various orders in your Church: Give your grace, we humbly pray, to all who are called to any office and ministry for your people, and especially for Marilyn, Coke, Delores and Marty; and so fill them with the truth of your doctrine and clothe them with holiness of life, that they may faithfully serve before you, to the glory of your great Name and for the benefit of your holy Church; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.*



## **MINISTRY DEVELOPMENT WITH NATIVE AMERICANS**

Last fall the diocese entered into conversation with Debbie Royals, Pascua Yaqui originally from Tucson, Arizona and currently a postulant for holy orders in the Diocese of Alaska and a second year Master of Divinity student at the Church Divinity School of the Pacific in Berkeley. Debbie had been working with her own village in Arizona, the Diocese of Arizona, the Diocese of Navajoland and others for more than seven years before coming to California. She has been involved in the work of the Episcopal Church in Native Ministry, has participated and hosted the annual Paths Crossing conference, participated in the United Nations Permanent Forum for Indigenous Peoples Issues, presented at many events with a particular focus on empowering enculturated liturgy and forums on Covenants and Contracts. Since February 2003 she has been a part of the Four Winds community meeting in the Sacramento area. Debbie is now doing her Field Education in the Diocese focusing on Native Ministry.



There are many resources available from the Native Ministry office of the Episcopal Church including the Disciple's Prayer Book modeled after the offices and focused on



Gospel Based Discipleship, books, articles and tools for Bible Study and liturgy. They are designed to enrich our lives by experiencing our tradition in another way.

There will be a table with information at the Convention in Redding. Stop by and meet Debbie, ask questions and think about inviting her into your parish to present an adult education forum on Gospel Based Discipleship or to work with you to construct an enculturated, instructed liturgy for your parish.

Some statistics: In 1990 California's census indicated that there were nearly 250,000 Native American/Alaska Natives making it the second largest in the United States. [Northern California is home to the Tolowa, Shasta, Karok, Yurok, Hupa, Whilikut, Chilula, Chimarike and Wiyot people along the coast and the Modoc, Achumawi, and Atsugewi Maidu, Yana, Nomlaki, Konkow, Nisenan, Washo, Pomo and Washo located further inland. And the list continues with the numbers equaling nearly 20,000 in this diocese alone.] These numbers most likely include "relocated" Native Americans and their children and maybe grand-children. The most current census indicates that there are more than 12,000 registered Native Americans living in the Sacramento area alone. - Contributed by Debbie Royals (Pascua/Yaqui) You may also reach Debbie by email at [debbieroyals@sbcglobal.net](mailto:debbieroyals@sbcglobal.net) or by phone at 510-883-1907.



## ***New Drum Altar Consecrated at St. Elizabeth's in Utah***

On Sunday September 28, 2003, sixteen people were baptized, confirmed or -reaffirmed at St. Elizabeth's. The service began with the consecration by The Rt. Rev. Carolyn Irish of a new Drum altar, Teepee Aumbry and Sanctuary Candle. The new altar is a gift to the people of St. Elizabeth's in thanksgiving for their shared ministry from Jim and Sue Duffield. The drum frame is made of wood. It is 47 inches in diameter and 20 inches deep, and sits on a cradle 15 inches tall. The outside of the drum is covered with Pendleton fabric, which is red so to coordinate with the fabric choice of the pew cushions. The communion rail kneeling cushions and bishop's chair are covered in matching Pendleton fabric. A traditional feast of fry bread, buffalo stew, deer meat stew, beef stew, blue corn and buffalo berries followed.

St. Elizabeth's new logo was designed by Clinton Denny. The symbolism of the design is described by Clinton as: the shape of the shield is similar to the Episcopal Church shield. The medicine wheel represents the four directions and the four races as noted by the different colors. The center of the medicine wheel is filled with the rainbow, a sign of God's promise and covenant with humankind. The paddles that bisect the medicine wheel make the cross with the ends tipped in red. The rays of the sun are





reaching to the Creator and represent the days of Creation. The four stars in the left quadrant represent the four Gospels of Matthew, Mark, Luke and John. The feathers are symbolic of the Great Spirit guiding and filling our lives. Note cards (5 for \$3.75 or 10 for \$7.00 with envelopes) are available and in the future printed Tee shirts and embroidered caps will be for sale. Contact St. Elizabeth's Episcopal Church, PO Box 100, Whiterocks, Utah, 84085

Contributed by the Rev. Sue Duffield



## ***NEWS FROM AROUND THE INDIGENOUS ANGLICAN COMMUNION***

### ***Anglican Indigenous Network gathered for Rotorua 2003 meeting***

The 8th Anglican Indigenous Network (AIN) gathering (31 March - 5 April) began with a traditional Maori welcome near the shores of Lake Rotorua, Aotearoa (New Zealand).

The Presiding Bishop and Primate of the Episcopal Protestant Church of United States of America, The Rt Rev. Frank T. Griswold, wrote, "A gift of our Anglican Communion is that we are able to come together to share in one another's realities and contacts, and therefore have a better understanding of how Christ moved throughout the world." He further wrote, "I hope that the time you spend together is fruitful, and that you find a strengthening of faith through community. I pray that you will all grow in your awareness of the strengths that can be found by being attentive to the movement of the Holy Spirit in our lives. This comes with my very good wishes and blessings for you all. Yours in Christ."



Among eight resolutions passed by AIN, the most encompassing one called for: *the “creation of a non-geographic Province of the Anglican Communion for the Indigenous Peoples of the Pacific Rim.” It was noted in the deliberations that unlike other Anglicans in the world who have sought to have their religious expression outside being in relationship and dialogue in the Communion, the membership of AIN continues to fulfill its mission statement in being “committed to the Anglican tradition while affirming our traditional spirituality. We believe that God is leading the Church to a turning point in its history and that the full partnership of indigenous peoples is essential. Therefore we pledge to work together to exercise our leadership in contributing our vision and gifts to transform the life of the Christian community.”*

Each of the delegations also introduced resolutions of regional concerns for mutual support. The following resolutions were adopted and passed by the membership:

**AIN supports the concept presented by Te Pihopatanga o Aotearoa for a "Primatial Leadership Team," for the purpose of exercising collaborative leadership among the three Senior Bishops of the Anglican Church in Aotearoa, New Zealand and Polynesia.**

**AIN as a formal body of the Anglican Consultative Council supports and recognizes Episcopal Commission on Indigenous Ministry as a formal body representing the needs and concerns of the indigenous peoples of the United States.**

**AIN supports the establishment of a Native Hawaiian Area Mission; the establishment of an office of the co-ordinator for Native Hawaiian indigenous ministry; supports the increase of numbers of indigenous Native Hawaiian clergy; supports the training of our indigenous ministry aspirants to ministry through our Native Hawaiian Study Curriculum.**

**AIN strongly supports the efforts for a true and meaningful Covenant between the Anglican Indigenous people of Australia and the Church.**

**AIN express support for the position of the Anglican Council of Indigenous Peoples in relation to the Settlement Agreement between the Anglican Church of Canada and the Federal Government of Canada.**

**AIN express continual support for the Gwich'in Nation and for the establishment of a permanent natural reserve and refuge from the exploitation of natural resources.**

It was also moved formally that:

**AIN supports the development of the Anglican Indigenous Youth Network to assist Anglican Indigenous Network in meeting and addressing the needs of the youth and young adults within the Anglican Church and our home communities.**

On a more informal level the groups representing woman, elders and indigenous theological educators will also continue to organize themselves and to meet before the

next AIN gathering in 2005. The women and elders have indicated their interim gatherings to be in 2004 to be held in Hawaii. They also, following the call of the AIN Secretary General, found the need for dialogue between groups and this was initiated by the elders and youth with designated leaders. In this dialogue they began to explore the need for better interaction among the generations especially as means for church and community growth, with the youth calling to their elders to get more involved.

A special proposal for funding of AIN was presented by the Secretary-General for the establishment of a US\$300,000 operating endowment fund set up under the Anglican Consultative Council (ACC). It is hope that the fund will provide an annual budget of US\$15,000. Members will be asked to explore individual donors and other sources to help establish this badly needed fund. This proposal is part of the ACCs "Endowment Fund Campaign for the Anglican Communion" to ensure that the Church's programs have a secure future. Those wishing to contribute to this special fund should contact The Rev. Canon John Peterson, Secretary General of the Anglican Consultative Council (ACC).

Continuing the rotation of hosting AIN gatherings, the next gathering will be held in the United States of American in early Spring of 2005 and with the venue in Oklahoma. - coverage from Ain website ([www.ainetwork.org](http://www.ainetwork.org)), Anglican Communion News Service ([www.anglicancommunion.org](http://www.anglicancommunion.org))

**Aotearoa** : Kia Ora Tatou. Welcome to Te Kupu, the online newsletter of Te Māra, the Rangatahi Ministry School of Te Pihopatanga o Aotearoa. We will bring you regular news and information on our school and other youth happenings in the church. You can also check out our website at <http://www.rangatahi.org.nz>

Te Mara is the rangatahi ministry school for Te Pihopatanga o Aotearoa, the Māori Anglican Church in Aotearoa/New Zealand. We provide training and support for youth leaders and youth workers across the country. For more information on Te Māra, including resources, courses and timetables, visit <http://www.rangatahi.org.nz/temara>

TE MARA NEWS: Te Mara has developed its programme for 2004, with many exciting new additions and courses. These will be announced gradually, but the first of these is: TE KURA RAUMATI 2004 Te Mara is running a national summer school from 18-23 January 2004 at St Johns College in Auckland. This will be an exciting time of worship, whanaungatanga, fun and learning in a safe and supportive environment. The minimum age for participants is 16 years of age. Get more information about the kura and how to attend by visiting the website at: <http://www.rangatahi.org.nz/temara/courses/kuraraumati04.htm>

COOL LINKS FROM AOTEAROA: Maori Dictionary of Computer Related Words: a choice site with a down load able and online version of a dictionary with heaps of computer terms in te reo Maori <http://www.dictionary.maori.nz/> Te Paipera Tapu Online - Maori Bible <http://www.christianisrael.com/maori/index.htm> Youthline – a good place to go for advice and help with troubles

<http://www.youthline.co.nz> The Source for Youth Ministry – an excellent site with heaps of games, ideas and information for youth groups  
<http://www.thesourcefym.com/> - Contributed by Hirini Kaa, Kaihautu, Te Mara Rangatahi Ministry School, E-mail [hirini@rangatahi.org.nz](mailto:hirini@rangatahi.org.nz), Website [www.rangatahi.org.nz](http://www.rangatahi.org.nz), PO Box 43277. Mangere Town Centre, Auckland

***Australia : INDIGENOUS ANGLICANS OF AUSTRALIA  
 SUBMIT A COVENANT OF FAITH AND JUSTICE TO THE  
 CHURCH OF AUSTRALIA***

It was a little over a year ago at the last meeting of the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC) with the Primate of the Anglican Church of Australia, Archbishop Peter Carnley, that the idea of a covenant was initiated. He invited the Council to develop a covenant that could be presented to him at the next NATSIAC meeting that he would help host in his hometown of Perth in Western Australia.

The idea was brought up in a workshop at the National Anglican Conference where a resolution was formulated: "This NAC Workshop on Reconciliation urges the Anglican Church of Australia to endorse the initiative of NATSIAC and the Anglican Reconciliation Working Group to work towards a draft covenant between Indigenous and non-Indigenous members of the church, for consideration at the 2004 General Synod."

Before departing the conference, the Secretary General of the (international) Anglican Indigenous Network, Malcolm Naea Chun, was asked by NATSIAC members to help draft a covenant. Consulting with NATSIAC and members of the AIN network and using all resources available to AIN, Chun helped to develop a draft covenant.

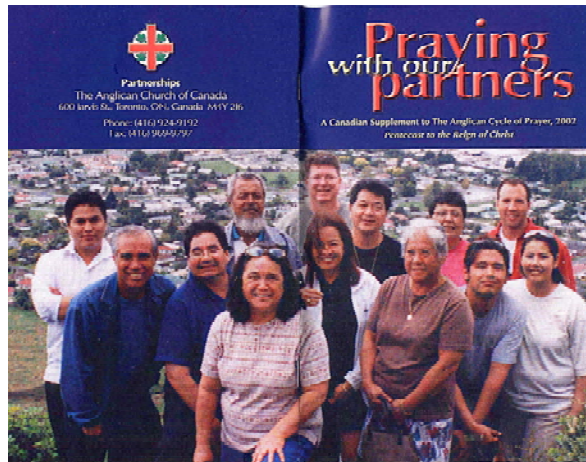
It was introduced at the October 2003 meeting of NATSIAC in Perth where he was able to attend and to lead a workshop with the members to review the draft covenant. The covenant covers major concerns about the recognition of Indigenous peoples of Australia; the history of "destruction and devastation" to both Indigenous peoples and to Australia, itself; the faith-based nature of the covenant and the need to heal the Church and the Australian communities; the responsibilities and obligations that peoples of the covenant have to each other; and the hope that through living the covenant a new Church and Australian society will be created. A review committee, led by Naomi Wolfe and Janet Turpie-Johnstone, met to revise the language and to ensure that it reflected the desire and spirit of the Council.

On Thursday, October 16, the review committee presented to the full Council its revised draft for approval. After deep and strenuous debate and discussion, the Council approved the covenant with only one abstention. Aboriginal Elder, Jack Braeside, commented, "This is future!" When the voting was over the Council stopped its meeting to join hands in deep prayer and worship for healing, unity, praise and thanksgiving. Members and observers were welcomed by the Reverend Charles Loban, the NATSIAC Chair, to endorse and commit themselves as "peoples of the covenant" by signing their names to the document.

After the opening worship on Saturday, October 18, NATSIAC members were invited to the Synod of the Perth Diocese by Archbishop Carnley to formally present the covenant. The Council was unanimously given the floor of the meeting to give their presentation. Led by the Indigenous Australian Bishops, James Leftwich of the Aboriginal peoples and Saibo Mabo of the Torres Strait Islander peoples, the covenant was introduced as "history in the making."

Bishop Leftwich said, " We are happy to be here and to have this opportunity for the whole of our NATSIAC group to present this document which we all hold very dear to us. It is a great joy because I think, that is I know, it is history that we are creating here today. Never before has the Church had such a document with the Indigenous peoples of Australia." A copy of the covenant was handed over to the Archbishop while the council members sang an appropriate song of praise, "This is the Day!" to the applause of the synod delegates.

Council members will now be introducing the covenant to their families, friends, communities, parishes and dioceses to seek new members to the covenant and to promote awareness and discussion about it. To fulfill the indigenous obligations and responsibilities found in the covenant, NATSIAC is seeking to re-organize itself in its administration, accountability and personal responsibility of its members. **(The covenant can be seen on the ain website: [www.ainetwork.org](http://www.ainetwork.org) - current news, australia/new zealand)**



**“Canada:** Praying with our partners” a Canadian Supplement to the Anglican Cycle of Prayers, 2002 has been published and copies can be requested from Lydia Laku, Partnerships department, The Anglican Church of Canada, 600 Jarvis Street, Toronto, ON M4Y 2J6 or email [llaku@national.anglican.ca](mailto:llaku@national.anglican.ca) The cover features the indigenous delegates to the Anglican Indigenous Network meeting in

Rotorua, Aotearoa/New Zealand, April 2003.

## ***Hawai'i: Diocese of Hawai'i Adopts Hawaiian Virtues and Values***

At its annual Diocesan Convention in October 2003, the Episcopal Church in Hawai'i passed a resolution honoring its unique heritage from the legacy of its founders, King Kamehameha IV and Queen Emma, by incorporating the Native Hawaiian Christian spiritual concepts of *mana*, *malama*, and *pono* into the overall life and work of the Church in all areas of ministry in the Diocese. The motion was

authored and sponsored by the Commission on Native Hawaiian Ministry which will work with other diocesan bodies to prepare a plan of implementation to be presented at Diocesan Convention in 2004.

This resolution will provide a Native Hawaiian perspective from which to design new diocesan approaches to such areas of ministry as Christian formation, evangelism, and stewardship. In addition, individual churches will be assisted in incorporating these concepts should they wish to do so. The day after the convention, the Dean of St. Andrew's Cathedral, the Very Rev. Dr. Ann McElligott, preached to the resolution and called on the congregation to see and hear in a new way.

The Anglican Church in Hawai'i (later the Episcopal Church) was established as a result of the petition of King Kamehameha IV and Queen Emma to the Bishop of Oxford, requesting its establishment and pledging their wholehearted support to the effort. The fruits of their ministry include St. Andrew's Cathedral, St. Andrew's Priory, 'Iolani School, and the Queen's Hospital. These institutions were the embodiment of the blending of their Native Hawaiian spiritual values and their Christian faith. The royal couple has been recognized for their work on behalf of the Church by their commemoration in the Calendar of the Church Year, and they are the patron saints of the Diocese, with their Feast Day being celebrated on November 28<sup>th</sup>.

The resolution incorporates the major Hawaiian spiritual concepts that informed their Christian faith - *mana*, *malama* and *pono*.

All aspects of God's creation are imbued with *mana*, spiritual value that comes from being created by God.

*Malama*, recognizing and caring for the *mana* in all of creation, is what we as Christians are called to do in all aspects of our lives. The Catechism in the Book of Common Prayer says, "the universe is the work of a single loving God: (it) belongs to its creator and we are called to enjoy it and care for it in accordance with God's purposes...all people are worthy of respect and honor because all are created in the image of God." We are responsible to *malama* all of God's creation because of the sacredness, the *mana*, that is inseparable from all that God creates.

*Pono*, righteousness, is achieved when we successfully *malama* all our relationships within God's creation so that the *mana* in them is undisturbed or even strengthened. As Christians, we are constantly striving to be *pono*, and we are sustained by the gift of God's amazing grace: the life, death and resurrection of his Son, Jesus Christ to reconcile us to God when we stray from the path of righteousness and to enable us to try again. We in the Episcopal Church in Hawaii are all heirs to this rich spiritual legacy from our founders. It is a unique gift that has now been incorporated into our life as a Christian community, so that our past can inform our present and



shape our future, and we can come to the fullness of who we are in the place where we are planted. - Contributed by Dr. Pua Hopkins (Native Hawaiian)

## **Book Recommendations**

*The Chant of Life, Liturgical Studies Four, edited by the Rt. Rev. Mark MacDonald, Price: \$21.95, 6x8 Paperback, ISBN: 0-89869-299-7, CODE: 2997*

What does it mean to inculturate liturgy? Why is it necessary? What value does it hold for the people? Does it impact the church as a whole? What does the process of inculturation teach about liturgy? Bishop McDonald, as editor, has assembled a broad list of contributors who address the issues of liturgical inculturation from theological, scriptural, musical, spiritual, and pastoral perspectives in the context of the Native American community. The discussions are of value to the wider church as it looks forward to a new era.

Table of Contents : Introduction - Mark L. MacDonald ; Ritual and Inculturation: Reclaiming Native Tradition in Christian Liturgy - Malcolm Naea Chun; Incarnation into Culture: Becoming the Church in a new Millennium - Clayton L. Morris; Frigid Cold Can't Stop the Holy Spirit - Ginny Doctor; Essential Worship - Leonel L. Mitchell; Where Will the Native American Liturgy Come From? - John E. Robertson; Singing for Life and Music in the Small Parish - Marilyn Haskel; Towards a Lakota Rite - Martin Brokenleg; Our Place: Inculturating [Anglo] Liturgical Space - Juan M. C. Oliver; Mother the Earth - William C. Wantland; Inculturation: Not Just a Dairy Product Anymore - Monte Mason; Planning with Native Americans for a Shared Worship Experience - Steve Charleston; The Alaskan Orthodox Mission and Cosmic Christianity - Michael J. Oleksa; Compass Rose Liturgical Tourists - Juan Quevedo-Bosch. Appendices: Recommendations Towards the Inculturation of Lakota Catholicism; Azilya; Outline for Infant Baptism [Lakota; A Christian Rite to Express Respect to One's Ancestors. **Use the internet and order from:** <http://www.churchpublishing.org/index.cfm?fuseaction=product&productID=201>

## **Hawaiian Gospel Printed with new linguistic markers**

After several years of transcribing the original translation and then revising it to include valuable pronunciation markers, this altar size (14" x 11") publication of the Gospels in Hawaiian is now available. Included is an in-depth history of how the Gospels were translated by both American missionaries and Hawaiians and the continuing story of how the Hawaiian Bible struggles to remain in print. Underwritten by the Commission of Native Hawaiian Ministry of the Diocese of Hawai'i and First People's Productions, *Na Euanelio Hemolele (The Holy Gospels)* retails for \$25, but is being offered to Episcopalians at a special production cost of \$12.00 and \$4.00 for media



# IKHANA

mail and insurance. Copies can be ordered through First People's Productions, 1620 Halekoa Drive, Honolulu, Hawai'i, 96821-1127

## ***Ikhana is back!***

You can receive Ikhana through the post or mail, but if you have a computer with the Acrobat 4 + software (you can get the Acrobat reader free over the internet), you can download a full color version from several websites: [www.episcopalchurch.org](http://www.episcopalchurch.org) and look for the page on and the Anglican Indigneous Network (AIN) webiste: [www.ainetwork.org](http://www.ainetwork.org). When you use your computer instead of receiving it in the post or mail, you will save ECIM and the Church the funds for printing, paper, labor, and postage - and that all adds up. We could also email you the pdf files if you would let us have your email address that you want it sent to. Forward your email address request to Vera Barker at [Episcopal Church Center](mailto:Vera.Barker@episcopalchurch.org), [Ethnic Congregational Development/Native American office](mailto:Vera.Barker@episcopalchurch.org), 815 Second Avenue, New York, NY 10017 .  [\(212\)716-6285](tel:(212)716-6285). [1-800-334-7627](tel:1-800-334-7627) ext 6285. Fax  [\(212\)867-7652](tel:(212)867-7652). Or [vbarker@episcopalchurch.org](mailto:vbarker@episcopalchurch.org)

If you have any news, articles, photos or other items that you would like to share in Ikhana, please contact the editor, Malcolm Naea Chun at: Anglican Indigneous Network, #432, Queen Street, Honolulu, Hawai'i 96813 or email: [sg-ain@ainetwork.org](mailto:sg-ain@ainetwork.org)