

# Hawaiian Church Chronicle

The Official  
Publication of the  
Episcopal  
Diocese of Hawaii

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October 1971

## Fr. Herbert Conley Elected Dean PIC's Fr. Quintero Named Canon

The Rev. Herbert N. Conley, Canon-in-Residence at St. Andrew's Cathedral since June, has been elected Dean of the Cathedral. The action was taken by the Chapter of the Cathedral upon nomination by Bishop Hanchett.

The Rev. Timoteo P. Quintero, vicar of St. Paul's Philippine Independent Church which meets in Parke Chapel at the Cathedral, was elevated to be a Canon of St. Andrew's. He will continue as vicar of St. Paul's.

A service of installation for the two will be held on St. Andrew's Day, November 30, at the Cathedral at 6:30 p.m. Following the service a reception dinner will be held in Davies Hall, for which reservations should be made with the Cathedral office.

Dean-elect Conley came to Hawaii from St. John's Church in Oklahoma City, a parish of approximately fifteen hundred baptized members. Born in Abilene, Texas, he moved to Oklahoma City at an early age and his education there included a BA degree from Oklahoma City University. He took his graduate schooling at Southern Methodist University, earning a Bachelor of Divinity and a Master of Arts degree. He and his wife, the former Eloise Imel, have three children.

Father Conley was first ordained to the Methodist ministry and

served in New Mexico. In 1954 he was ordained Deacon and in January of 1955 Priest in the Episcopal Church. He served cures in Cushing and in Shawnee, Oklahoma before moving to St. John's in Oklahoma City nine years ago.

The Rev. Timoteo Quintero came to Hawaii in 1959 to serve as the first missionary of the Philippine Independent Church in Hawaii. During the years since, Fr. Quintero has done much work involving the Filipino church in the islands. In addition to his responsibilities to St. Paul's, he has also been responsible for the establishment of other PIC congregations on the neighbor islands.

Father Timmy, as he is affectionately known, graduated from St. Andrew's Episcopal Seminary in Manila in 1954. For five years he ministered in La Paz, Abra and San Felipe, Zambales in the Philippines before coming to Hawaii.

## Convention Completed a Full Agenda

Delegates to the Third Annual Convention of the Diocese of Hawaii, meeting at St. Andrew's Cathedral and the Priory, October 8-10, completed a full agenda with dispatch. In the process they voted in favor of several resolutions which would have been considered controversial a few years ago.

In a unanimous vote, with no floor discussion preceeding, they approved a budget of \$293,351.00. The budget is unique in the history of the Episcopal Church because of its entirely new concept of assessments to individual churches and may prove to be an example for other financially hard-pressed churches in the country.

The reorganization of two of the governing bodies of the Church, the Board of Directors and the Diocesan Council, was approved, combining the two groups into one composed of four clerical members and fourteen lay members, including one youth, to be

elected annually.

First members of this new group elected during the Saturday session of the Convention, are the following: Mrs. Colin Cameron, Mr. William R. Chillingworth, Mr. Vernon Endo, Mrs. James Gary and Mr. Paul C. T. Loo. Also Mr. James W. Lovell, Mr. Paul T. F. Low, Mrs. James F. Morgan, Jr., Mr. Minoru Morimoto.

Other lay members are Dr. Chandler Rowe, Mr. James Tabor, Mr. Charles R. Wade, Mrs. Tim Chong Young and Mr. George Yuen.

Clergy members will be the Rev. Charles S. Burger, the Rev. Richard S. O. Chang, the Rev. David K. Kennedy and the Rev. Malcolm E. Turnbull.

By a vote of 119 to 81 delegates approved the ordination of woman deacons, priests and the ordination and consecration of women Bishops. The triennial meeting of the Church in Houston in 1970 had

this same proposal on its agenda where it was narrowly defeated.

Delegates tabled a resolution asking the Episcopal Church in Hawaii to reaffirm the right and duty of all individuals to live and act according to the dictates of their conscience and reaffirming that Church and clergy are called to provide such counsel and refuge as may be appropriate to any person's need.

District Deaneries, established on a provisional basis by a resolution of the Diocesan Council in April, 1970, were made an institution of the Diocese of Hawaii subject to future action by subsequent Diocesan Conventions. It was also voted that greater effort be made to increase the scope, activity and effectiveness of District Deaneries so as to enhance their role as a democratic institution within the Church.

Delegates also voted to give the Deans of each District Deanery, members of the Standing Committee, the Board of Directors and lay chairmen of Diocesan committees of the Church in Hawaii, if not otherwise delegates to Convention, voice but no vote at future Conventions. The same privilege was extended unanimously to the Rt. Rev. Harry S. Kennedy, retired Bishop of Honolulu, as an expression of respect and esteem.

Delegates voted to hold their next Convention on Maui and approved a resolution asking that Convention be held each third year thereafter on one of the Neighbor Islands.

In other action, delegates approved a resolution asking that all Convention members be notified in writing 30 days prior to Convention about business scheduled to come before the meeting, approved the establishment of a commission on ministry as canonically required by the General Convention of the Protestant Episcopal Church and approved Bishop E. Lani Hanchett's appointments to various committees.

Two vacancies on the Standing Committee were filled with the election of Miss Mary Ann DuTiel to a four-year term and Mr. Richard Decker to fill the unexpired term of Mr. George Yuen, who was elected to the Board of Directors.

In the closing service of the Convention, held at St. Andrew's Cathedral on Sunday morning, Bishop Hanchett presented Distinguished Service Crosses to the Rev. David Kennedy, the Rev. Howard Kishpaugh and Mr. John McCreery, organist and choir director at the Cathedral. A Distinguished Service Cross also went to Mrs. Edward Schofield, head of the Diocesan Church Periodical Club, with the Bishop making the presentation at the Annual Meeting of the Episcopal Church Women at St. Andrew's on October 8.



The Good Shepherd Philippine Choir from Wailuku, Maui has been acquiring a reputation for their ability to praise God with a joyful noise. This group of young people serve under the direction of Mrs. Justo (Nancy) Andres. Fr. Andres is the priest to the PIC congregation at Good Shepherd. The choir toured Oahu this spring appearing on local television and at services at St. Peter's Church, St. Paul's PIC Church and St. Andrew's Cathedral. They will be at St. John's, Kula, on November 21 and at Christmas they will be singing in an exchange choir program at Kahului Union Church. They are working toward a tour of the big island in 1972.

## Actions Taken By Church's Executive Council

The Executive Council of the Episcopal Church, meeting in Greenwich, Conn. in September has approved a change in site of the denominations' Triennial Convention in October, 1973 from Jacksonville, Florida to Louisville, Kentucky.

The change was made necessary, Bishop John E. Hines, Presiding Bishop, told the Council because of the changed format of the Convention, resulting in need for more facilities than available in Florida.

Originally a solely legislative meeting, the Convention has been enlarged to include communicant participation in workshops and study groups by persons who are not voting delegates. No suitable facilities in and around Jacksonville exist, nor was the need for them anticipated five years ago when the decision was made to meet in Florida.

The Executive Council, meeting soon after the Attica riot, voted unanimously to call upon Episco-

pals to use all available resources to bring about drastic revision and reform of all penal systems in the United States. The vote followed an address by Bishop Hines, who asked for "... new answers other than bullets."

Specifically he called for the ready access to imprisoned men by chaplains of all faiths, assurances of medical attention and prevention of reprisals.

In another unanimous vote the Council commended President Richard Nixon for his new China policy. The resolution expressed appreciation for his initiative in opening up communication with the People's Republic of China and the hope that the President would persevere in his efforts to build new relations of peace and justice on the bitter heritage of the past.

The Council also approved a motion to ask the national headquarters of the Selective Service System to accept service in the denomination's social ministry as

an alternative service for Conscientious Objectors.

Employment in the Domestic and Foreign Missionary Society of the Episcopal Church has already been recognized as an acceptable alternative service by some local draft boards.

The Church will continue its program aimed at using social as well as financial criteria as a basis for Church investments, the Council decided. The program, announced last spring, has produced some opposition from both clergy and laity. At least two major national Episcopal bodies with sizeable investment portfolios, the Episcopal Church Foundation and

(Continued on Page 3)

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HAWAIIAN CHURCH CHRONICAL  
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Honolulu, Hawaii 96813  
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Richard W. Decker .....Editor  
Barbara W. Prock .....Associate Editor

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## ECW President Reports

The report of Mrs. Richard S. Bond, president of the Episcopal Church Women of the Diocese, given at the Women's annual meeting during Convention weekend is one of concern to every women in the Church.

"There is a lot of talk today about changes that are occurring in the world, changes in our moral life, our social standards, our educational systems, in the Church itself.

"Maybe you are sick and tired of hearing about change and how we must learn to adjust to it. But I want to talk about the change in the concept of lay ministry and how it has affected our Episcopal Church Women. Not only that, I want to show you how we have kept the best of a basic structure and modified it so that we have become a stronger and more effective arm of the diocesan body of the Church. I would like to lay to rest the idea that a women's group is quaintly old fashioned, outmoded, out of date.

"Fifty years ago, even twenty years ago, the mission of the women of the Church was limited to sewing for the poor, packing missionary boxes for faroff, unknown, heathen lands, tending the altars of our churches and raising funds to help pay for a new parish

hall or a pipe organ or new pews or a new church. This was women's work in the old days, and we still do some of it as lovingly as ever.

"But you rarely find us raising money for refurbishing a church nowadays. Our mission outreach (or ministry) is much greater now, and so is our understanding of the needs of our community, our Diocese and the world.

"Now, for example, we raise funds to send to such areas as Western Tanganyiki, after hearing from Bishop Musa and Fr. Kishpaugh what projects are most necessary to them; or to Maui for their Teen Challenge program of drug rehabilitation, after discussing their needs with the director; or to help establish our new Christian Learning Center right here in the Square, after hearing Peg Culley outline their goals in this new and exciting program of Christian education which is available to every clergyman and every parish; or to give to the Kula Kamali'i Day Care Center at St. Matthew's, Waimanalo for scholarships for children whose parents cannot afford the \$68.00 a month tuition, after learning that St. Matthew's in a cooperative effort with the Kindergarten & Children's Aid Association, was establishing a much-

needed preschool in their community.

"So I come to the key to what some lay people and clergy label women's work. It is the Godgiven, unique talent of women, first of all to be concerned, then to find the needs and then to create the substance to supply those needs.

"Take our ECW Specials, for instance. As far back as I can remember (and I've served on this Diocesan Board in one capacity or another for years) there have been four of five projects for special funding, the money to be raised by pledges from the women's groups of each parish or mission at the time of our annual meeting.

"Thus, one year we became involved in helping rebuild typhoon-damaged structures on Guam. Another year we provided funds for our missionary clergy on Okinawa to help with their work with lepers. We have helped with funds for Hawaii Episcopal Academy (as it was called then), for Seabury Hall, for Camp Pecusa and for dozens of other areas of concern.

"The most important of our Specials each year has always been the Bishop's Discretionary Fund, although we never know to whom the funds are given, of course. This has always had a strong appeal for the women and it is our largest pledge each year.

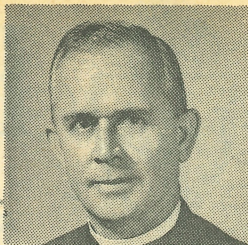
"In a sense, the mission outreach we are attempting on the Diocesan level is a copy in miniature of what the United Thank Offering Committee does on the national level.

"So far I have described our ministry in terms of missionary giving. But lay ministry today also means involvement in many areas of social action: it may be lobbying for better juvenile crime laws or enforcing ecological safeguards to preserve our environment. It may be working with patients at Kaneohe State Hospital or helping the sick and aged.

It could be with the teens in "Experience in Reality."

"We may have different talents and different gifts to offer in our service to Christ but we all have the same ministry to perform, whether we are men, women, youth or clergy, a ministry which is love in action and faith with works."

## A Message from Bishop Hanchett



The season of the Every Member Canvass is upon us and it is to this that I wish to address myself. In particular, I want to challenge you, my brothers and sisters in Christ, to adopt the tithe as your standard for giving to the Church. I issue this call as one who is a tither and can testify to the joyful satisfaction that comes from the experience.

Many years ago, early in my ministry, my wife and I struggled with the question of the tithe. Our own self interests rebelled against giving "so much" of our income to the Church. At that time we were one-dollar-a-week pledgers and were satisfied that we were doing our share. However, the more we began to understand the principle of the tithe, the more dissatisfied we became with ourselves and our meager offering to the Church.

About fifteen years ago, we made the decision (or was it the Holy Spirit at work?) to give 10% of our income before taxes to the Church. It did not come easily because we were fearful that our family would surely suffer financial hardship as a result. We had four children to raise and at that time clergy salaries were substandard. We were well aware that God held us responsible for their nurture and we took all that this implied under serious consideration. The Holy Spirit continued to trouble us until we submitted to His urging and committed ourselves to the tithe.

We discovered, much to our pleasure, that once we made the decision to tithe, pledging to the Church became a joyful thing be-

cause we no longer had to face the question of "how much" each year. For us the tithe is always the first obligation with every paycheck and we have found ourselves well able to live on the rest. Beyond this, we find ourselves giving considerably more to charities and doing so gladly.

As a tither, I consider myself to be in partnership with God, recognizing that all I have comes to me as a gift from Him. I am, for the time that I am on earth, a steward for God for the things of His Creation. I feel responsible to use that which He has entrusted to me according to His will. As a steward, I feel that I must give a regular and systematic accounting of the way I use my time, my talent and my treasure. In the case of my money, I accept the principle that I, as a responsible steward, return to God, for the work of His Church, a tithe of what He has given to me.

I want to suggest that you do the same. You will be amazed at what will happen to you.

Let me close with this little ditty:

Three thousand for my brand new car;  
Five thousand for a piece of sod;  
Ten thousand to begin a house;  
And a dollar, I gave to God.  
A tidy sum to entertain  
My friends in pointless chatter;  
And when the world goes crazy mad,  
I ask, "Lord, what's the matter?"  
God bless you.

## Special Thanksgiving Offering Requested

The Diocese of Hawaii is one of the proposed recipients of the special Sesquicentennial Celebration of the Domestic and Foreign Missionary Society of PECUSA which will be collected in all churches of the Episcopal denomination in the country.

Thanksgiving Day is the appointed day in Hawaii for receiving the offering. The suggested amount, according to Bishop Hanchett, is \$10.00 per communicant

in the Islands. The former Diocesan Council approved these plans.

The suggested allocation for Hawaii, as proposed by National Headquarters, is \$312,000, or four times the present subsidy of \$78,000. The grant is intended to make the Diocese of Hawaii completely self-supporting and enable to immediately pay the full amount of its assigned quota.



## News Notes

The Church Periodical Club booth at the St. Andrew's Market will offer fair-goers a variety of items, including materials for reading, their primary concern, and other giftwares.

Ornaments made from Christmas cards will be available, thanks to the efforts of a group of women who have met weekly since September at the home of Mrs. Edward Schofield, Diocesan CPC Chairman, for work sessions.

Mrs. Donald Mitchell has made candles and ceramic candle holders for sale, and a small quantity of Japanese ceramics, part of the collection brought here by the Japanese artists for the ceramic sale sponsored by the Episcopal Church Women in August, will also be available.

Subscriptions to a long list of magazines will be sold also at the booth.

Results from the CPC special offering held on October 17, CPC Sunday, are not yet complete but the results to date indicate that a substantial sum will be received to carry on the work of the CPC.

A clever puppet show concerning the ministry of the printed word, based on the work of the group, was presented at the luncheon of the Episcopal Church Women at their Triennial meeting last month. Douglas Kaya, teacher of the puppet class at Leeward Community College, was in charge of a group of his students who handled the puppets. The script was written by Mrs. Bonnie Ono, a student of Mr. Kaya.



Mrs. William Provost, chairman of The Thanksgiving Market at St. Andrew's Cathedral November 13, checks some of the costumes that will be for sale in The Dancer's Boutique. Priory students Lolly Chan, LauriLi Nelson and Julia Hokama also admire them. Ballet books, records and dance attire will be available in the same booth.

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To assure continuance of the Chronicle as the primary means of communication throughout the Diocese support from our readers will always be necessary. If you have not already done so, will you please send your check for \$2.00 for a year's subscription donation to the Hawaiian Church Chronicle?

Check your name and address on the front page and make any corrections necessary, then clip and mail with your donation to the Hawaiian Church Chronicle, Queen Emma Square, Honolulu, Hawaii 96813



# Viewpoint

A column contributed each issue by a different clergyman by invitation from the Editor to express his viewpoint on a subject of his choice.

+ + + +

"What do you know about this business?" the King said to Alice.

"Nothing," said Alice.

"Nothing whatever?" persisted the King.

"Nothing whatever," said Alice.

"That's very important," the King said, turning to the jury.

—Alice in Wonderland

Some, after reading what follows, may accuse me of knowing nothing whatever about the subject I propose to discuss. Or I may simply be accused of being a typical, biased, chauvinistic male, presumptuous enough to try to tell women "how to do their thing."

All I know is that I just returned from attending my sixth annual meeting of the Episcopal

Churchwomen of Hawaii, and I find myself, like Alice, wondering.

Wondering why, after Fr. Herbert Conley's excellent inspirational address at the morning session, attendance at the afternoon business session fell so markedly?

Wondering why the number of delegates seems to be definitely diminishing each year?

Wondering why some Churches sent no delegates at all?

Wondering why fewer and fewer clergy attend the meeting each year?

Wondering why our mission sent three delegates all the way to Honolulu to transact only two items of business: election of officers and filling out a pledge card, both of which could have been done by mail?



The Rev. Charles S. Burger, Vicar Holy Innocents' Church Lahaina, Maui

Wondering why our mission spent over \$200 to send our delegates to the meeting, where they pledged a total of \$140 to the Bishop's Specials?

In sum, I find myself wondering if the annual meeting of the ECW of Hawaii still meets a real, felt need and purpose in the lives of the majority of our Churchwomen? And further, I wonder if the whole organizational structure of the ECW of Hawaii, as presently constituted, is really necessary?

I ask these questions only because participation and interest in the annual meeting seems, to this male observer, to be decreasing, while the cost of keeping the Diocesan ECW structure operating is increasing.

I ask these questions only because some missions and clergy have been made to feel guilty over the fact that they don't have a formal woman's group organized along traditional lines.

It is my viewpoint that the time has come to re-evaluate this whole area of our Church's life. Cynthia Wedel, in her excellent Forward Movement tract, "Changing Patterns for Church Women," emphasizes the dramatic changes that have taken place in the life and role of the American woman in recent years, and notes that the Church's program and structures have been very slow in facing and adapting to these changes.

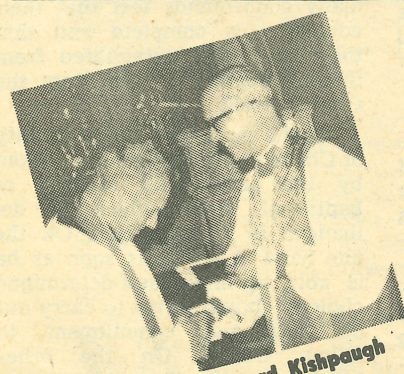
This is still distressingly true, I feel.

The fact is that the majority of our Churchwomen hold full-time jobs. The fact is that large numbers of our Churchwomen are actively involved in serving our Lord and our fellow man through

a multitude of community service organizations and projects. The fact is that women are no longer a separate and subordinate group within the Church, with little to do but serve on altar guilds, serve pot-luck suppers, and organize rummage sales.

The fact is that women are now totally involved in the whole life of the Church, from General Convention, to the Diocesan Board of Directors, to vestries and Bishop's Committees, and soon, in all probability, they will be involved in the ordained ministry of the Church!

It is time we acknowledge these inescapable facts of life in the 1970's and weigh them against our present programs and structures. Perhaps when we do this, we will arrive at a much broader definition and much deeper understanding of what "women's work" is in the Church of today, to the breaking down of antiquated, artificial lines of demarcation, to the phasing out of irrelevant structures, to a more faithful stewardship of our time, talent, and treasure, and to the relief of much frustration, futility, and despair in the hearts of many.



The Rev. Howard Kishpaugh

## They Received the Bishop's Cross



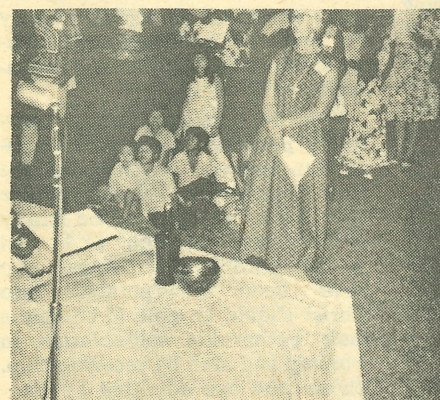
Mr. John McCreary



Mrs. Martha Scofield



The Rev. David Kennedy

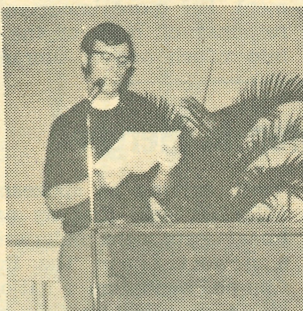


Friday night eucharist was held out of doors following first plenary session.



Clergy prepare to enter final Convention Service at Cathedral.

The Rev. Malcolm Turnbull, Secretary of the Convention.



Puppets from Leeward College explained the CPC to the ECW.



The St. John the Divine, Guam, contingent makes presentation to Bishop.



Delegates in the act of voting.

## Oratorio Chorus to Perform—Dec. 12

On December 12, 7:30 p.m., the newly-formed Oratorio Chorus—housed at the Church of the Holy Nativity, Aina Haina—will present their major performance of the Fall season, the ADVENT ORATORIO by Johann Sebastian Bach. The program brings together professionally, for the first time, Cathedral organist/choirmaster John McCreary and Lewis Rowell, his counterpart at Holy Nativity. The 70-voice Oratorio Chorus and orchestra comprised of symphony musicians, under Dr. Rowell's direction, will be joined by soloists Loretta Yamauchi, soprano; Annette Rowell, contralto; Jerry Gordon, tenor; and Charles Scharbach, bass. Mr. McCreary will be guest organist for the performance.

Last May's performance of Handel's ISRAEL IN EGYPT saw the debut of the Oratorio Chorus, designed as an outlet for talented singers unable to make a yearlong rehearsal commitment but eager for an "occasional" oratorio

society open to all interested singers. Anyone interested may still join the group at either of the first Thursday rehearsals, October 28 or November 4; rehearsals will continue on Thursdays until the performance.

For further information about this performance, call Dr. Rowell at 395-1040 or the office at Holy Nativity, 373-2131.

## Executive Council

(Continued from Page 1)

the Church Pension Fund, have declined so far to support the policy.

The program is aimed at a number of major companies, such as General Motors and other business which are operating in South Africa, despite the claim that by so doing they are indirectly encouraging the policy of apartheid by the South African Government.

A proposed budget of \$12.1 million for the Church's work in the coming year is under consideration. This tentative budget for 1972 does not include approximately \$500,000 in requests which

were presented to the Council during its September meeting and were referred to staff for determination of budget priorities.

Church Treasurer Lindley M. Franklin, Jr., told the Council that the Church could look forward to the close of the year 1971 without fear of deficit. Dr. Franklin noted with "cautious optimism" that budget income to date was running 4% ahead of last year.

Five youth projects, initiated and controlled by youth themselves, have been funded by the General Convention Youth Program, set up by General Convention in Houston, Texas in October, 1970.

These include grants to the Second Annual Mountain People's Music Fair in Appalachia, the Student Coordinating Office for Opportunity Projects at Boise State College, Idaho, the Tonkawa Indian Youth Association in the Northwest, the Ethnic Cultural-Media Center, University of Wyoming and to the National Indian Youth Council, a nationwide organization of 7,000 Indian youths with chapters in highschools, colleges, Indian communities, reservations and prisons.



## We thought you'd like to know ...

... that the Standing Committee of the Diocese of Hawaii has agreed to the sale of the rectory at St. Mark's and of the residence on Parish Drive, Ewa Beach.

... that the Women of All Saints', Kauai, were hostesses at a parish potluck and fellowship evening, with bingo the entertainment for the evening.

... that Walter Ho of St. Mark's has had a protective colored glass window installed by the Baptismal font, a memorial to his wife, Ruth Yap Ho. Fr. Turnbull has had a similar installation made to protect the triptych over the altar in the Chapel of Our Lady St. Mary, an irreplaceable work done many years ago for the old St. Mark's Church.

... that the youth group at St. John's, Eleele, at a recent get-together had a turnout of 15 out of a potential 37 and that attendance at Church School recently has been 37 out of a potential 55.

... that the acolyte corps at Calvary is in healthy condition, with 16 boys now listed as trained and two sons of a new family signed up as acolyte substitutes.

... that on October 31, the congregation of Emmanuel will replace its 9:00 a.m. family service with an evening celebration in honor of All Hallow's Eve and All Saint's Day (Monday, Nov. 1st).

... that the Mental Health Association on the Big Island will soon initiate and sponsor an information and referral service to be manned by volunteers. Trisha Dykes of Holy Apostles' Church, Hilo, is acting director of the Mental Health Association of the island and is calling for volunteers for this special kind of giving.

... that St. Clement's, which numbers Hale Nane Hospital as one of its neighborhood "family," continues its search for scraps of material, yarn, pipe cleaners, etc., which can be used in the occupational therapy program at the hospital.

... that during the year 1971-72 the congregation of St. George's will continue making improvements on its buildings and grounds. The second phase, replacement of the roofing on the choir room, has just been completed under the direction of parishioner Lt. Comd. Allen Ruth.

... that the students of Seabury Hall, preparing for the zoo planned for Maui, are represented on the advisory group working on the project. Kay Naquin, who will be appointed as a youth member of this advisory body, recently spent a week in Honolulu working under the direction of Jack Throp, zoo director.

... that the all parish pot luck supper of St. Mark's was held recently, beginning with a service of Evensong in the Church.

... that a call to 422-5803 or 422-1419 by members of St. George's parish will result in a teenager prepared to do odd-jobs around the home. Sample charges, yard work, \$1.00 to \$1.65; baby-sitting, 75¢, each by the hour.

## Maui Bazaar Planned

Holy Innocents' Church, Lahaina, Maui will present its annual Christmas House Bazaar on Saturday, December 4, starting at 1:00 p.m.

Among the gift items to be offered this year are Hawaiian creches and Holy Innocents' own full-color Hawaiian Christmas Cards, featuring a beautiful reproduction of the Madonna and Child painting above the Church's altar.

Creches (at \$7.50 each, including mailing) and Christmas cards (at \$2.75 per box of 15 cards and envelopes, including mailing) can be ordered directly from the Church: P. O. Box 606, Lahaina, HI 96761. Please include payment with order.

... that the Episcopalians on Maui, elated at the success of their bid for the 1972 Diocesan Convention, have begun work already on preparations for the meetings, with Holy Innocents' serving as the host parish.

... that John Baray, member of the choir at St. Timothy's, has been awarded a \$250 scholarship by the Honolulu Chorale. A big day for the parish will be November 5, when the newly-completed church will be turned over to the congregation.

... that members of Calvary held its parish picnic October 31 at the Hawaii Trail and Mountain Clubhouse in Waimanalo. The day of games, swimming, eating and fun began with a service of Holy Eucharist at the picnic tables.

... that more helpers are needed for the Christmas House workshops, held in the vicarage of Holy Innocents' each Tuesday morning at 9:30.

... that six walkers from All Saints', Kauai, raised a little over \$500 during the recent Walkathon on that island. Glen Hamamura, Terilyn Kimura, June Hashizume and Fr. Richard S. O. Chang completed the full 17-mile hike and Mrs. Wilfred Kimura and Diana Kimura were not much behind that.

## Book Notes

The Cathedral Library at St. Andrew's has recently added several titles to its children's section. Parents in the Diocese are urged by Mrs. Charles Birnie, librarian, to make use of this small but important collection for their children.

**BROWN IS A BEAUTIFUL COLOR.** Bond. A picture book for pre-schoolers.

**YOUNG JESUS ASKS QUESTIONS.** Fitch. What happened in the boyhood of one who has profoundly influenced the history of the last 2000 years.

**HOW FAR IS FAR?** Tresselt. Another picture book for small children emphasizing the wonders of creation.

The latest in the series of Arch books considered "quality religious books for children" contains stories and illustrations interpreting the New Testament for small children. Six new titles have been added.

## Seminaries Take First Step in Merger

**NEW YORK**—Creation of a consortium of three Episcopal seminaries "to establish common policies, standards and practices and to carry them out to their utmost practicable extent" has been announced.

Provisions of the agreement range from exchanges of faculty and students in the current school term to the forming of a corporate entity in anticipation that all functions of the seminaries may be merged at some future time.

The Episcopal Consortium for Theological Education in the Northeast is made up of the Episcopal Theological School, Cambridge, Mass., Philadelphia Divinity School and The General Theological Seminary, New York, three non-profit schools.

Dean Samuel J. Wylie, New

## Bishop Browning Installed in Europe

**PARIS, France**—The Rt. Rev. Edmond Lee Browning was installed as Bishop-in-Charge of the Convocation of American Episcopal Churches in Europe at the American Pro-Cathedral Church of the Holy Trinity here October 10. In charge of the installation service was the Very Rev. Sturgis Lee Riddle, dean of Holy Trinity.

Bishop Browning was formerly

## Trial Use Liturgies Analyzed

*This is the second of a three-part series on the rationale behind the changes in the new Trial Liturgy. It was prepared by the Standing Liturgical Commission of the Episcopal Church.*

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"Baptism is the sacrament in which we accept salvation from sin and reconciliation with God by participation in the death and resurrection of Jesus Christ. By the Holy Spirit a person is born anew into the fellowship which, because it is responsive in faith, is used by Christ as his Body through which he continues to work and serve in the world.

"In Baptism, as in all the sacraments, the principal action is God's. He accepts the candidate as his own Child by incorporating him into the Son and raises him to newness of life. He gives him the power of the Holy Spirit to fulfill his vocation in this world and to reign with Christ in his eternal kingdom.

"But because God is love and always seeks with man a relationship of love, our free and willing acceptance of his benefits is necessary. Acceptance involves faith in what God has done in Christ to achieve our salvation and commitment to follow him in the way of worship and service.

"The necessity for the response of faith has given rise to the controversy whether infants are fit subjects for Baptism. For several centuries there have been those who have maintained that since the infant is unable to make an act of faith he is incapable of being baptized. Today some members of Churches that have always advocated infant Baptism are expressing misgivings about the practice.

"The problem has been particularly acute in the past four centuries because of a prevailing individualism. Faith has been conceived of by many as exclusively an individual act. In this sense an infant cannot make an act of faith. But to what extent can an adult? The difference between infant Baptism and believers' Baptism is easily exaggerated. Although in the latter the candidate can declare his faith, it may or may not reflect a true commitment. Far more important is the response of faith of the Church into which one is sacramentally

incorporated by Baptism. This is true both for an adult and for an infant.

"Faith and commitment remain voluntary throughout a Christian's life. The capacity for them, as well as the willingness to exercise them, varies considerably. They do not always increase with age. Indeed, open and childlike acceptance is often succeeded by a period of doubt. Even the committed adult finds from time to time difficulty in reconciling his knowledge of the universe, human nature and society with Christianity as he understands it. Many earnest seekers after God cannot in conscience follow Christ as he was portrayed to them in their childhood.

"The likelihood of fluctuations in faith and commitment underlines the need for continuous instruction geared to a person's intellectual growth and experience, and for continuous emphasis on the call to commitment. It is possible that continuity in both these areas has been seriously disrupted by the practice of Confirmation as the Episcopal Church has received it in the western tradition of Christianity.

"Before we turn to Confirmation, however, we should take note of another argument for infant Baptism. Psychologists have helped us to see that there is a level of human understanding—vital for growth into maturity—that is non-verbal and non-rational. We now know that this unconscious level responds to reality as it is conveyed by means of symbolic forms and actions (and that it) begins at birth, if not earlier.

"The truth about God and his relation to man is received by our unconscious mental processes through many channels. Long before a child can be reached in verbal and rational ways, his life style is already being permanently shaped.

"In the early Church the Bishop was the normal president at Baptism as at the Eucharist. When it became impossible for him to be present at every Baptism, almost everywhere the parish priest replaced the Bishop as the minister of the entire rite, as he had earlier replaced him as the usual celebrant of the Eucharist. However, in Rome and those parts of Italy under the direct supervision of the Pope the final anointing and Laying-on-of-hands were reserved to the Bishop alone and so became separated from the rest of the rite on those occasions where no Bishop was present. During the Middle Ages this local usage spread throughout Western Europe.

"This separated episcopal action has developed into what we know as Confirmation. In the course of the centuries three other practices have become associated with it; (instruction) in the Christian Faith and practice; (commitment) to it by a renewal of baptismal vows; and (the requirement, normally) of Confirmation as preliminary to the reception of Holy Communion. It should be emphasized that these three practices associated with Confirmation are medieval or Reformation additions.

"People today commonly de-

John Satterthwaite, the recently appointed Church of England Bishop of Fulham (Northern and Central Europe) and Gibraltar (Southern Europe).

Bishop Satterthwaite received a commission from the Presiding Bishop of the Episcopal Church, authorizing him to officiate in the American Episcopal Churches on the Continent. Concurrently, Bishop Browning received commissions from the Archbishop of Canterbury and the Bishop of London enabling him to officiate in the Church of England jurisdictions in Europe.

plore the alleged inadequacy of confirmation instruction (although) many priests work hard at the preparation of children for Confirmation. That the result is less than satisfactory is due not so much to lack of effort as to other factors inherent in the situation. One of the reasons for the dispute about the right age for Confirmation is that none of the usual ages is suitable for instruction. From ages six to 11 children are too young for the conceptual form of teaching in which the Faith and much of the practice are expressed. At about age 12 there begins a process of questioning the religion they have accepted as children. This is a necessary part of their thinking things through for themselves, but it makes it a difficult time to review the Faith and practice.

"The confirmation instructor, faced with the urgency of ensuring that the child knows all that is thought necessary before he is confirmed is tempted to try to get the whole Christian religion into a single brief course. To the extent that he yields to this temptation he breaks the continuity of Christian education. It is not surprising that many confirmands feel that their education is complete and that they have now "graduated from Sunday School," if not from the Church itself.

"In the same way, the continuity of Christian commitment is broken by the once-for-all renewal of baptismal vows which is demanded in Confirmation. On the one hand, a child, as soon as he is able to make self-determined choices, should strive to carry out his baptismal commitment to follow Christ. On the other hand, even in the mid-teens, a young person is still under pressures that hinder his making a fully independent commitment. Although at the time he may be entirely sincere he is likely to repudiate it a few years later, if for any reason he is unable or unwilling to participate in the Church's life.

"One who in infancy has been incorporated into the household of faith needs to affirm personally his baptismal commitment. But affirmation best takes the form of commitment now, regularly renewed at frequent intervals. The intent of the (new) liturgy is that it shall be celebrated as the main Sunday service several times a year, with the whole congregation joining in the baptismal promises. It is designed to express the corporate faith with which the candidates for Baptism are being united, and to allow every person present explicitly to renew his own commitment and to enable the fellowship to recognize its responsibility to the candidates. And since Baptism is here associated directly with the Holy Communion, that sacrament will come to be understood, even on other occasions as an opportunity for personal and corporate commitment, self-obligation and consecration to Christ.

"Finally, Confirmation as currently practiced disrupts the connection between Baptism and the Holy Communion. Those who have been made members of the family of God have the right to be fed at the Lord's table. Those who have been incorporated into Christ should be able to complete their eucharistic self-oblation in worship and love by receiving Him. Those who are admitted by Baptism into the Communion of Saints should be allowed to partake of the Holy Communion.

"Instead at present we exclude baptized Christians from Communion until they reach the age at which their parish custom permits them to be confirmed. It is not surprising that some of them think of Communion as a reward for having attended the confirmation instructions and for renewing their baptismal vows rather than as an offering of themselves to Christ in worship and love.

To be continued.