

Hawaiian Church Chronicle

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DIOCESAN MISSION AND OUTREACH COMMITTEE



Mrs. Evelyn Walker, member of the Diocesan Mission and Outreach Committee from Calvary Church, evaluates the Swahili Bible Project kit to be distributed to all parishes and organizations in the Diocese.

Ten concerned people . . . concerned that the Episcopal Church in Hawaii stretch out the hand of Christian brotherhood to others . . . concerned that the modern mission of the Church include mission in the old fashioned, seldom considered sense of bringing the unchurched into the fellowship of God.

This is the Diocesan Mission and Outreach Committee.

At its May meeting, the Rev. R. A. Duncan, committee chairman, announced that they had received approval of the Program Committee to begin the Swahili Bible Project (see page 4 for related story).

"The project started with St. Timothy's and St. Stephan's," said Fr. Duncan. "Now it's a diocesan project and we can share this opportunity of purposeful giving with others."

In other business, the committee heard a report about funding for the Philippine Independent Church program and priest for Guam and the part the diocese would play in support of the program.

Then the committee turned to its long range program. "Where can our help be most effectively used? Is our mission the Western Pacific? What of our companion diocese of Wester Tanganyika?"

These and other questions have little to do with the physical well being of the Church in Hawaii. But these questions weigh heavily on our spiritual life and these are the questions the Diocesan Mission and Outreach Committee asks and answers for all of us.

FACT FINDERS

NEW YORK, N.Y. (DPS)—In the fall of 1972 the Office of Development of the Executive Council of the Episcopal Church will send teams of fact finders into all Dioceses of the Church to ask Episcopalians what they think the Church's mission ought to be in the 1970's.

The information-sharing process is in preparation for the next General Convention at Louisville, Ky., in October, 1973, at which time the program and budget for the Episcopal Church for 1974 and 1975 will be adopted.

The proposal for this effort was developed jointly by Oscar C. Carr, Jr. Vice-President of the Council for Development, and the Rt. Rev. Roger Blanchard, Executive Vice-President of the Council.

Information gathered will help the Executive Council answer three questions: What needs in Church and society do you think the General Church Program should attempt to meet? What should our priorities be? How should we find them?

The first step in the information-sharing process was a series of seven meetings with the Diocesan Bishops of the Church in April and May. Diocesan Bishops from almost all of the domestic Dioceses attended one of the six regional meetings. The overseas Bishops' meeting, which was held separately, was well attended. The response to the proposal in all the meetings of Bishops was favorable.

Summary reports on these meetings will be distributed to the Bishops.

The data-gathering process was tested with the Executive Council at its May meeting, and in June the Council is testing the proposal with three pilot Dioceses—Florida, Minnesota and Texas—before it goes to the other jurisdictions.

Between September 15 and December 1, the Executive Council will conduct a series of meetings in all Dioceses to discover options concerning the three questions relating to mission, priorities and funding.

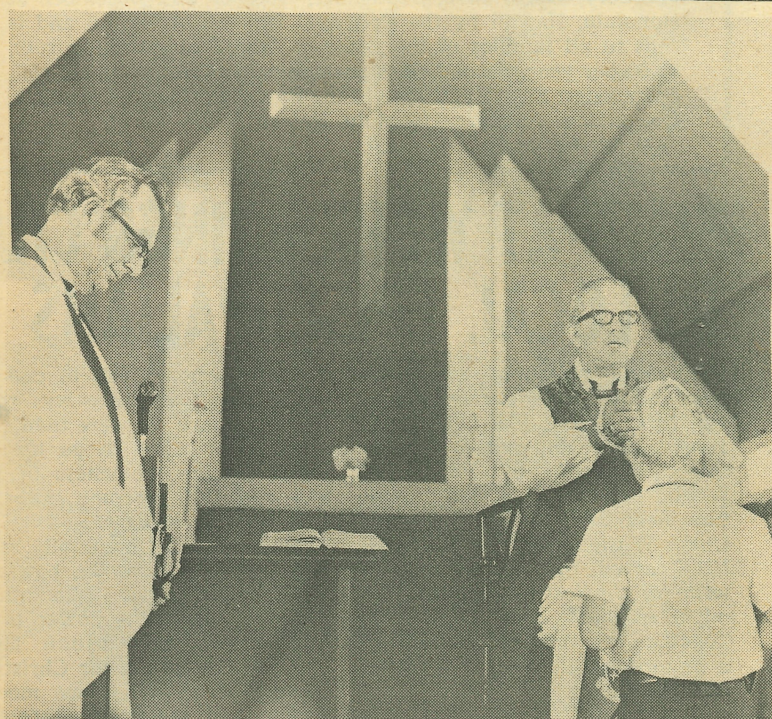
The visitation teams will be composed of those Executive Council members, linkage staff, and other Church leaders having the time, interest and skill to engage in the proposed dialogue. The teams will be trained September 9-10 by Mrs. Carman Hunter and the Rev. Alfred Rollins of the Council's Jurisdictional Relationships staff.

The Council teams will meet with persons whom the Diocesan leadership considers key decision makers. These may include, in addition to the Bishop or Bishops, the Diocesan Council, Deputies to General Convention, representatives of special interests and programs, and others from outside the Church with and for whom mission might be carried out in the Diocese.

The Executive Council has prepared a Workbook which outlines the suggested procedures to be followed in each Diocese at the time of visitation for the purpose of gathering the program/budget data. The Workbooks will be sent to the Bishop of each Diocese for distribution a month before the scheduled visitation.

The Council expects to provide special material for those who may be unfamiliar with the way

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On May 9, 1972 Bishop Hanchett administered the Sacrament of Confirmation at Iolani Chapel before the gathered student body. In the short sermon that followed, Bishop Hanchett spoke of the heritage of Iolani, the school and its young men, and their life with Christ.

Bishop Hines Visits Russia

NEW YORK, N.Y. (DPS)—The Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, embarked June 1st on a nine-day visit to the Soviet Union.

Bishop Hines, leader of the Episcopal Church's 3.5 million members, brought greetings to the Russian Orthodox Church and held conversations with His Holiness Pimen, Patriarch of Moscow and of All Russia, whose enthronement took place on July 1, 1971. Patriarch Pimen succeeded Patriarch Alexei, who in 1956 received the Episcopal Church's Presiding Bishop Henry Knox Sherill, and in 1962 the late Bishop Lauriston L. Scaife of the Diocese of Western New York.

In August, 1967, Bishop Hines had a similar visit with the Ecumenical Patriarch of Constantinople of the Greek Orthodox Church.

The Archbishop of Canterbury, the Most Rev. Michael Ramsey, and Patriarch Alexei had formal visits with one another.

The Russian Orthodox Church has between 30 and 40 million communicants out of a population of 241 million. However, many feel that a greater number are loyal to the ancestral faith.

Bishop Hines discussed church life in the United States and Russia with the Patriarch. He was interested in learning of the special tasks and objectives of the Russian Orthodox Church and in sharing some of the objectives and problems of the Episcopal Church.

The informal talks seek to discover the most fruitful areas of cooperation between the two Churches for strengthening Christian unity. The two Church leaders consider how their Churches, both of which are members of the World Council of Churches, can promote the preservation of the human rights of individuals, justice and harmony among nations.

The Episcopal Church has been engaged in discussions with the

Orthodox Churches through the Orthodox-Anglican Consultation in the United States and has four members on the Anglican delegation to the International Joint Theological Dialogue with the Orthodox. The Episcopal Church has not engaged in as much discussion with the Russian Orthodox Church as with some of the other Orthodox bodies. Bishop Hines felt that it was worthwhile for the heads of these two communions to discuss informally some of the issues involved in cooperation between them.

While in Moscow, Bishop Hines preached to the congregation of American Protestants which is served by the Rev. Raymond Oppenheim, the first Episcopal priest to serve as chaplain to Americans in Moscow.

In 1962 the Episcopal Church joined with four other Churches—United Presbyterian, Lutheran in America, American Baptist, and United Methodist—in providing a resident chaplain for ministry to the Anglican and Protestant Americans in Moscow. Each of the five churches, in turn, appoints and pays for the chaplain for a three-year period. Father Oppenheim began his term in February, 1972.

Bishop Hines also visited Leningrad where a ministry to the English-speaking community has been begun by Father Oppenheim. He lectured at two Russian Orthodox seminaries, in Moscow and Leningrad.

Bishop Hines' journey, following immediately after President Nixon's trip to the Soviet Union, was arranged prior to the announcement of the date of the President's trip.

Bishop Hines was accompanied on his trip by Dr. Peter Day, Ecumenical Officer of the Episcopal Church, Mrs. Vojislav Tubic, who is Dr. Day's daughter, Dr. Paul B. Anderson, Consultant on Orthodox Relations, and Mrs. Anderson.

Former Hawaii Dean Honored

SEWANNEE, TENN.—The Rt. Rev. Richard M. Trelease, Jr. and eight other church dignitaries were awarded honorary degrees at the 104th commencement of the University of the South on June 4.

Robert A. Robinson, president of the Church Pension Fund and the Church Life Insurance Corp. of New York City received the doctorate of civil law. The other eight men were named D.D., doctor of divinity.

Among the group are five bishops: the Rt. Rev. Richard M. Trelease, Jr., Bishop of New Mexico and Southwest Texas; the Rt. Rev. Willis Henton, bishop coadjutor of Northwest Texas; the Rt. Rev. David Benson Reed, bishop coadjutor of the diocese of Kentucky; the Rt. Rev. Bennett J. Sims, bishop of Atlanta; and the Rt. Rev. A. Donald Davies, bishop of Dallas.

Also receiving the highest honor in the power of the University of the South to bestow are the Very Rev. Quinland R. Gordon, dean of the Absalom Jones Theological of the Interdenominational Theological Center, Atlanta; the Rev. Duncan M. Cray, Jr., rector of St. Paul's Church, Meridian, Miss.; and the Rev. James R. Helms of Downey, Calif., rector emeritus of St. Clement's Episcopal Church, Huntington Park, California.

Bishop Trelease is an old and honored friend of ours here in Hawaii. He began his ministry on the staff of St. Andrew's Cathedral in Honolulu, later becoming its dean. He was vicar of St. Christopher's Kailua from 1947 to 1950 and became their first rector. He was also vicar of St. John's and St. Matthew's.

Bishop Trelease was born in Berkeley, Calif., and did his undergraduate work in three colleges—the University of the South, Northwestern and the University of

Missouri, graduating from Missouri in 1943. His M. Div. is from the Church Divinity School of the Pacific, which also awarded him the honorary degree of D.D. in 1966.

When Bishop Trelease left Hawaii in 1954, he became rector of St. Andrew's Church in Wilmington, Del. where he remained until 1962. From 1962 until his consecration as Bishop Coadjutor of New Mexico and Southwest Texas in 1971 he was rector of St. Paul's Church in Akron, Ohio, and was very active in diocesan and civic affairs. He preached weekly to a wide area over radio. In January 1972 he became the diocesan Bishop of New Mexico and Southwest Texas.

CELEBRATION IN LAHAINA

Balloons, banners, and streamers blossomed for Pentecost at Holy Innocents' (Lahaina) as 247 cheerful people gathered for celebration and worship.

The Seabury Hall choir rattled the rafters with their folk mass, and Constantine the Magician captured the worshipers with his fire-to-dove Gospel Magic. The highlight of the program, however, was a one-act play titled "Search" presented by Carol Ramey, Mary Lou Nelson, and Claudia Rue of Holy Innocents'. These girls have been invited to perform "Search" again for the Annual Meeting of ECW of Hawaii.

Alex Hufalar and Albert Jenks were the ushers. Mary and Joy Blakeslee were "flower girls." The acolytes were Geoff Siemer, Bruce Miller, and Paul Hanisch. Cathy Howard read the Epistle and Gretchen Rue led the prayer of intercession. Carol Ramey did a swinging job with the incense pot.

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Henry Louis Ullman.....Editor

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

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FAITH AT WORK BRINGS CHANGE TO LOCAL EPISCOPALIANS

For one week, beginning on April 9, 1972, Mrs. Richard Herkner, Mrs. Robert Mead, the Rev. Thomas Yoshida, and Mr. Larry Grant participated in a FAITH AT WORK Leadership Training Institute held at Alderbrook Inn in Union Washington. The CHRONICLE asked the participants to write of the institute so that we might all share their experience. Together the responses make up a remarkable document of Christian life...

FAITH AT WORK is not the usual type of conference one attends, takes copious notes, then returns home to give a formal report on.

FAITH AT WORK is a Happening, an experience, a personal experiencing of trust, of acceptance, of affirmation, of deep love and joy so great and wonderful that it utterly changes people. It is experiencing what the Church really is—koinonia—as we truly accept God's gift of Himself to us, and are therefore able to accept ourselves and each other and share in meaningful personal relationships.

The rationale of FAITH AT WORK leadership training is that "Leadership is not something you do; it is something you are." The goal is to produce a life style based not on expertise but on humanity, openness, vulnerability and affirmation.

This training experience works for most who attend because they come willingly, expectantly and with faith and are willing to lay all this on the line.

Of all people, Christians should know that life is a party! Life in Christ—eternal life—is a celebration that begins today and lasts forever. It starts when we discover that God loves us; not us as we ought to be but us as we are. Despite our faults, weaknesses, and problems each of us is unique, valuable, and has his special gifts of leadership to offer the Church.

This is where the power of affirmation is so important. We all know in our hearts many of our weaknesses but don't really know or believe in our strengths. As these strengths are affirmed by one another they grow stronger and new strengths and talents are born.

Because of the power of the Holy Spirit—so alive and so vibrant and moving in and through us—our worship together was very joyful, full of life and real celebration! But the love we felt

and affirmation given to one another wasn't all there was to it. By acceptance we were then challenged and called to go forward towards more wholeness of person and thus become authentic and effective leaders.

This is what Christianity is all about! People have the power to elicit great things from others. They also have the power to inhibit others and block their growth. The lesson for Christians is very clear. When we meet a person and see only a problem, we imprison him in his problem. When by an act of faith we see the person as Jesus sees him, unique worthwhile, and with infinite possibilities, we call forth a new being. Very simply, this is the power of affirmation.

—Ray Elizabeth Herkner

The FAITH AT WORK Conference provided me with the rare opportunity of an encounter with what Bishop Cuthbert Bardsley of Coventry, England, describes as "the living, loving, liberating, Lord." The conference functions with total reliance upon the grace of God and the Holy Spirit as the Enabler. The conference sets off almost immediately to create a living, redemptive community of people. It is amazing to watch this happen with 70 or more people who have come together from all parts of the country and various walks of life. As this 'community' came together I could not help think of our congregations and what could be achieved if we were united in love as we are meant to be.

In this setting and in the basic context of love and forgiveness there were 'spiritual' opportunities for growth and a new awareness of God's world and His purpose for us in His world. My thoughts focused upon ministry and family and the opportunities in life which unfold before us each day.

Opportunities for small group interaction were provided within this context of love. The small group 'families' shared their joys and victories as well as the frustrations and defeats which are all part of life. 'Problem solving' was never the objective of the small 'family' groups. The great lesson to be learned was our overwhelming reliance upon the grace of God and the action of the Holy Spirit.

Each person came with certain hopes and aspirations. Some came with problems to be solved. Each

FROM THE EDITOR

It is the intent of the Bishop that this paper reach every home and every interested person in the Diocese. To this end we continue the never-finished job of up-dating the mailing list. To the many readers who have sent us current addresses, our thanks. To those of you who sent us your subscription check, our special thanks. While our funds from the Diocesan budget take care of the bare publication expenses, additional funds will enable us to expand our coverage and improve our service.

Remember, however, with or without a paid subscription, let us know where you are. If you move, please send both the old and the new address.

person in his own way was made basically aware that in love, in prayer, in interaction, in forgiveness, the Holy Spirit would lead them to horizons they have seen and many more which they had never seen.

One of the sobering lessons for me to learn was to say, "Here am I Lord, Send Me," and really mean it and be willing to be sent without any reservations. What a liberating gift from the Holy Spirit.

The FAITH AT WORK Conference focuses upon man's relationship with God and man's relationship with his fellow man in that priority. It brings to mind the summary of the law in which we are called upon to love God (first) and neighbor (second).

There are so many aspects which one would like to record concerning the FAITH AT WORK Conference. I will simply close by

sharing a song of thanksgiving put together by the members of my small family for the worship service at the end of the conference. The song of thanksgiving is sung to the tune of "Born Free."

Made Free, as free as the wind blows, as free as our Lord is Made Free, to follow His Light.

Live Free, to love one another each sister and brother To Be, the children of God.

Stay Free, Where no walls divide you

You're free as the flowing tide so there's no need to hide.

Die Free, to give up your burdens for they're not worth keeping And you'll RISE FREE!

—The Rev. Thomas K. Yoshida

What is FAITH AT WORK? What is the secret of being joyful in the Lord, serving the Lord with gladness, and coming before His presence with a song?

The answer is indefinable. Like, describe for me the Holy Spirit. But it happens.

There are certain requirements if you, too, anticipate the joy of finding a new life in the Church: you must have a desire to know Jesus Christ as a Living Presence among us now; you should have an open mind and an open heart; to be willing and anxious to feel His Presence—but not to be disconsolate or even discouraged if this great experience does not happen to you immediately.

In this mixed up world of today it becomes increasingly apparent that there is an eagerness, albeit sometimes latent, amongst each of us to become better Christians, for most of us have come to realize that probably this is the only way out of our turmoil. Not one of the leaders at the Conference could explain "why," but all agreed that at every such meeting the same thing happens: a zest for Christianity, a new joy in living, a new appreciation of the beauty that exists around and in us.

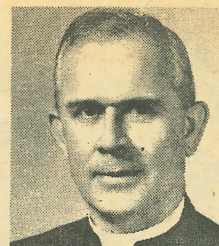
How is it exemplified? In spontaneous singing at the breakfast table of joyful songs of a religious nature; of a beautiful grace sung to the tune of "Edelweiss"; of waitresses so caught up in the joy of the people whom they are serving that they, too, join in the singing.

It is the realization that every exercise, every game, every experience is zeroed in on the Bible. And what an exciting way to bring the Bible to life! For it suddenly becomes your story, because you are associating yourself with some person in the Bible story you are studying. The Bible becomes alive, exciting, inspiring and even more enlightening because you are making it a part of your life.

And your life becomes more exciting because you get to know yourself as the Whole Person. Oddly enough, after we expose those things which we have hidden within us all these years we

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A Message from Bishop Hanchett



The chief business of the Church is not social reform but rather to bring people to God. Social reform is a consequence of bringing people to God. I am convinced that the Church is not relevant to many people today because it has, in large measure, been made into a social agency and I do not believe that God intends for this to be the role of the Church in the world.

The role of the Church is to make Jesus Christ real in the lives of people—to lead each person to his own personal experience of Christ.

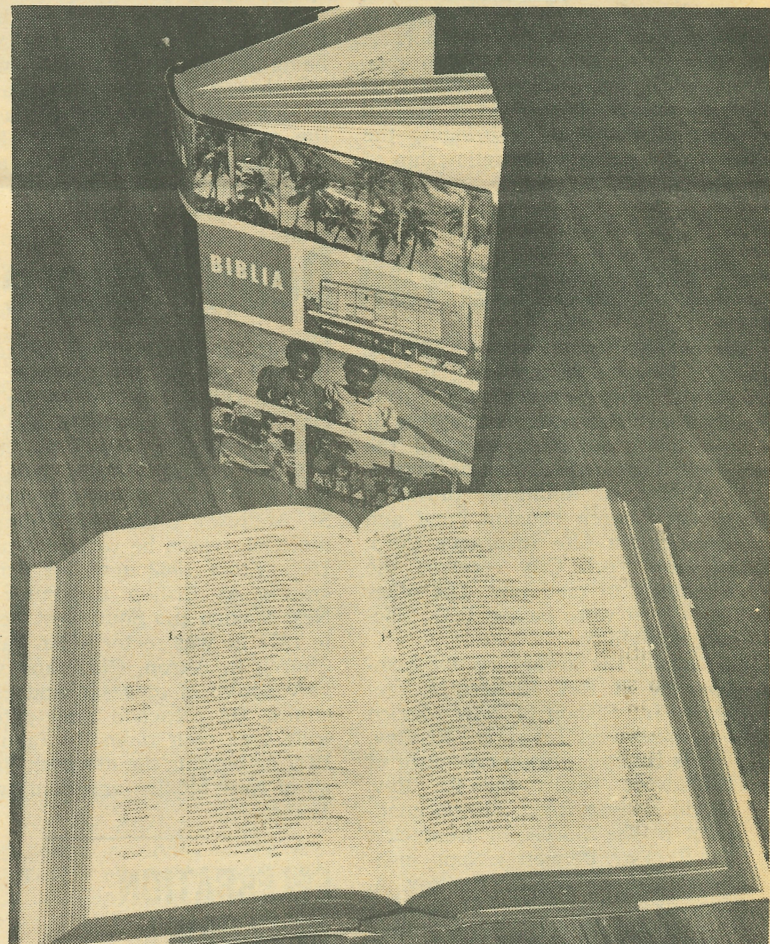
Our weakness in the Church is that we tend to think and talk about the life of Christ but seldom about Christ Himself. The reason for this is that too many of us know Christ intellectually but not personally. To be a Christian is to be full of Christ—so full that He is the motivation for all that we are or say or do. Too many of us go through the external motions of Christianity and never get beyond those patterns we call Christian to the point where the Lord is real in our lives. This accounts for the lack of deep commitment to Christ on the part of a great many Christian people. The Church is doing a bad job of witnessing for Christ. It is little wonder the Church is not influencing the world as commissioned by Christ.

Those of us who profess to be His followers must take time to look deeply within ourselves to determine the nature of our relationship with God. It may be necessary to break through our own superficiality before we can reach the level of person-to-person contact with the Lord.

It is my conviction that God reveals Himself only to the person of prayer. Therefore, if one would know God, it is essential that he become a person of prayer. It takes effort and discipline to learn to pray. We do not pray instinctively but must gain the knack. Prayer is intimacy with God and comes as a result of long, gradual discipline.

We take our example from our Lord Christ. During His ministry He regularly went off by Himself. This provided Him with the sustenance He needed to meet the demands made upon Him. If Christ needed to meet the demands made upon Him. If Christ needed this time with the Father, it is arrogant for us to think that we can live life under our own steam. If we are not like Christ, regularly turning to the Father to be renewed, then we are less than Christian.

The fact of the matter is that it is impossible to know God and not love Him. It is impossible to love God and not be sent by Him.



The Swahili Bible Project, introduced to the Diocese in May by the Diocesan Mission and Outreach Committee, received pledges from 13 organizations for a total of 695 bibles by the middle of June. But more bibles are needed.

Rev. Morris Watkins, President of the national "All Nations Literacy Movement" has this to say about programs such as ours.

"Many government and volunteer agencies are striving to wipe out illiteracy. Some 50 million adults learn to read each year, and the percentage of illiterates is less in most countries than in the past. But because of exploding populations the actual number of literates is greater today than ever before.

"We believe that the most effective way to reach these vast multitudes for Christ and make disciples of them is through the printed page. Christian literature can be distributed quickly and economically. It can be studied over and over again in quiet hours. It speaks with authority. It doesn't speak with a foreign accent and give Christianity the stigma of being a white man's religion. It doesn't get sick and it never needs a furlough.

"We know its power, too! No strong church has ever been built where people were not given the written Word of God in their own language. Literacy is the key to the country and literacy evangelism is the key to lasting mission work."

The history of the church in Hawaii is so closely linked to printing that we hardly need be reminded of it. We know the value of the printed page for Christ. The Swahili Bible Project is our way of giving thanks and showing the way to others.

Parishes, organizations, or individuals within the Diocese who wish to pledge Swahili Bibles in this program may do so by contacting the Rev. R. A. Duncan at St. Mary's Church, 2062 S. King St., Honolulu, Hawaii 96814. The cost of each bible is two dollars.

CONFIRMATION

AS IT HAPPENED AT ST. MARY'S

and

A CASE FOR HOLY CONFIRMATION

—by Howard B. Kishpaugh, St. Timothy's



Vivian Ching, Dyan Venters, Rufus Venters, Mark Yashiki, John Nelson, Kathleen Reagan, Alban Sasabuchi, Doris Hooser, Carey Hooser and Philip Panquit are the newest full members of St. Mary's Episcopal Church confirmed by Bishop Hanchett on May 28, 1972.

The group, old and young, church and unchurched, black, white, and yellow, is really all of us. With them we share in this being and the holy token of our oneness in Him.

FAITH . . . (from page 2)

frequently find ourselves to be better people than we thought. And by knowing others in the same way, throwing away their sins and faults, we find they are much better people than we might have thought. The result is what Jesus Christ has been telling us to do all these years: Love thy neighbor as thyself.

Love is the secret of FAITH AT WORK.

Certainly it is a beautiful example of serving the Lord with gladness when a spastic, who in his lifetime has suffered more than Jesus by being stoned and crucified many many times, can forget his sorrows by showing his love for another member of his "family" by writings:

"Let us go sailing along, with our hands in each others
Let us go sailing along, celebrating together
Let us go sailing along, following that Eagle
Toward that mountain of Love.
Let us go sailing along, having a party
Let us go sailing along, enjoying our freedom
Let us go sailing along, away from the walls
That keep us locked in.
Let us go sailing along, exposing our hurts
Let us go sailing along, receiving God's Love
Let us go sailing along, a new man in Christ
To bring about wholeness in a world of brokenheartedness."
—George Walters

* * *

What is FAITH AT WORK?

FAITH AT WORK is being joyful in the Lord, serving the Lord with gladness and coming before His presence with a song . . . all through Love.

And the most glorious thing about this Great Experience is that we don't have to go away to participate. It can be available to us right here, if we so desire.

—Larry Grant

It is difficult to give a brief apology for the Catholic position on Confirmation, because no other Sacrament is more fraught with confusion, opinion, doubt, diversity of practice and historical theological trauma than this "Spirit" phenomena of the Church. Similarly, no other doctrine is more subject to universal attention and discussion today, than the doctrine of the Holy Spirit and His natural place in Baptism, Confirmation and the whole spectrum of the Christian life both within and without the institutional Church.

Historically, the Catholic Church (of which the Roman, Eastern Orthodox, and Anglican Communions are a part) has taught that the Sacraments of Baptism, Confirmation and the Holy Eucharist, are intrinsically bound together through the operation and the enabling power of the Holy Spirit. From the early Judistic concept of the Ru'ah (breath or spirit of God) manifested in God's creative acts, the power and courage infused in the patriarchs and prophets of the Old Testament and the formal "laying on of Hands" where the Rabbis received the gifts of the Spirit to perform their rabbinical offices, through the Baptism of Jesus, His promise of the Spirit to His Apostles, the Pentecostal experience, the acts of the Apostles and Paul, to the writings of the early fathers, great Saints and even Anglican Divines, this third Person threads Himself through these Sacraments so that none can escape His will of continuity. It would be a note of ignorance of Biblical and historical practice for any Christian to lay claim to the "single experience" of water Baptism, Confirmation, the Eucharist or any special reception of "the gifts" as the only way that the Spirit is conveyed to the Christian so that he may "war against the flesh, the world and the devil" and to take his place as a mature Christian in the life of the Body of Christ.

It seems fairly clear that the Catholic Church in her reliance on Biblical revelation, and through her various doctrinal proclamations of the "Faith," has consistently taught, theologically and sacramentally, that the "water rite" of Holy Baptism wherein the new Christian "dies unto sin . . . and regenerated into the life of Christ" was completed by the Apostolic blessing of the "laying on of hands," wherein the baptized persons were empowered by the Holy Spirit in a special way, conveying upon them strength and fitting them for full participation, not only in the messianic banquet of the Holy Eucharist, but also for the fuller life in Christ's church "on earth, in paradise and in heaven." There is little doubt that both Sacraments belonged together as two specific acts (i.e., two continuous moments of one organic action) and they were so structured to one another that both the biblical and early Church documents seem to have comprised them simply under one name of BAPTISM: one of water and one of the Spirit, the latter completing and achieving what the former began, Confirmation thus becoming a lay ordination into the "royal priesthood" to which all baptized believers are privileged.

That it was the intent and custom of the Apostles to confirm after water baptism is clearly shown in the Acts of the Apostles (8:14) when John and Peter were sent to Samaria to the already baptized Christians and "through the laying on of the Apostles' hands, the Holy Ghost was given." Unless Confirmation was indeed one of the "principles of the doctrine of Christ," the Council in Jerusalem would have hardly taken the trouble to send two of its most prestigious and prominent members to lay hands on the converts of St. Phillip. These allusions to the Apostolic custom in the New Testament are further collaborated by the universal practice of the Church ever since. They are identifiable in the liturgies of Hippolytus, the various writings of Tertullian, Cyprian, Jerome, Augustine, Thomas and even of the Anglican Divines, Cosin and Taylor, all speaking of the baptized being brought to the Bishops of the Church (not the presbyters) for the "laying on of hands" and to



"invoke the Holy Spirit." Let it suffice to have seen that Jesus Himself coupled both the water and the Spirit, that the Apostles believed that the laying on of hands to be the means by which the Spirit was infused and that the early and late fathers believed that it was an Apostolic and Catholic function of the Church.

Considering this primitive character, the apostolic authority, the scriptural evidence, the testimony of the fathers, to say nothing of the intrinsic Grace and practical utility of the solemn acts which would give to every child of the Church, the paternal benediction of the Apostles which binds the font to the Altar, it is again clear that the initiation of candidates into the new People of God in order to share in the Messianic goods happened through a double stage wherein the imperfect stage of Baptism by immersion or washing is related to the Lord Jesus, and that the real and full "taking up" of the candidates by the imposition of the hands, is related to the Holy Spirit. Confirmation then, is seen as the sacrament that equips the baptized for the spiritual warfare for their full participation in the Church's sacramental life by the formal gift of the Holy Spirit. Though the Eastern Church couples Baptism, Confirmation (for them "chrism"), and the Eucharist into one liturgical service, and the Roman and Anglican Churches baptize a child in infancy and use Confirmation as a "coming of age" sacrament for older children and adults, and though the Holy Spirit is received in a very real sense in Baptism because in that Sacrament we become members of the Body in which He dwells; in Confirmation the soul is developed, strengthened, and equipped for the Sacramental Privileges of the Eucharist and the living of a courageous life in Christ by the special gifts of the Holy Spirit.

Aside from the "gifts" of prophesy and "tongues" that have of late seemed to have captured the imagination, the emotions and the very legitimate belief of good Christian people, historically, the Catholic and Apostolic Church when she speaks of "gifts," she is speaking of the "sevenfold gifts of the Holy Spirit" which are variously described by theologians as 1. Understanding 2. Knowledge 3. Holy Fear 4. Ghostly Strength 5. Council 6. Wisdom and 7. True Godliness. Though they are imparted in the Eastern Church in the "chrism" service and in the Western Church in the "coming of age" service, these gifts are intended to develop in the Christian the indelible marks of faith, hope and charity given in Baptism and to "bring forth the fruits of the Spirit" and the "beatitudes of the Gospel."

It is interesting to note that one of the reasons that the Western Church has continued in the custom of the "coming of age" phenomenon, is because of its identity with the Judistic confirmation in "Bar Mitzvah" and that the original reference to the "Sevenfold Gifts of the Holy Ghost" is found in Isaiah 11:2; "and the Spirit of the Lord (the Ru'ah as aforementioned) shall rest upon him, the spirit of vision and understanding, the spirit of council and might (strength), the spirit of knowledge and the fear of the Lord" and then the Latin Vulgate adds the seventh of "True Godliness" or piety. We see then, the connecting links of Judaism and Christianity in the operation of the Spirit of God, but be it Hebrew or Christian, the gifts are defined essentially the same. "Understanding," helps us to better discern the mysteries of God, "Knowledge," to help us to discern the moral principles and laws of God; "Holy Fear," to help us to recognize the power of God and to please Him; "Ghostly Strength," to help us to persevere courageously in self discipline and grace; "Council," to help us to apply principle with sound judgment; "Wisdom," to help us to know values and detect error; and "True Godliness," to help us in our sojourn of reverence and loving piety.

In the Anglican Church, some of the unnecessary accessories of

(continued on page 4)

NEWS FROM AROUND THE DIOCESE . . .

Two hundred Big Islanders attended the first graduation exercises of **HOLY APOSTLES DAY SCHOOL** (Hilo) on May 27. Twenty-five students received certificates. The teachers and students presented a number of programs as a sampling of preschool learning and activities at the school. After the graduation presentation, students, parents and all their guests gathered for a reception. The **HOLY APOSTLES DAY SCHOOL** began in January 1971. The project was made possible by the members' dedicated planning and works, and a loan from the Holy Apostles' Wakefield Fund and a generous gift from a friend.

The Rev. **JOHN ENGELCKE** was selected by the Chaminade Student Association as the Outstanding Faculty member and presented a Service Award recently. Truly a fitting honor to a priest so very much in the mainstream of the Church and parish life here in Hawaii.

From the **ST. STEPHEN'S** Ka Hoike . . . "In prayer we need to discover the timelessness, the permanence, and security of God. Prayer is not just an extra religious activity for the pious. It is as essential to us as breathing. We breathe in to acknowledge God as the one who empowers and breathe out to do His will in the world."

CALVARY (Kaneohe) is having a "Parish Planning Party" in June to get each person's input into the new, true planning process for the future of their Parish. The questions they are asking themselves are relevant to each of us in our church life. What do we want to happen in our lives . . . what are the real issues for us . . . and our families . . . our communities . . . our world?

H.E.Y. Convocation Phase II, a diocesan youth program, will be

held at **ST. JAMES CONFERENCE CENTER** at Kamuela on the Big Island from August 24 to 27. The delegates of **HEY** from all churches of the Diocese will attend this Convocation. **HOLY APOSTLES HEY** are advance planning a supper for the delegates on August 25. With this much preparation you know it will be a feast-and-a-half.

PEG CULLEY will conduct a Christian Education Workshop at **ST. JAMES CONFERENCE CENTER** at Kamuela on July 8. Just another reminder that the Big Island Conference Center is a great place to meet if you really want to trade the noise and pressures of daily life for the Peace of God.

Do you know about the **EPISCOPAL CHURCH ACCOUNT** at the **BLOOD BANK**? If not then ask your rector.

The French verb "to swim" belongs somewhere on the **SEABURY HALL** crest. High honors in both swimming and French went to the gals this year.

On the Fifth Sunday of Easter, Bishop and Mrs. **HANCHETT** visited Paauilo, Hawaii and were welcomed by the combined congregations of **ST. COLUMBA'S**, **ST. JAMES'**, and **CHURCH OF THE RESURRECTION**, for a service of Baptism, Confirmation, and Holy Communion. The Bishop reported on the growing church program on Guam, in which **FR. JACINTO TABILI** will share, and Mrs. **HANCHETT** gave a wife's-eye view of their visit to Guam and the Philippines. Luncheon, provided by members of the participating churches, included a variety of tasty dishes prepared by men of the Filipino congregation. Polynesian dances and songs in Ilocano brought the day's fellowship to a close.

BRIAN GRIEVES, who graduated from the **CHURCH DIVINITY SCHOOL OF THE PACIFIC**, has been assigned by the Bishop as Associate Director of the **CAMP MOKULEIA** program for the summer and throughout the year. He will also work under Fr. **YOSHIDA** to supply at **HOLY CROSS MISSION** on the 2nd and 4th Sundays of each month. This link with **ST. STEPHEN'S** and its rector will provide the basis for pastoral supervision and an ongoing sharing of ideas and concerns.

BILL COLLINS will be ordained to the priesthood in services on July 9 at 9:30 a.m. at St. Andrew's Cathedral. The Rev. **RIC SIMPSON** of the Cathedral staff left Hawaii early this month for California where he will work toward a degree in education at Fresno State College.

The clergy and laity of **ST. TIMOTHY'S** (Aiea) will stretch out a helping hand to **ST. PHILIP'S** (Mali) beginning in July when **ST. TIMOTHY'S** assumes responsibility for services and other activities at **ST. PHILIP'S**. The project, recommended by the Diocesan Strategic Planning Group in their May 29th meeting, will be undertaken for six months. The Planning Group will evaluate the program after members of a local committee composed of people from both churches have decided on an objective and a set of goals which they hope to achieve by the association.

ST. LUKE'S (Nuuanu) has a reorganized and enthusiastic Altar Guild that **FR. AL COLLINS** can't stop talking about. The theme of the group is "love and forgiveness" and, with the start the ladies are making, the theme should spread throughout **ST. LUKE'S** and into the whole Diocese. **TAI SOON LEE** is the group advisor.

FACT FINDING (from page 1) the Episcopal Church operates.

Each Diocese will determine the process by which additional data will be gathered in the Diocese from such groups as deaneries and parishes before making its response to Executive Council. Each Diocese is to send its collated data to the Council within 30 days after the meeting and not later than January 1, 1973.

During the winter of 1973, when all the data from the various Diocesan meetings has been received and collated, it will be used by the Executive Council to prepare its report and recommendations on program and budget for 1974 and 1975 to the General Convention. The Council will act on the report at its May, 1973 meeting.

When the Council has prepared its recommendations to General Convention, it will distribute the proposals to Bishops and Deputies to the Convention. The report will be interpreted at regional meetings in the spring and summer of 1973.

The final decision on program and budget and method of funding for 1974 and 1975 will be made by the General Convention in October, 1973.

The design committee which worked with Mr. Carr in planning the visitations was composed of: The Rev. Mr. Supin, Chairman; Matthew Costigan, Assistant Treasurer; the Rev. Everett Francis, Public Affairs Officer; Mrs. Hunter, and the Rev. Herbert A. Donovan, Jr., rector of St. Luke's Church, Montclair, N.J.

Mr. Carr said that the visitation program comes at a time when "the mood of the Church is better than it has been. Anxiety is not quite as high. I think the Church at large is waiting for a reasonable challenge and is ready to accept it."



"We are here to talk and think together about the Christian ministry . . . our ministry . . . and to do some work on our ministry." This is Mrs. David Hunter, Executive Council Staff official and well known leader in Christian education, in the midst of her week-long group of meetings in Hawaii to lead discussions about our personal ministries, what we are doing and what we can do.

CONFIRMATION (from page 3)

Confirmation, such as the oil and the signing of the cross already received in Baptism and the blow on the cheek, have been generally laid aside and the rite is administered in its most primitive form, the laying on of the hands of the Bishop and words being the essential form. While I think the word "confirm" might be better than the word "defend," there are no more appropriate words than the Church puts into the mouth of the Bishop when he lays his Apostolic hands upon the baptized and says, "Defend, O Lord, this thy child with thy heavenly grace; that he may continue thine forever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. AMEN" Indeed the mere witnessing of this sacred joyous service has been the means by which many a wondering child of God has been brought back to his true home.

While there is nothing in the nature of Confirmation to prevent it being administered to a baby (Eastern Orthodox), I think it is essentially right as the Western Church does that there be a requirement of the baptized to understand the rudiments of the Christian Faith and duty, and old enough to "renew the solemn promises and vow" made at Baptism. It seems to have been the design of the Church historically that children, made members thereof by Holy Baptism, shall be brought up as children, and not strangers, and when at the age of discretion (anywhere from seven to fourteen) "be brought to the Bishop to be confirmed by him" and be admitted to the great Feast of the Eucharist.

This is not "joining the Church." That was done at Baptism when we were "grafted and regenerated into the body of Christ's Church." The ordeal (and that is a prejudice) called "joining the Church" to which many dissenters submitted when they became members of some "denomination" is not Confirmation nor analogous to it, and it would appear that so keenly is the want of a connecting link between Baptism and Communion for those who have lost the sacrament of Confirmation, that many Protestant sects retain some outward form of it. Had Confirmation, even in an empty form been retained by them, perhaps the logic which denies Baptism to little children, would never have created the Baptism problem that tends to separate us. It is largely for the want of Confirmation that has transferred Baptism, with bad results (another prejudice) from infancy to adulthood in order to have some rite or ceremony for first Communion, as it seems to be the case in many fundamental Protestant churches.

For the Anglican Church, Confirmation has been a prerequisite to the proper receiving of the Holy Eucharist, but the Church has always charitably allowed those ready and desirous for Confirmation to receive Communion, when it was not expedient for the Bishop to lay hands on them. "Open Communion" has no Catholic precedent in history, but has become more and more common in the autonomy of Bishops as they are more and more affected by "Reunion" and frustrated by the difficulties of Confirmation theology. Neither the custom of "Open Communion" or "First Communion" (an American Roman Catholic custom) can be theologically justified, while we admit that the structure of Baptism is so existential that it already contains a certain "confirmation of desire," this meaning that every Baptism already includes implicitly, a desire for its fulfillment through Confirmation and hence also, for the Holy Eucharist. But Apostolic Catholicity does not negate Confirmation, in spite of the exceptions to expediency and any such practice cannot be called "general" since none of the Eastern Churches follow it.

In conclusion, the only real point to be made is that through Baptism, Christ extends to us His own "sonship" of the Father and the Holy Spirit makes us Christ-formed. Through Confirmation we share in His being, filled with the Holy Spirit to act effectively according to His purpose for us. In Baptism, we are brought into relation with Christ's birth, death and resurrection: Through Confirmation, the holy adventure of Pentecost is communicated to the Church throughout the centuries and we inherit His own fulness and anointing by the Holy Spirit. It makes us share in the Priesthood of Christ which is best exemplified in the central act of Christian worship, the Eucharist. It is in that, because Christ takes our worship into His own passover and death, that we are made part of His whole economy of Salvation. Through active participation, for which Confirmation qualifies us, the Eucharist, as the supreme act of Christ, the "Head of the Church," becomes the supreme worship of we, His members, and the holy token of our oneness in Him, and for that, if we truly believe, we can only say, "Thanks be to God."

MOSTLY ABOUT BOOKS

With summer and vacation time upon us, why not prepare for those leisurely hours by visiting your Diocesan Library and using its resources? This is the perfect time to learn more about our church or some phase of its teachings. And you can take a few books along on your vacation.

The Diocesan Library is located at St. Andrew's Cathedral upstairs over Tenney Hall, in Rooms 13 and 14 of the Parke Chapel wing. The library is open daily from 9 to 4 and Sundays from 9 to 12 noon. It's also available for meetings at any time and, to make things even easier, parking is no problem.

Begun in 1962, the library has been funded and maintained by the Women of St. Andrew's as volunteer helpers.

Although most of the library's books are related to church and religion, there are also works of fiction and Hawaiiana, and a children's collection. Current church and other magazines are on hand as well together with uncataloged material such as pamphlets, photographs and clippings relating to the church in Hawaii, the nation, and the world.

The library uses the Seabury Parish Library Plan and the Episcopal Book Club to keep abreast of the best in current religious publications.

Everyone is welcome at the library. You can browse, read, do research, even borrow books. If an attendant is not on duty, you may charge books out yourself. Simple directions are posted at

the desk. But please . . . charge out what you take out. Books should be returned within four weeks unless you renew them.

For suggestions, information, or help at any time, please call Mrs. Birnie, 595-3295, or St. Andrew's, 536-7776 (ask for library). If no one is on duty, you may leave a message. Happy reading.

NEW YORK, N.Y.—A guide book for Episcopal vestrymen and women clarifying and detailing the role of the vestry and the duties of its members will be published in midsummer.

Announcement of the manual, to be called "A Vestryman's Guide," was made here by its sponsor, The Episcopal Church Foundation, and Seabury Press, official publishing house of the Episcopal Church. The Foundation is the national organization of laymen that initiates and underwrites projects in support of the work of the whole Church.

The 64-page book, to be sold for \$1.25, was written by Foundation vice president V. S. Bowen, with the guidance and counsel of experts in Episcopal canon law and in parish renewal and administration.

Included in the book are chapters on the duties of the vestry; parish structure, programs and administration; fund drives; the roles of rectors and bishops; history and background of the parish vestry; church organization and statistics, and excerpts from canon law. The foreword is by Presiding Bishop John E. Hines.