

...from the DIOCESAN STAFF

HAWAIIAN HISTORICAL SOCIETY
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CHRISTMAS MESSAGE

THE RT. REV. JOHN E. HINES

In an article commemorating the 200th anniversary of the birth of Beethoven, music critic Howard Taubman recalled how—in an honest effort to understand the “now” music that moves so many young people—he had listened one Sunday to a program called “Fanfare,” devoted to rock. He had already asked himself the 200th anniversary question: “Is Beethoven still relevant?” And he had admitted that to a music critic such as he himself, the Beethoven symphonies, concertos and sonatas had become such an “oft-told tale” that for years he had avoided them.

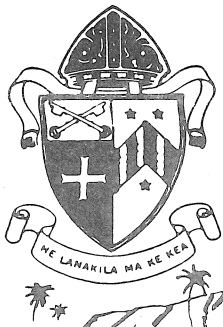
On Monday morning—following his Sunday of exposure to rock—driving through the country he had tuned in on a performance by the American pianist, John Browning, of Beethoven’s “Appassionata” Sonata. And, he records, “if there was any Beethoven I had had enough of, it was Appassionata. But,” he said, “it immediately seized me. Never mind the performance, which was good enough. It was the music, relentless in its momentum and fierce in its intensity. . . . Here spoke a sovereign dramatist in tone, pouring his revolutionary fervor into fresh musical molds . . . Here was an uncouth, rambunctious fellow, telling it passionately and violently for what he knew in his bones was a new day and a new world.”

In a much more profound sense, that is the way the Christian story affects people of sensitivity and compassion. To be sure, it comes annually, with such repetitious frequency that—especially where its pristine brilliance is marred by commercialism and exploitive sentimentality—some tend to say, “So what’s new?”

With each passing era ideas and images compete—for relevancy—against the fabulous story of God and Man—as it bursts upon the consciousness of men in the form of the Child of Bethlehem—of whom God Himself was to assert, “This is my beloved Son,”—a child which was set for the rising and falling of many in Israel—yea, in all the world. Yet, as the music critic said of Beethoven, “Today, 200 years after his birth, he still remains the most popular of all composers. Conductors ultimately are judged on ‘their’ Beethoven; pianists carry no credentials until they have conquered the ‘Appassionata’ and the last sonatas. His colossal ‘Missa Solemnis’ takes not only his own God but all gods and rolls them into a universal kind of religion.”

Today, nearly 2000 years after His birth, Jesus Christ remains the unmatched interpreter and redeemer of human life. Prophets and teachers are ultimately judged on “their” Jesus Christ. Saints carry no credentials until they have conquered—or been conquered by—His “Appassionata.” His colossal “Missa Solemnis” is an authentic self-offering through which salvation is possible for people of faith. Nothing is more historic. Nothing is more relevant—than the Christ of Christmas!

Calligraphy by John Bain

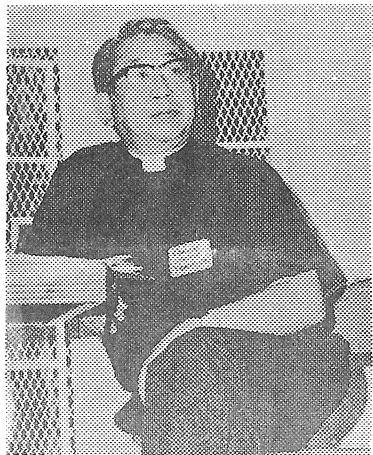


Hawaiian Church Chronicle

The Official
Publication of the
Episcopal
Diocese of Hawaii

Nov.-Dec. 1972
Vol. 62, No. 6

EXECUTIVE COUNCIL HEARS HAWAII



“The National Church income in pledges from U.S. dioceses has been steadily declining since 1969. How can we reverse this trend? Or should we?” The Rev. Canon John H. M. Yamazaki, rector of St. Mary’s Church, Los Angeles, asked this question at the November 30th meeting so that Hawaii’s answer could be considered in preparation for General Convention.

What should be the mission of the National Episcopal Church in the 1970’s? What should our priorities be? How should we fund them?

These were the questions that 8 lay and 17 clerical members

of the Church in Hawaii pondered with two members of the National Executive Council on November 30th.

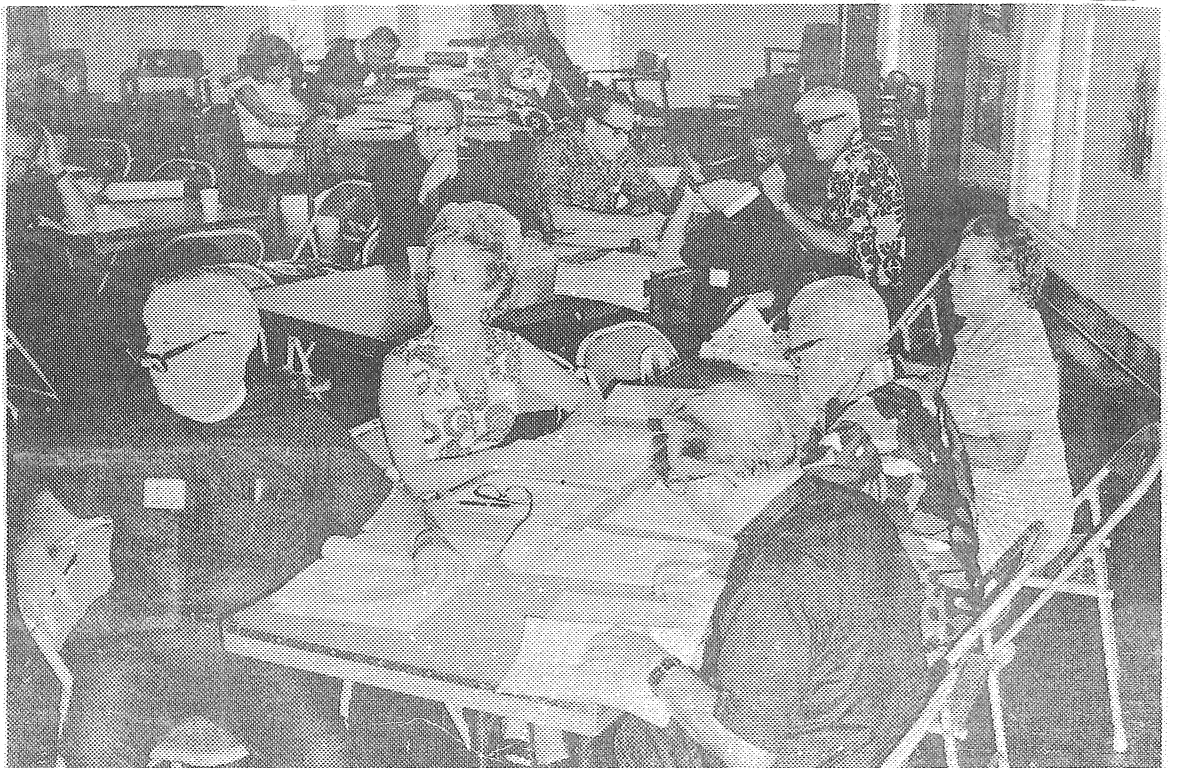
The day-long session was part of a fact finding mission to each of the 92 dioceses of the Episcopal Church. Hawaii’s answers will be used with the input from other dioceses in preparation for General Convention to be held in Louisville, Kentucky next fall where the program and budget for 1974 and 1975 will be adopted.

Weeks before the meeting, members of this special committee received workbooks loaded with background information and a standard methodology to use in a uniform attack on the questions.

At 9:30 on the morning of the 30th, the committee assembled in the Von Holt Room of St. Andrew’s Cathedral. After a brief discussion of purpose and procedures for the day, the participants organized into groups of five.

These groups were the judgmental and decision making bodies of the committee. Their answers to the common questions under consideration were Hawaii’s answers which, when collated with the answers from the 91 other dioceses of the Church, will be guidance for Executive Council.

Continued page 3



Twenty-five leaders of the Diocese of Hawaii assembled on November 30th with two representatives of the National Executive Council. The meeting was one of 92 held throughout the United States to help formulate program and budget for General Convention. The day-long session brought local insight to bear on National Church issues of the 1970’s.

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Honolulu, Hawaii 96813

HAWAIIAN CHURCH CHRONICLE

Queen Emma Square

Honolulu, Hawaii 96813

The Rt. Rev. E. Lani Hanchett.....Bishop

Henry Louis Ullman.....Editor

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

The Hawaiian Church Chronicle is published six times a year, January, March, May, September, October, and December at Honolulu, Hawaii by the Episcopal Diocese of Hawaii and is sent to all families of the Diocese by subscription paid from parish or mission assessment. Annual subscription rate for all others is \$2.00 per year. Second class postage paid at Honolulu, Hawaii. Postmaster: Send Form 3579 to the Hawaiian Church Chronicle, Queen Emma Square, Honolulu, Hawaii 96813.

BISHOP HINES LISTS TWIN ROLES FOR SCHOOLS

Washington, D.C.—“Decline of political prosperity is coincident with the decay of domestic religion,” said Presiding Bishop John E. Hines of the Episcopal Church recently at a national convention of Episcopal schools. Bishop Hines was quoting a treatise by John Ruskin on the demise of the city-state of Venice which he said could be applied to “any civilization, any culture, and socio-political community human history has known.”

“There is a documented, incapable relationship between the quality of men’s faith, and the vitality and durability of men’s community structures.” This, said the bishop, “puts religion at the very heart of every dynamic that affects the life of men.”

Speaking to 700 headmasters, chaplains, and teachers at a triennial meeting, Hines touched on the doctrine of “separation of church and state.” “Nobody,” he said, “could endure a political system run by bishops . . . but if we permit separation of church and state to degenerate into separation of education on the one hand, from moral, ethical, and religious values on the other, then we have constructed a monster.”

“The two-fold justification for church-sponsored education is openness to truth and concern for students as persons, stemming from a basic religious faith which undergirds the institution,” said

Hines. He continued “Greatness in an institution is a twin, compounded both of skill and purpose, of technique and of ends. A school or college can grow great in size, great in fabric, or great because teachers draw out embryo scientists, teachers, and doctors—patent skills . . . so that ignorance is finally vanquished. We must hold with this twin of greatness. In our jungle world, to be second best can be fatal.”

“We cannot, however,” said Hines, “neglect the other twin, purpose. This twin gives the first-named both validity and power. The responsibility of a church-sponsored school is to remain committed to the truth because we are committed to Christ as truth, hospitable to new ideas because ‘the spirit bloweth where it listeth,’ given to self-criticism . . . and unafraid to pit the Christian hope against the whole world.”

The Presiding Bishop closed with a quotation from Christ: “If any man will keep my commandments, and walk in my ways, then shall he be my disciple indeed. And you shall know the truth and the truth shall make you free.”

“If,” Bishop Hines said, “the institutions and people of Christian persuasion plan to render a unique service to a world in peril of its life, and render it on a campus, this can only be done on the basis that such a declaration is still the truth.”

National GCYP YOUTH REPORT

The Episcopal Church Center, New York, recently announced the publication of, “WHY? GCYP: A Report of the General Convention Youth Program.” The report describes action taken by the seven regional committees of GCYP during their meetings from June, 1971, to September, 1972.

Many of the projects described in the brochure were undertaken by young people outside of the Episcopal Church. Others represent the efforts of local Episcopal youth and adults to revitalize the Church’s ministry with her own members. Together the projects express the conviction that God is at work in the world and in the Church, building a new humanity and informing and strengthening the Body of Christ to share in this ministry.

The funded projects and programs demonstrate responsible decision-making, concern for justice, for persons and for the Church on the part of the young people and

adults who constitute the committees.

Most of the projects and programs are youth-initiated and youth-controlled. Often they are programs that could not happen without the trust and financial contribution of GCYP. There has been growth for the people who serve on the committees; and for many of the members deepened awareness of the mission of the Church.

Distribution of the brochure will be made to clergy by the Episcopal Church Center in January.

If any of our readers want an individual copy to learn about the GCYP as living evidence of the Church’s mission and ministry with youth, as information about what is important to young people, or as a possible source of funds for a project or program within your region, the office of the GCYP can supply additional copies of the brochure. Write the Center at 815 Second Avenue, N.Y., N.Y. 10017.

Bishop Elected for Guatemala

NEW ORLEANS—The Rev. Anselmo Carral, rector of St. Mark’s Church in Panama City, was elected Bishop of Guatemala today by the House of Bishops of the Episcopal Church. The Guatemala see was vacant since October, 1971, when Bishop William C. Frey was ordered to leave the country by the government of Guatemala.

Father Carral was born in Ciego de Avila, Cuba, on March 18, 1925. After studying for two years in the Las School of the University of Havana, he entered Virginia Theological Seminary, where he completed his theological studies. Years later he returned to Virginia Seminary, where he obtained a Master’s Degree in 1970.

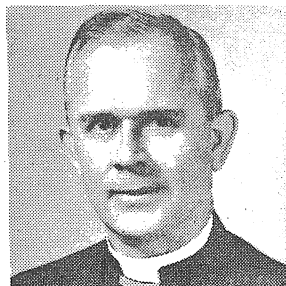
Father Carral was ordained deacon in 1951 and to the priesthood in 1952. In Cuba he was in charge of parishes in La Esmeralda, Jiqui, Tabor and Moron. During his time in Moron, five young men decided to enter the ministry of the Church. From 1957 until 1962, he was Archdeacon of Camaguey Province.

Father Carral represented Cuba at the General Assembly of the World Council of Churches in New Delhi, India, in 1961. During the last ten years he has exercised his ministry in Panama, where he has been in charge of the Episcopal University Center and more recently of St. Mark’s Church. He also has served as Chairman of the Mutual Responsibility Commission and as Secretary of the Ninth Province of the Episcopal Church.

In 1951 he married the former Berta Sargent-Guzman also of Cuba. The Carrals have two daughters, Berta, who is studying languages at a university in the United States, and Vivian, who attends high school in Panama.

His consecration is expected to take place before the end of the year in Guatemala.

A Message from Bishop Hanchett



The Season of Advent is upon us and very soon we will be celebrating the birthday of Christ. Each year the Church calls us to use Advent as a period during which we take a good, hard look at ourselves and our relationship with our Lord and our fellow men. We are to be honest in this self-examination and measure the state of our spiritual health in terms of the standard set before us by Jesus Christ—the basic criteria being love.

The problem with most of us is that we do not really know what are the standards of Christ. What kind of love is He talking about? What are the Christian guide lines for my life as parent, child, spouse, friend, employer, employee, etc.

To discover the answers to these questions requires more than a superficial involvement in the Church. Going to church on Sunday mornings, ushering, working on altar guilds, singing in choirs, teaching in Sunday church schools, serving on vestries, giving time and talent and treasure to bazaars and bake sales and so forth are good works but in themselves do not provide answers to the deeper questions of life.

It is necessary to go beyond the level of our participation to the depths of our motivation. Why do we do what we do? It is here that we discover whether what we do is self-centered or Christ-centered. I fear that more often than not our relationship with God and our neighbor is to the glory of self rather than to the glory of God. This comes naturally to the person to whom Christ is not a Living Reality. On the other hand, the person to whom Christ is personal Saviour will seek to live for God rather than for self.

It would seem to me, then, that the very first thing that we must examine this Advent is our personal relationship with our Lord. I feel quite confident that very few of us, if any, will be satisfied with what we find. If any of us are, then we are in trouble.

Before we can even begin to determine how we measure up to the standards of Christian Living, we must enter into a deeply personal experience with Christ. He must truly be our Lord and Saviour and the center of our being if we are to love as He loves us, even to the death on The Cross. To be Christian is to be in Christ. Anything less is to be less than Christian.

As we approach the blessed Season of Christmas, let us courageously face the fact that our commitment to Christ is not as it should be. With this acknowledgment we can begin to use the “tools” given us through the Church to grow in the Lord.

If we will do this, then we can approach the altar for our Christmas communion expecting to meet the Lord in the Bread and the Wine, knowing that He will go with us and be our help and strength as we grow in Him.

May your Christmas be for you and yours a joyful celebration in response to God’s gift in Christ born on Christmas Day.

God bless you.

Bishop Hines Announces Intention to Resign COPY



THE RIGHT REVEREND JOHN E. HINES
PRESIDING BISHOP, EPISCOPAL CHURCH

815 SECOND AVENUE
NEW YORK, N.Y. 10017

October 19, 1972

My dear Bishop:

At the forthcoming meeting of the House of Bishops in New Orleans later this month I intend to tell the House of my decision and plan to resign the office of Presiding Bishop the latter part of 1973, the resignation to be effective May 1, 1974. After consultation with a qualified canonist of the Episcopal Church it is apparent to him and to me that there is nothing in the procedure I shall suggest which is prohibited by Constitution and Canon. I trust you will agree that it is entirely consistent with the spirit of Constitution and Canons, and that, as a practical matter, the procedure will provide for an orderly transfer of the privileges and responsibilities of the office of Presiding Bishop.

Please know that I have not arrived at this decision lightly. I am quite well physically so far as I know. And, I hope, mentally. I am not “mad” at anybody. To the contrary, I am deeply grateful to my fellow bishops and to the Church through the House of Deputies for permitting to me and to my family these extraordinarily exciting and very rewarding years. Come May, 1974, God willing, I will have served as Presiding Bishop of this Church for nearly ten years. My view is that the Church will be better served by the election in 1973 of a younger and more vigorous person to take office in 1974.

By inaugurating this train of events at the next meeting of the House of Bishops, assuming the agreement of the House, the canonically provided nominating committee (for the office of Presiding Bishop) can be authorized and will have a year in which to do its work. The President of the House of Deputies, the Reverend Dr. Coburn, tells me that he will be prepared with appropriate appointees to that committee (clerical and lay) should the House act affirmatively, and I can be ready with appointees from the House of Bishops. Both Dr. Coburn and I agree that it would be beneficial if the House of Bishops should see fit to approve the committee as constructed. The Nominating Committee can then submit its report to the House of Bishops at the time of the 64th General Convention in Louisville. And the election of the 23rd Presiding Bishop can take place during the proceedings of a regular General Convention.

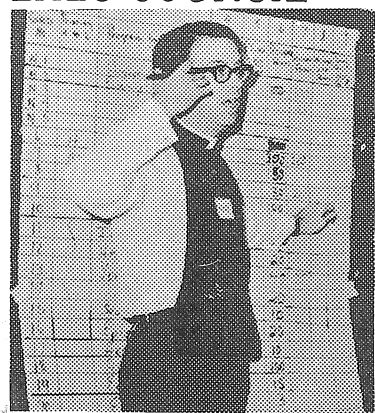
I regard it as happy circumstance that consideration of the office of Presiding Bishop already appears as one item on our New Orleans meeting agenda. I shall, therefore, reserve further comment and observation until that time. I write this in full knowledge that I have been singularly honored in these recent years by my peers in the House. And I write as your constant friend in Christ Jesus.

Faithfully yours,

(Signed) John E. Hines
PRESIDING BISHOP

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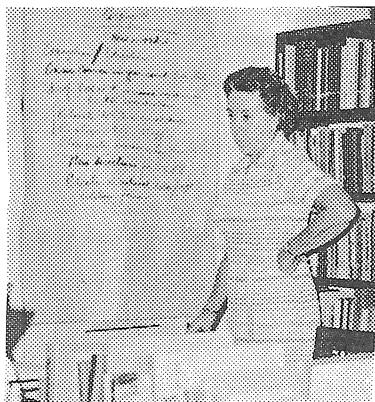
EXEC COUNCIL



"New programs cost points. These points have to come from somewhere. You tell me where?" The Rev. Rustin R. Kimsey, rector of St. Paul's Parish in The Dalles, Oregon, led the "facts of life" exercise in the Hawaii session for Executive Council.

The groups were also exercises in compromise and practical horsetrading. Each member of a group had to promote his or her particular project to gain acceptance of the majority of the group. For projects such as Lay Ministry, horsetrading was especially active because only projects that had group approval could be reported back to the complete committee.

The lesson in compromise was carried even further when individual committee members were asked to express program priorities in a numerical budget. The question now turned on "How large a slice of a fixed number of dollars do you give to a new project?" and its corollary problem of "Which existing project do you take the dollars from?"



Jan Bond, recorder for her work group, looks for a consensus on the question of new programs for National Church. In this group and others during the day, evangelism seemed a persistent topic for discussion.

Recorders assigned to each group are now putting the 5 group answers and the 25 individual answers together to produce Hawaii's response to the three basic questions. (The results will be summarized in the next Chronicle.)

The immediate benefit of the meeting, however, may be the most important one. Twenty-five leaders of the Diocese of Hawaii have had to solve problems of mission and priority and dollars. They faced in an exercise the same sort of thing that members of the Executive Council meet in regular session. They were forced to expand their concerns beyond their parish or diocese to those problems of a national church.

And who knows? Perhaps we here in Hawaii can contribute ideas as well as pineapple juice.

Next Month... HAWAII REPORTS

BISHOPS PONDER Ordination of Women

NEW ORLEANS, LA. (DPS)—Should women be permitted to become priests and bishops in the Episcopal Church in the United States?

This issue appeared to override all other deliberations of the October 29-November 3, 1972, meeting of the Episcopal House of Bishops at the Fontainebleau Motor Hotel in New Orleans, La.

However the Episcopal Church answers this question at its fall 1973 General Convention in Louisville, Kentucky, the decision will not derive from anything its Bishops did or did not do at their interim meeting.

A roll call vote to register current opinions revealed that "the mind of the House" (as the resolution read) is clearly a mind divided.

The tally: 61 Bishops said no, 74 said yes, five refrained from voting.

The vote came at the end of nearly two hours of debate during which 29 Bishops spoke. Several of them questioned, then and later, whether the limit of four minutes per speech represented procedure commensurate with the profundity of the matter.

The second most important debate revolved around revision of the Book of Common Prayer.

The Church will not be asked to choose between traditional and contemporary language, but rather to approve a Prayer Book containing both—in the Eucharist, for example, three rites largely resembling the current three Services for Trial Use.

The House endorsed a timetable proposed by the Standing Liturgical Commission which would enable the Church to revise its Prayer Book no later than 1979.

The Commission estimates its writing task will see completion by 1976. If the 1973 General Convention decides on a two-year (rather than a three-year) interval between Conventions, the draft revised Prayer Book can be acted on first in 1977, finally in 1979. The House agreed with the Commission's recommendation that at least two full Convention days be designated for initial consideration of this special order of business.

(The Bishops expressed the hope the biennial Convention schedule will be adopted; they took this action independent of the Prayer Book agenda item.)

The proposed Initiatory Rite, which combines Holy Baptism, the Laying on of Hands, and the reception of Holy Communion in a single service received prime attention in New Orleans.

OK LORD'S PRAYER

NEW YORK, N. Y. — In response to formal request from The Standing Liturgical Commission, the Lord's Prayer in its traditional Episcopal form has now been authorized as an optional substitute for the contemporary ecumenical form produced by the International Consultation on English Texts, wherever only the ICE text is provided in Services for Trial Use.

The authorization was issued by the Presiding Bishop, the Rt. Rev. John E. Hines, and the Rev. John B. Coburn, President of the House of Deputies. They acted under a canonical provision enacted in 1970, which was designated to enable the Church to respond promptly to reactions from the Church to trial-use services during the interim of the General Convention.

Nearly a full morning of debate began with a major presentation by the Rev. Dr. Massey Shepherd on the theological aspects of the proposed rite. He said it is intended to make visible "the whole of the Paschal Mystery" and to restore the practice which prevailed across Christendom until the fifth century.

The Bishop would be the "normative" celebrant, although he could delegate to the priest the right to officiate—an extension of the present practice whereby the Bishop as chief maker of Eucharist allows the priest to act for him most weeks of the year.

Dr. Shepherd said an additional rite will be proposed, by which a person makes public avowal of his intention to follow Christ, a service "to be seen clearly not as the completion of Baptism" but rather as an occasion for an episcopal blessing as the person moves through "a critical state" in his life. The rite, if desired, could be received more than once.

A dozen or more Bishops joined in debate and opinion was far from unanimous. Applause followed the final speaker's insistence that the rite of Confirmation, instead of falling into obscurity or disuse, should be enriched and given more prominence.

The Bishops agreed that, within the limitations stated by the 1970 General Convention, they would engage in study and trial use of the rite entitled Holy Baptism with the Laying on of Hands, during the coming twelve months.

No one knew in advance what to expect concerning the October 19 announcement by Presiding Bishop John E. Hines of his intention to resign his office "late in 1973," in order to allow a younger and more vigorous man to succeed him.

Bishop Hines asked his fellow Bishops only to set in motion the process by which he proposes to make the change: the naming now of a nominating committee. To this the House agreed.

This committee will begin work at once. The Bishops expressed the hope that the search will involve grassroots opinion as each Diocese in its own way chooses names to submit to the Nominating Committee.

The Bishops approved a scheme for orderly transition which allows the new Presiding Bishop to select his own supporting staff.

At the adjournment, heard the Presiding Bishop term this "a very constructive session, evidencing both the harmony and the diversity which I have always regarded as essential characteristics of this House, in Christ."

SUCCESS DEPENDS UPON YOU!

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PROF. QUESTIONS Structure of Church

Richmond, Va. — A Virginia Seminary professor has charged that General Convention is no longer able to govern the Episcopal Church.

In a study just published, the Rev. Henry Rightor calls for "severe structural changes" in the way the Episcopal Church is governed. Rightor says the General Convention has become so unwieldy that power in the church has fallen on the Executive Council and a variety of joint commissions and committees.

"The only way anything is done is for one of the superstructures to do a 'snow job' on the Convention," he said in an interview. "All the House of Deputies (of General Convention) can do is vote yes or no."

In place of the present, bicameral convention with separate Houses for Bishops and Deputies, Rightor would put a streamlined single house.

In this new, unicameral convention would sit the bishop of each diocese, together with a number of clergy and lay people in rough proportion to the communicant strength of each diocese.

"Equal representation in the wrong order"

Rightor says his idea is not new. It was favored, he claims, by the Episcopal Church's first presiding bishop, William White. It was recently adopted by the Church of England in its new General Synod.

General Convention has been unrepresentative and too large for some time, Rightor says, but he feels it was "reduced to an absurdity as a deliberate body" by the decision in 1970 to allow missionary diocese equal representation with dioceses.

At the next Convention (Louisville, Kentucky, 1973), the House of Deputies will include over 900 clergy and lay people. There will be eight representatives for each diocese—from Los Angeles (93-493 communicants) to El Salvador (66 communicants).

Rightor says he wants equal representation for dioceses—but that such representation belongs in the Episcopal order. "We have equal representation in the House of Deputies, whereas we should have it in the House of Bishops," he says. "We've done the right thing, but we've done it in the wrong place."

The present House of Bishops includes coadjutors and suffragans, retired bishops and bishops-at-large, as well as the diocesan bishops. Rightor says only the diocesan bishop should have a vote in the new General Convention.

He says he realizes some of the assistant bishops may object to this proposal, but he appeals to their sense of fair play. He says he sees no reason why the House of Bishops could not meet in its present form for other than legislative purposes.

"Real deliberation in committees"

Professor Rightor—who was once a member of the Arkansas state legislature—feels that "in default of a unicameral Convention, small enough to permit . . . deliberation, our Church has been forced to develop an increasingly large and expensive superstructure."

The real deliberation goes on at present, he says, in the Joint Commissions and Committees, the Executive Council, and so on.

Some of the national superstructures "have developed policies and programs apart from the

general membership of the House of Deputies," he says. "The responsibility of the vast majority of members has been limited to approving or disapproving resolutions they had no part in shaping and little or no time to study and discuss."

Rightor wants the General Convention to be smaller, more representative, and to meet more often so that it can be a "deliberative body."

"Bishops in same house with clergy and lay"

He wants to see the bishops sitting in the same house as the clergy and lay people, he said, so that "the authority and power of Church Government" can be "lodged in one body" which initiates and finally decides "all members of importance."

He wants "clergy and laity to engage with their bishops, which is the thing we have missed in the past."

Rightor says he hopes his proposal will be considered by the church's Standing Commission on Structure—one of the "deliberative bodies" in the church "superstructure" which reports to the General Convention.

That commission has been recommending proportional representation to the General Convention for some time, he said.

Rightor also wants to see the proposal considered by diocesan conventions, including his own in Virginia.

The professor, who says he personally "loves conventions," recently returned from a visit to the General Synod of the Church of England.

His proposals are published in a booklet called, "The New General Synod of the Church of England: Its Possible Implications for the Protestant Episcopal Church in the U.S.A." It is published by the Evangelical Education Society, an Episcopal organization headquartered in Philadelphia.

The society is distributing the booklet free of charge to its own mailing list, General Convention deputies, and Episcopal Church media—and offering it for sale.

LOAN TO TAIWAN

Through its Revolving Loan Fund, The Episcopal Church Foundation is advancing \$20,000 to St. John's Cathedral in Taipei toward construction of a girls' dormitory for students from the provinces and from other countries. The Foundation initiates and underwrites projects in support of the Church's work.

"A university with many girl students training as teachers is very near our Church," said the Rt. Rev. James T. M. Pong, bishop of Taiwan. "These students need accommodations the government schools cannot provide, and their parents feel much safer with their girls in a church-run hostel."

The Rev. M. C. Chia, dean of St. John's, said the projected dormitory, on Church grounds, will accommodate 84 girl students and provide "an ideal environment for studying." Total cost is \$50,000, the balance of which is being obtained from a United Thank Offering grant and public donation.

"We called this our 'dream project' because it seemed impossible to raise all this money," Fr. Chia wrote to The Episcopal Church Foundation. "Your loan, received with heart-felt thanks, will now make it possible."

NEWS FROM AROUND THE DIOCESE . . .

'Tis the season of giving . . . Every Member Canvas, Fiji Hurricane Relief, hospital visits by the Wilder Bunch and The Women of St. Christopher's. Perhaps the Church does offer a viable alternative to Ala Moana Center.

* * *

Nadine Wharton, religion editor of the Star-Bulletin and coordinator for the Fiji Hurricane Relief project here in Hawaii, wrote the Rev. R. A. Duncan a warm letter of gratitude which said in part . . . "I'm looking over the list of contributors this morning, a long, long, list. And over and over the names of Episcopal churches appear—a far greater number than contributors from any other denomination. How can we say thank you and say it adequately for so much?"

* * *

And while on the subject of alternatives . . . we have a new book store in Honolulu, more specifically at St. Andrew's Cathedral. It's a combination book store and gift shop operated particularly for Episcopalians offering prayer books, religious books, secular books, and beautifully hand-crafted and imported religious gifts and articles. Everything is well displayed and there is always parking in front of the Cathedral.

* * *

We Episcopalians aren't really noted for our participation in

evangelism but there are indications that even our attitudes change. We've had three missions in the past ten weeks: the Rev. Homer Rogers at the Cathedral in late October, Rev. Brick Bradford and Brother Arrowsmith at Calvary, and finally the Rev. Robert B. Hall on a ten-day three island mission in mid-November. My wife thinks there's hope for us all.

* * *

The Rt. Rev. James T. M. Pong, Bishop of Taiwan, was a visitor in the Diocese and guest speaker at St. Peter's on November 12th. The offering was given for the work of the church in Taiwan, still another example of meaningful Episcopal dollars.

* * *

The Rev. Ronald C. Kurtz has resigned from the staff of Holy Nativity to take over as manager of the Waikiki Youth Hostel, a project of the Hawaii Council of Churches. The Rev. Brian J. Grieves will leave St. Stephen's and Holy Cross and join Holy Nativity as Associate Rector beginning January 1st. For Mr. Grieves this is a homecoming because this is his home parish and the parish that sponsored him as a Candidate for Holy Orders during his seminary years.

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From St. John's Guam comes word that their annual Loyalty Sunday barbeque attracted over

260 people from the parish and from the new Philippine Independent congregation. From the same bulletin we also learn of the departure of one of St. John's pioneer families. Bob and Vicki Corey are leaving Guam for Seattle. Bob, if you'll remember, was recognized for his church service by Bishop Kennedy in 1968 with a special presentation of the Missionary District of Honolulu Medal.

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No numbers in this report but Holy Apostles Hilo boasts a "tremendous turnout" for their Parish Recognition Sunday with visitors from St. Jude's and St. Columba's.

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At a recent Calvary vestry meeting it was agreed to adopt Teen Challenge Hawaii as a special project. A pledge of \$25 per month was made to them, with the amount to be increased as the "Lord may prosper us." Those of us who attended Fr. Hall's concluding mission at St. Mary's met Don and Connie from Teen Challenge. The witness of these young people and their joyful noise make me want to know more about the program. Perhaps someone from Calvary can help us?

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The Rev. David M. Paisley and family have reported in to St. George's. They return to Hawaii from Woodland Hills California. More about the Paisley's in the next Chronicle.

INSOMNIACS GET PROGRAM

The Episcopal Series of the Protestant Hour, the weekly 30-minute devotional program featuring an outstanding speaker of our Church, will be broadcast in this diocese Monday, January 8 and will continue for 13 weeks through April 2, 1973.

The Series, produced by the Episcopal Radio-TV Foundation will be carried by radio station KGMB Monday mornings at 2 o'clock.

The annual Episcopal Series is the Church's offering each year

to the radio audience and to the nation. It is funded by voluntary contributions from Dioceses, parishes and individual Episcopalians.

Now in its 27th year, the Episcopal Series will feature the Rev. John S. Jenkins, rector of Trinity Church, New Orleans as speaker, with music by the Berkshire Boys' Choir and the Choir of Trinity Church, Princeton, New Jersey.

The theme selected by Father Jenkins for the 1973 series will be, "Religion and Your Life."

SWAHILI PROJECT PAU

The Swahili Bible Project, announced in the June issue of the Chronicle, has been extremely successful. According to the Rev. R. A. Duncan, the project raised \$2,200.

The impact of the project can best be felt from one of the letters of thanks that Fr. Duncan recently received.

"If those who contributed could only see the joy on the faces of the Evangelists who were given new Bibles! Some had never had a Bible, perhaps only the New Testament, or maybe they had saved up and bought one years ago but now it was worn out. So it has been really wonderful for us to be able to give out these Bibles where they would be put to the best use by our teachers and Evangelists who are the backbone of our work in this Diocese . . . Nearly all of the Bible School students in the last two courses have gone home with new Bibles.

"We could give away the balance of the Bibles but it is not easy to know to whom to give them and often we find that such gifts are not valued in the same way as if they had bought them for themselves. The Bishop agreed that we should sell them . . . and that the money so obtained should be used in the work of putting on a permanent iron roof on one or two churches in the communal villages being established where so many of our Christians have been moved in recent months.

"Your gifts have helped the Diocese twice over. Firstly, and most important, in spreading the Word of God, and secondly in

"In the first three talks," Father Jenkins said, "I will discuss the basic themes of the Christian religion, and in the remaining ten, I will apply this theme to experiences which confront everybody."

Free printed copies of the Episcopal Series sermons, prayers and Scripture commentary used on the program are printed in the Foundation's publication "The Good News" and are available on request from the Foundation, 15 Sixteenth Street N.E., Atlanta, Georgia 30309.

helping our churches. Do pray with us that those who have received or bought these Bibles may really read them and will ask God's help to understand His Word so that they may grow in strength that the Church may be firmly established in this Diocese and land.

"Please pass on our grateful thanks to all who helped."

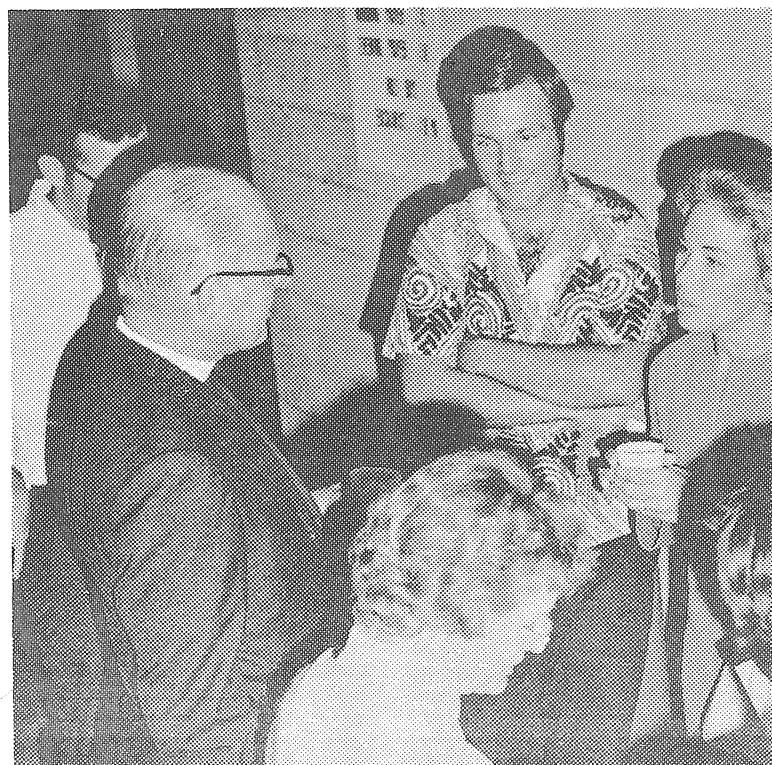
"HAWAIIANS" RECEIVE NATIONAL FUNDING

NEW YORK, N. Y. — The Screening and Review Committee, which acts on applications for funding under the General Convention Special Program of the Episcopal Church has approved a grant of \$10,000 to "The Hawaiians," Honolulu, Hawaii. "The Hawaiians," which was founded in 1970, is committed to improving housing among the people of Hawaii. The organization has more than 5,000 members on the five major islands of Hawaii.

"The Hawaiians" is involved in lobbying for new public policy concerning the Hawaiian Homes Act. The organization is seeking the release of land to poor and displaced Hawaiians for farming and housing construction.



Each parish and mission of each diocese depends upon its women for its very existence. The women of St. Luke's are a special example. After a special service on November 12th celebrating the 21st year at their present location and the 51st year of their women's group, the women had a plate lunch and kim chee sale which netted \$1,300. In the words of Fr. Collins, "Light now shines ahead."



The Rev. Robert B. Hall demonstrated the newness of Christ and the realness of evangelism for Hawaii's churchmen in a ten-day mission on three islands. Shown here during coffee break at Calvary Church, Fr. Hall tells of his ministry in a nation-wide revitalization of prayer and acceptance of the Holy Spirit.

MOSTLY ABOUT BOOKS

Christmas has deep religious significance—a period of devotion as well as of celebration and relaxation. With our many preparations, decorating our trees and our homes, giving gifts to our family and friends, cooking, entertaining, let's not forget the inspiration of our beautiful music and church services. Whether Santa Claus comes by surf board or down the chimney, our children await his coming joyously, and Christmas is a wonderful time for young and old alike. Can we not emphasize the coming of Jesus in the same manner? Take time to visit your church library and learn why and how we celebrate this important event. Learn how to make an Advent wreath for your home, and to explain it to your children. Read to them the age-old and wonderful stories about this season.

Your Cathedral library has many books and other material on both Advent and Christmas. Here is just a smattering of titles that may interest you. The Library is open daily from 9 a.m. to 4 p.m. and on Sunday mornings, 9-12.

- 232.92 Maier THE FIRST CHRISTMAS. c1971.
The true and unfamiliar story, in words and pictures. An unusual book.
- 394.1 Ickis THE BOOK OF RELIGIOUS HOLIDAYS AND CELEBRATIONS. c1966.
The rich traditions of both Jewish and Christian faiths are told, with their origins, ceremonies, customs and rituals.
- J745.5 Law SOMETHING TO MAKE. 1971.
A varied and practical collection of simple things for young children to make from odds and ends around the home.
- 394.2 Wagenknecht THE FIRESIDE BOOK OF CHRISTMAS STORIES
Everything about Christmas, from St. Luke to Clement C. Moore, with many old favorites reminiscent of our childhood days.
- J Fiction Morgenthaler THE LEGEND OF ST. NICHOLAS.
For children, and nicely illustrated.
- J Fiction Jones HOW FAR IS IT TO BETHLEHEM?
Story of how Christmas came to crippled children in a rehabilitation center.

COREY MADE GUAM WARDEN EMERITUS BY BISHOP

Bob Corey has been appointed Bishop's Warden Emeritus by The Right Reverend E. Lani Hanchett, our bishop in charge, in recognition of his long and faithful service to the mission of the church on Guam.

Bob, who with his wife Vicki have supported and guided St. John's from its formation, fifteen years ago, received his appointment as he prepared to depart Guam for "semi-retirement" in Bremerton, Washington.

A formal presentation of the Certificate declaring this honorary appointment by the Bishop was made by the Vicar Saturday evening at the special reception and dinner given for Bob and Vicki by their friends in the parish. A special certificate for Outstanding Service was given on behalf of the parish to Bob and Vicki, along with a beautiful 12" x 18" color photo of the church's sanctuary and the Vicar's "Order of the Church Mouse" award to Vicki.

The Bishop in his letter of appointment said, ". . . I do so in recognition of your long and loyal participation in the life and work of St. John's Church . . . Your heart must be full as you look upon the results of your labors and those of many others."