

Hawaiian Church Chronicle

The Official
Publication of the
Episcopal
Diocese of Hawaii

Vol. 64, No. 1
January, 1974

STAFF CHANGES AT 815

Fr. Ching Heads New National Ministry to Asians

NEW YORK, N.Y.—Four Executive Council staff appointments, effective January 1, 1974, have been announced by the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church.

The positions are in the new staff section, Mission Service and Strategy, which will coordinate the Church's program and grant concerns for racial and ethnic minorities.

The appointments include: the Rev. Winston W. Ching, interim head for six months of the new work with Asian Episcopalians; Ms. Fayette C. McKnight, executive officer for Indian affairs and the National Committee on Indian Work (NCIW); Howard Quander, one of the two staff persons for the Committee for Community Action and Human Development (CAHD); and the Rev. Franklin D. Turner, coordinator of the new work among Black Episcopalians.

The Rev. Mr. Ching, 30, vicar of St. John the Evangelist Church in San Francisco since 1970, is a native of Honolulu. He received his B.A. degree from the University of Hawaii in 1965, his B.D. degree from the Church Divinity School of the Pacific in Berkeley, Calif., in 1968, and his S.T.M. degree from Pacific School of Religion in 1972.

Ordained to the priesthood in December, 1968, he has done chaplaincy work at Alameda County Juvenile Hall, San Leandro, Calif., and Herrick Memorial Hospital, Berkeley.

Bishop Hines has also announced the resignation and retirement of several staff members.

Dr. Howard Meredith, executive officer for Indian affairs and of the NCIW since 1971, has resigned, effective December 31. On January 1, 1974, Dr. Meredith will become a consultant for six months for the newly-created Committee on Records Collection, Preservation and Retrieval. The committee, which was authorized by the Executive Council in September, will handle the proper disposition of records from all segments of the Church, the development of criteria for the establishment of a records system, and the development of a regular disposition system for manuscript materials. The Church Archives in Austin, Tex., is one of the designated collection points for the material.

As staff consultant, Dr. Meredith will be directly responsible to the Presiding Bishop through Bishop Roger Blanchard, the Executive Vice President.

Bishop Hines also announced recently the retirement from the staff of Dr. and Mrs. Robert N. Rodenmayer, effective December 31.

The Rodenmayers have been members of the Executive Council staff since 1962. Robert Rodenmayer was the first head of the Division of Christian Ministries and later was associate director for program in the section for Professional Leadership Development. With the restructuring of the Council in December, 1970, Dr. Rodenmayer became the coordinator of the Ministry Council, an ad hoc group representing the

committees, commissions and boards of the Episcopal Church which have to do with ministry.

Mrs. Rodenmayer (Betsy) is retiring as program officer for Professional and Ordained Ministries on the staff of the Council. Prior to coming to the Council staff, Mrs. Rodenmayer was professor of Christian education at St. Margaret's House, Berkeley, Cal., while her husband was professor of pastoral theology at the Church Divinity School of the Pacific in Berkeley.

The professional and ordained ministry office is not a funded program in 1974.

A national ministry to Asians in the United States has been established by the Episcopal Church. Action to establish and fund this ministry was taken at the General Convention of the Episcopal Church which met in Louisville, Kentucky, during October 1973.

The goal of this ministry is to seek ways and the means to implement a ministry to Asians by (1) deepening, strengthening, and expanding existing work of the Church among Asian Americans, (2) developing a ministry to meet the needs of immigrants from Asia, and (3) working ecumenically to articulate a theology and to develop a strategy to present the Gospel to Asians in a more meaningful way. Also, an effort will be made to explore the possible contribution of Asian spirituality to the life of the Church.

On December 3, 1973, the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, appointed the Rev. Winston W. Ching, Vicar of St. John the Evangelist Church in San Francisco, to be the staff person for this ministry on an interim basis to help establish this ministry nationally.

In order to help form this new ministry, a national conference of Asian American Episcopalians has been called for early in 1974. The conference is scheduled for February 7-9, 1974, and will be held in San Francisco.

The following persons from Diocese of Hawaii will attend the conference:

Mr. Henry Sung, St. Luke's, Honolulu; Mr. Clifford Young, St. Peter's, Honolulu; the Rev. Franklin Chun, St. Peter's; the Rev. Darrow Aiona, St. John's, Kahala; the Rev. John Liu, Holy Apostles, Hilo; the Rev. Timoteo Quintero, St. Paul's, Honolulu; the Rev. Tom Yoshida, St. Stephen's, Wahiawa.

For further information regarding this ministry to Asian American Episcopalians, write to:

Episcopal Asian American Ministry
1661 Fifteenth Street
San Francisco, California 94103
Telephone: (415) 861-1436

EPISCOPAL CHURCH REACHES AMERICAN SAMOA... TIAPULA ORDAINED

It was literally "hands across the sea" in Bishop Hanchett's recent trip to American Samoa where he laid hands on a Samoan deacon and ordained him to the priesthood of the American Episcopal Church.

It was also an historic occasion, being the first time that an Episcopal Church ordination has been held in American Samoa and marking the official establishment of the Church in that area.

This was also Bishop Hanchett's first official visitation to American Samoa, which is under his jurisdiction by assignment from the Presiding Bishop.

Services ordaining the Rev. Imo Siufanua Tiapula to the priesthood were held in the Wesley Methodist Church in Fagatogo on Epiphany, January 6, with a congregation of 150 which included the lieutenant governor and many clergy of the other Samoan churches.

Bishop Hanchett officiated, bearing a kava stick as a crozier given to him by the father of the ordinand, Chief Mamea Tiapula of the village of Lau'i.

He was assisted by the Rev. John L. Powell, rector of St. Andrew's Church, San Bruno, California. The ordinand had studied and served under Father Powell in California and was ordained to the diaconate by Bishop Myers of California.

Father Tiapula is himself a Samoan "talking chief" and is employed as a research director in the legislative reference bureau of American Samoa.

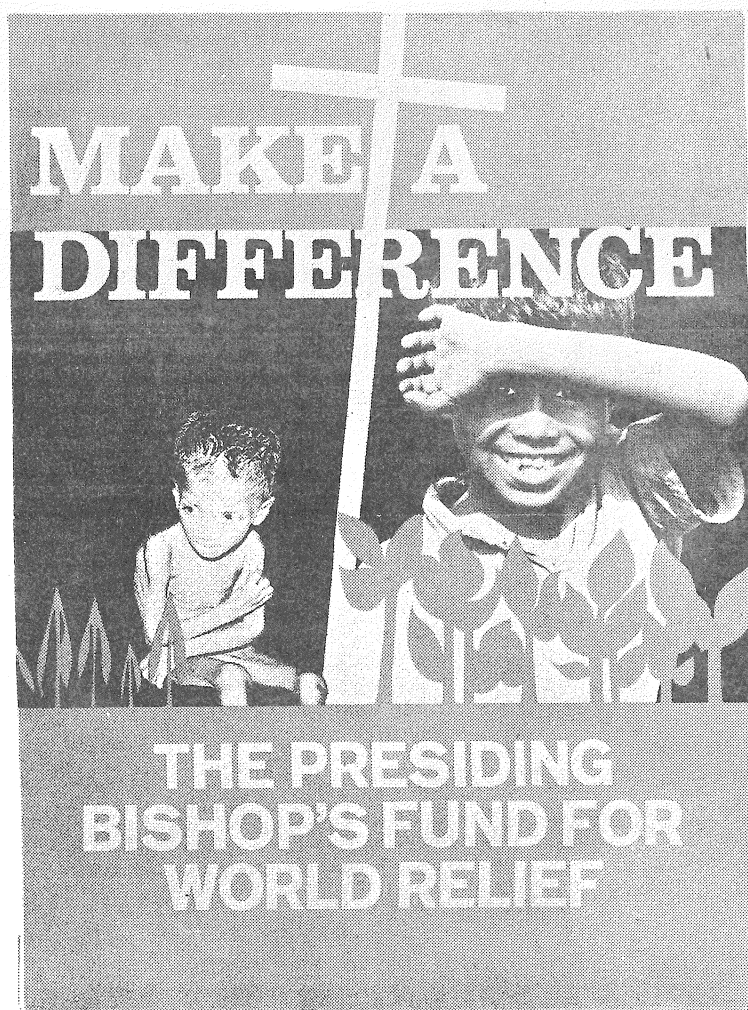
As a "worker priest" he will minister to the Episcopalian and Anglican community and provide a general ministry among the Samoan people.

Bishop of Osaka Rt. Rev. Yanagihara Dies in Japan

OSAKA, Japan — The Rt. Rev. Peter Sadajiro Yanagihara, retired Bishop of the Diocese of Osaka, of the Nippon Seikokai (Holy Catholic Church in Japan), died here recently at Yodogawa Christian Hospital, of heart failure at the age of 88.

Born on September 1, 1885 in Sakai City, Osaka, Bishop Yanagihara was graduated from Kyoto Imperial University in 1910, and from Episcopal Theological School, Cambridge, Mass., in 1917. He was ordained to the priesthood the following year. In 1948 Virginia Theological Seminary, Alexandria, Va., conferred upon him the honorary degree of Doctor of Divinity.

In 1940 he was consecrated Suffragan Bishop of the Diocese of Osaka and became the Diocesan in 1947. After his retirement in 1962, he wrote six books, the last of which, *Christianity and the Present Crisis—Memoirs and Sermon Selections*, was published three weeks before his death. This was his twenty-first book.



Worldwide Sharing Through PBF

NEW YORK, N.Y. — At a recent meeting of the Board for the Presiding Bishop's Fund for World Relief (PBF) of the Episcopal Church, grants totaling \$29,000 were made for relief and development work.

The grants were made for:

- Sahel (Sub-Sahara West Africa), \$5,000. This area, comprising the six countries of former French West Africa (Chad, Mauritania, Upper Volta, Senegal, Mali and Niger), Ethiopia and Botswana, has suffered severe drought for six years, leaving a famine and a threat of starvation and health deterioration for millions of people, mostly of nomadic tribes. In spite of responses from world governments and relief agencies, the need continues to be great. The PBF sent \$5,000 for relief in August.

- Chilean Refugees, \$1,000. Following the military coup in September, there has been a need for asylum for thousands of refugees, not only leftist Chileans, but many Latin Americans from South and Central American countries who had sought refuge in Chile. Bishop J. Antonio Ramos of Costa Rica is trying to re-settle 200 refugees in his area, and the U.S. State Department has been asked by an agency of Church World Service to allow the 80-120 refugees who have stated U.S. preference for relocation to be admitted. The U.S. government has taken no action thus far. This grant is in addition to \$1,000 previously sent.

- Anglican High School (for girls), Granada, British West Indies, \$1,000. The only non-Roman Catholic secondary school for girls in St. George's, the school was completely destroyed by fire in October, 1972. The Diocese of Chicago, companion diocese to Windward Islands, has contributed \$5,000 toward the \$100,000 building fund.

- Southern Brazil—Instituto de Menores, Canagacu, R.S., \$2,000. This farm school for boys is jointly supported by the Brazilian Episcopal Church (Igreja Episcopal do Brasil) and the Brazilian government, though additional assistance for food and clothing is needed.

- Diocese of Northern Philippines—Revolving Fund for Rural Cooperatives, \$20,000. As a first venture in the development field, in line with the new guidelines set for the PBF, a revolving fund in the amount of \$20,000 was authorized for rural cooperatives. This project, launched in 1970, received a grant of \$9,750 in 1972 from the General Convention Special Program of the Episcopal Church.

Millions of Protestant and Orthodox church-goers in the United States each year select the fourth Sunday in Lent (March 24, 1974) to contribute to the now familiar "One Great Hour of Sharing" appeal to help their brothers and sisters here and overseas. Episcopalians contribute through the Presiding Bishop's Fund for World Relief (815 Second Avenue, New York, N.Y. 10017).

Presentation material for the Presiding Bishop's Fund and for the Good Friday Offering will be available in early 1974.

Hawaiian Historical Society
660 Kawaiahao St.
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.

Mission Has Meaning on Oahu

Mission is usually thought of as "something the diocese takes care of". If that's the case, the people of St. Stephen's Episcopal Church in Wahiawa and Holy Cross Mission in Malaekahana are unusual thinkers indeed.

For the past year, these two congregations have regularly contributed to the work of the Holy Cross fathers in Liberia in the west of Africa. St. Stephen's sends birthday offerings matched each month by a like amount from the Vestry. Holy Cross sends their loose offering from the third Sunday of each month.

The Rev. Lee Stevens, who visited Hawaii in 1964 and left a lasting spiritual mark on this Diocese, is the liaison between the churches in Hawaii and the Mbalotahun Leprosy Center of the Holy Cross fathers. Fr. Stevens writes:

"In the midst of life we are in death... and one of the sad notes was the death of one of our young lads in Mbalotahun... just a little boy. His mother was in Ganta for special treatment. We sent word to her of his death and she came home within the week. I saw her on the morning of her arrival..."

that night she died! It was a great shock to all of us. Both were Christian. We had Requiem Masses for both.

"In June our first wheel chair arrived. What a blessing it has been. One parish sent us seven bedpans along with medical supplies and bandages. If only you could know what this help means."

"Many of you have sent beautifully made leprosy bandages as well as torn sheet bandages, both of which are sorely needed and unavailable here. Used blankets are most welcome and much needed."

St. Stephen's and Holy Cross are both expanding their efforts to assist Fr. Stevens' work in Africa by sending medical supplies. Local doctors have been contacted and medical supplies are being collected for shipment. There are also other supplies such as children's aspirins, bandages, and tools which have been requested by the Holy Cross Leprosy Center.

If you want to join in this work, call the Rev. Thomas K. Yoshida at 621-8662. Fr. Yoshida has a list of items particularly needed by the Center.

Ms. To NCC

Ms. Claire Randall has been elected General Secretary of the National Council of Churches to succeed Dr. R.H. Edwin Espy who retired from the post December 31st. The General Secretary is the chief executive of the NCC and Ms. Randall is the first woman to hold the position.

Ms. Randall has more than two decades of executive experience in a variety of church agencies, beginning with the Presbyterian Church in the United States and culminating in her eleven years with Church Women United, a movement related to the National Council of Churches. She has worked closely with a number of ecumenical programs of the NCC during the past decade, including its commissions on faith and order, and regional and local ecumenism. Much of her recent activity has centered on efforts to enhance the role of women in church life, particularly on the policy level.

She also assisted the formation of the National Farm Workers Ministry which supports the efforts of Cesar Chavez's union, and the National Committee on Household Employment which seeks better conditions for household workers. During the late 1960's she was active in many coalitions related to the peace movement.

In remarks to the press following her election, Ms. Randall said she hopes to help steer the council toward "an increasingly open system," among the 300-member staff and in relations with the constituent churches in the cooperative agency. She said, "I wouldn't consider myself at the top of a pyramid, but rather as a core person... in an open structure."

As General Secretary, Ms. Randall has oversight responsibility for more than 60 different programs the council carries on in behalf of the 31 member churches. The council's budget for this work amounts to \$14.6 million for the current year.

A Message from Bishop Hanchett

The so-called energy crisis is upon nearly everyone's mind today to the point, in some cases, of panic. I have grave doubts about the authenticity of some of the reports on the gravity of the situation, but nevertheless the problem is with us. Thus far it has been more of an inconvenience than a crisis.

Never before has the world given such fearful attention to what may happen when the natural resources which produce most of our energy today are depleted. All of a sudden we have become keenly aware of our dependency upon the power produced by oil and gas and coal to run our cars and light our houses and burn our furnaces. It took the threat of a crisis to bring about this awareness.

All of us face crises of one kind or another time and again in our lives. Most of the time we are able to deal with them and bring about a solution. However, there are those deeper crises which involve our very souls themselves and we find that by ourselves we cannot cope with the situations. It is in these moments that we reach out for help and sometimes we discover that Power called God who may not give us the answer but always the power to deal with the problem. There are other times when we reach out frantically and find no one there. The crisis becomes absolutely real for us at that point because we are all alone.

For nearly two thousand years the church has proclaimed to the world that by the death and resurrection of Jesus Christ, God has made available to all men everywhere an unlimited Source of power in the person of the Holy Spirit. He is sufficient to meet every contingency in life and comes to us in response to our faith and obedience to God in Christ Jesus. The effectiveness of the power of the Holy Spirit in our lives is determined by how deeply we believe and obey.

Many of us have not fully experienced this life-saving force because we have not really taken the trouble to know Him from whom it comes. Therefore, in time of need, when we reach out for Him, He is not there.

In this day of energy and power consciousness, we would be wise to look beyond the lesser powers that control our lives to Him who is the Source of all power.

Lent will soon be upon us. We could put this holy season to no better use than to strengthen our faith in and obedience to the Creator who has made Himself and His Will known through Jesus Christ and gives us power for life through the Holy Spirit.

Do not wait until times of crisis to turn to the Father; rather, love Him every day and He will be at your side walking with you day by day. God bless you.

BISHOP STEPHEN F. BAYNE DIES

NEW YORK, N.Y.—The Rt. Rev. Stephen F. Bayne, long a leader in the Episcopal Church and the Anglican Communion, died early January 18 in a hospital in Santurce, Puerto Rico, at the age of 65. Bishop and Mrs. Bayne were vacationing in the Caribbean area when he became ill. Funeral services were held on Monday, January 21, at Trinity Church, New York City, his home parish.

The Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, issued a statement in which he said:

"Bishop Bayne left to his Church, and to society, a legacy of Christian ministry difficult to match. His Creator was prodigal in conferring upon him talents and gifts of particular brilliance and magnitude. He himself infused these with such depth of devotion to Christ and His Church as to adorn whatever position and responsibility to which he was called. He combined immense learning with a straightforward simplicity that endeared him to people of varying ages. He was at home in the elementary school as in a university or theological seminary. And the whole field of ecumenical relations listened when he spoke. For his brother bishops, Stephen Bayne occupied a position of particular affection and respect. And he reciprocated by enhancing their concept of the episcopate. His life and death remind us of the richness of God's grace in His dealing with the children of men. For which we who knew and loved him remain grateful."

Born in New York City on May 21, 1908, Bishop Bayne was educated at Trinity School and Amhurst College. Following his graduation from General Seminary in 1932, he remained there as fellow and tutor until 1934.

He served as parish priest in St. Louis, Mo., and Northampton, Mass., until his appointment in 1941 as chaplain of Columbia University and chairman of the department of religion, where he remained until 1947 except for two years on leave as naval chaplain during World War II.

In 1946 he was elected bishop of the Diocese of Olympia, which includes the western part of the

state of Washington, and was consecrated to that office on June 11, 1947. He served as diocesan bishop until December 31, 1959, when he resigned in order to accept appointment by the Archbishop of Canterbury as the Anglican Communion's first executive officer.

While serving as executive officer of the Anglican Communion, Bishop Bayne was also Bishop-in-Charge of the Episcopal Church's Convocation of American Churches in Europe.

He became First Vice-President of the Executive Council and director of the Overseas Department in 1964. In a reorganization of the Council in 1968, he was made First Vice-President and Deputy for Program, responsible for the Council's central planning and the design and execution of the Church's national programs.

Bishop Bayne resigned from this post in the summer of 1970 to return to General Seminary as professor of Christian Mission and Ascetical Theology. Later he was acting dean and then dean of the seminary until his retirement at the end of the academic year in 1973.

SEABURY-WESTERN DEAN, JORJORIAN DEAD AT 54

EVANSTON, Ill.—The Very Rev. Armen D. Jorjorian, Dean of Seabury-Western Theological Seminary here, died January 1 at his home of a heart attack at the age of 54. Prior to coming to the seminary in September, 1972, Dean Jorjorian was chaplain and director of Pastoral Care and Education, St. Luke's Episcopal Hospital, Texas Children's Hospital, and the Texas Heart Institute, Houston, Tex.

A native of Chicago, Dean Jorjorian received his B.A. degree at Northwestern University and his B.D. degree, cum laude, from Seabury-Western Seminary. His seminary awarded him the honorary D.D. degree in 1971. He was the first alumnus of Seabury-Western to become its dean. He was senior chaplain and supervisor at both the New York City Penitentiary at Riker's Island and the Bellevue Hospital Center in New York City. Dean Jorjorian is survived by his wife and four children.



Nine new members of the Executive Council were present for their first Council meeting held recently in Greenwich, Conn. They are, from left to right, seated, the Rt. Rev. George T. Masuda of North Dakota, and the Rt. Rev. E. Lani Hanchett (elected by Province VIII), of Hawaii, and standing, Hamilton B. Edwards, The Philippines, the Rev. Robert F. Royster, Lakewood, Colo., the Rev. John S. Spong, Richmond, Va., the Rt. Rev. Quintin E. Primo, Jr., Suffragan of Chicago, Mother Mary Grace, C.S.M., Peekskill, N.Y., James M. Winning, Springfield, Ill., and Marcus A. Cummings, Cincinnati, Ohio.

EXECUTIVE COUNCIL ADOPTS '74 BUDGET

GREENWICH, Conn.—A budget of \$13,625,732 for 1974 was adopted by the Executive Council of the Episcopal Church.

The General Convention, meeting in Louisville, Ky., in October, approved this total, with the mandate that the Executive Council stay within its visible income "so as to carry out the General Church Program on a balanced budget during each year" of the next triennium.

Dr. Lindley M. Franklin, Jr., treasurer of the Executive Council, reported that as of November 30, 59 of the 92 domestic dioceses

have pledged toward the 1974 budget. Of these, 54 dioceses have met or exceeded the quota assigned. Six dioceses have pledged more than the quota, while five dioceses have pledged less than the quota.

Eleven of the 20 overseas jurisdictions have made pledges toward the 1974 budget, of which eight have exceeded and three have equalled their 1973 pledges.

Walker Taylor, chairman of the Council's Development and Finance Committee, said that he and his committee members "are happy and feel very encouraged

and optimistic about the Church's response to the apportionments assigned at the Louisville Convention."

However, he said, "the Council should probably anticipate in February, May or September at the latest, possible revisions in the light of new estimates of available" income.

Bishop Roger Blanchard, executive vice president of the Council, said that now dioceses have "an opportunity to adjust their pledge so that for the first time in the history of this Church, the actual General Convention budget can be met."



Presiding Bishop Elect Allin and Bishop E. Lani Hanchett pause during a break at Executive Council meeting. Bishop Hanchett is the elected member from Province VIII.

Exec Council gives new life to EPISCOPALIAN

GREENWICH, Conn. — The Executive Council of the Episcopal Church voted to provide "up to \$150,000 in 1974 in the Communication budget" for The Episcopalian, Inc., "to ensure the continuation of publication through the initial stages of a fund-raising campaign to which the President and Board . . . have committed themselves."

Based on the results of a fact-finding visitation program which the Council conducted in the fall of 1972, which gave a low priority rating to the magazine, the Council declined to recommend the publication to the General Convention for funding in 1974.

At its meeting last October, the General Convention adopted a resolution authorizing the Council's Program Group on Communication "to work with The Episcopalian in developing an information system for the entire Church."

After extensive negotiations with the Program Group, the president and board of The Episcopalian, Inc., agreed to seek funding for continued publication outside the General Church Program budget.

The Council's resolution stipulated that if "the fund-raising effort meets significant success, the advances from the Council during 1974 will be returned to the budget of the Program Group on Communication." If the fund-raising endeavor fails, the president

and the board of The Episcopalian, Inc., "have agreed to be responsible for any costs involved in discontinuation."

Presiding Bishop-elect John M. Allin, former chairman of the Program Group on Communication, said he will support the fund-raising effort of The Episcopalian, Inc., both by being accessible to potential donors and by encouraging the use of the publication throughout the Church, as requested by General Convention.

According to the resolution adopted by Council, the funds will be advanced quarterly but "only if necessary and upon request" of the publication.

The program group noted that this is one of several attempts which will be made to communicate to every Episcopalian household.

The Executive Council also adopted a resolution from the Program Group on Communication calling for "a six month budget of \$35,810 for the work of a Committee on Records Collection, Preservation and Retrieval." This budget will make possible a contract with a consultant to develop and begin implementation of the program which was approved at the September, 1973 meeting of the Council. The source of the funds for this budget will be recommended to the Council by the Development and Finance Committee at the February, 1974, meeting.

THE DOCTRINE OF THE MINISTRY A CHRONICLE REPORT . .

by the Rev. Peter E. Van Horne

Vicar

St. John's Episcopal Church, Kula

The recent Anglican-Roman Catholic statement on ordination and the doctrine of the ministry is a major step in improving the relationship between the Anglican Communion and the Roman Catholic Church.

The statement was released December 13 by the Anglican-Roman Catholic International Commission (ARCIC) appointed by Pope Paul VI and Dr. Michael Ramsey, Archbishop of Canterbury. In 1972 the Commission received international attention with the release of "An Agreed Statement on Eucharistic Doctrine" in which the representatives of the two denominations reached a consensus on the meaning of the Holy Communion.

Background

Anglican-Roman Catholic relations were dealt a severe blow in 1896 when Pope Leo XIII issued the encyclical *Apostolicae Curae* in which ordinations in the Anglican Communion were judged to be "absolutely null and utterly void." In 1897 the Archbishops of Canterbury and York issued a reply in which they argued that historical and theological grounds were misinterpreted by Leo XIII and attempted to demonstrate Anglican ordinations to be as valid as those of the Church of Rome. Debates over "validity" and "apostolic succession" have continued through the years with Anglicans finding some comfort in the fact that their ordinations have been recognized as "valid" by the Old Catholic Church and some branches of the Eastern Orthodox Church, both of whose ordinations have been recognized as "valid" by the Roman Catholic Church.

Putting aside what has divided us in the past, the Commission's aim has been to see whether it is possible to "... find a way of advancing together beyond the doctrinal disagreements of the past ..." to a point where these doctrines "... will no longer constitute an obstacle to the unity we seek." Its method has been to re-examine the questions of the Eucharist, the Ministry, and Authority in the Church in the light both

of "... biblical teaching and the traditions of our common inheritance ..." and of "... the development of the thinking in our two Communion ..." about them. The two Agreed Statements of the Commission on the Eucharist and the Ministry have demonstrated that we have much in common.

Apostolic succession

A barrier on the road to closer Anglican-Roman relations has been the doctrine of "apostolic succession." A strict interpretation of the doctrine means that a Christian church has legitimate ordinations and sacraments only if it is linked to the original Apostles and the authority given them by Christ. The connecting link is the bishop whose consecration, theoretically, could be traced back through the bishops who ordained him in a sort of family tree returning to the original Apostles and the bishops they ordained in the early years of the Church. Such a "family tree" would, of course, be impossible to construct because of the lack of complete written records.

The Commission's concept of apostolic succession reflects a deeper concern for the mission of the Church. They agreed that, "All Christian apostolate originates in the sending of the Son by the Father. The Church is apostolic not only because its faith and must reflect the witness to Jesus Christ given in the early Church by the apostles, but also because it is charged to continue in the apostles' commission to communicate to the world what it has received. ... Moreover, because they [bishops] are representative of their churches in fidelity to the teaching and mission of the apostles and are members of the episcopal college, their participation [in the ordination of a new bishop] also ensures the historical continuity of this church with the apostolic church and of its bishop with the original apostolic ministry. The communion of the churches in mission, faith, and holiness, through time and space, is thus symbolized and maintained in the bishop. Here are comprised the

essential features of what is meant in our two traditions by ordination in the apostolic succession." Those who are part of the ordained ministry thus have a responsibility that "... involves fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow."

While the Commission's Agreed Statement did tackle some of the doctrines that have divided us in the past, it also focused on the mutually important doctrine of the ministry in which all baptized Christians share. They said, "The ordained ministry can only rightly be understood within this broader context of various ministries all of which are the work of one and the same Spirit. ... The life and self-offering of Christ perfectly express what it is to serve God and man. All Christian ministry, whose purpose is to build up the community (*koinonia*), flows and takes its shape from this source and model."

"The Christian community exists to give glory to God."

In a discussion of the function of the ordained ministry, the Commission eloquently stated the obligations that rest upon all of us. "The Christian community exists to give glory to God through the fulfillment of the Father's purpose. All Christians are called to serve this purpose by their life of prayer and surrender to divine grace, and by their careful attention to the needs of all human beings. They should witness to God's compassion for all mankind and his concern for justice in the affairs of men. They should offer themselves to God in praise and worship, and devote their energies to bringing men into the fellowship of Christ's people, and so under his rule of love. The goal of the ordained ministry is to serve this priesthood of all the faithful. Like any human community the Church requires a focus of leadership and unity, which the Holy Spirit provides in the ordained ministry. This ministry assumes various patterns to meet the vary-

ing needs of those whom the Church is seeking to serve, and it is the role of the minister to coordinate the activities of the Church's fellowship and to promote what is necessary and useful for the Church's life and mission. He is to discern what is of the Spirit in the diversity of the Church's life and promote its unity."

There has been some debate over whether the priest is primarily the minister of the sacraments or a preacher of the Word of God. Since the Reformation in the 16th Century, the Anglican Communion has traditionally emphasized the preaching of the Gospel and has taught that Holy Scripture contains "all things necessary for salvation." Some would say that the ministry of preaching in Anglican churches has assumed more importance than the ministry of the sacraments, reflective of our old High church-Low church battles.

Recognizing the central place of the Eucharist in the life of the Church, the Commission agreed that the ministry of both Word and sacrament is equally important. "The part of the ministers in the celebration of the sacraments is one with their responsibility for the ministry of the Word. In both word and sacrament Christians meet the living Word of God. The responsibility of the ministers in the Christian community involves them in being not only the persons who administer baptism, but also those who admit converts to the communion of the faithful and restore those who have fallen away. Authority to pronounce God's forgiveness of sin, given to bishops and presbyters at their ordination, is exercised by them to bring Christians to a closer communion with God and with their fellow men through Christ and to assure them of God's continuing love and mercy."

The Agreed Statement concludes with a frank recognition of the problems raised by the 1896 condemnation of Anglican ordinations by the Roman Church. There are problems, to be sure, but the Commission stated that there had

to be this present agreement on the nature of the Ministry before it is at all possible to move toward "... the consideration of the mutual recognition of ministries." Yet to be resolved are the questions of authority in the Church and the primacy and infallibility of the Pope, but we can only be hopeful that future deliberations of the Commission will be as fruitful as they have been in the past four years.

There must be mutual Christian love and understanding on the local level.

As we look toward the restoration of the unity that was once ours, we may realize that a unity imposed on our two denominations from above may, at best, be shaky. There must be mutual Christian love and understanding on the local level if such a unity is to be sought and welcomed. Some is already present in Anglican-Roman cooperation on community and social concerns. Cooperation between Anglican and Roman Catholic seminaries in the training of priests has increased steadily over the years with the students of the respective schools gaining a deeper understanding and respect for each other's traditions. An excellent example of this is the Graduate Theological Union in Berkeley, California, of which our Church Divinity School of the Pacific is a part.

One can hope that the work of the Anglican-Roman Commission will inspire more cooperation and dialogue on the parish level. The Agreed Statements on the Eucharist and on the doctrine of the Ministry would be excellent resources for ecumenical prayer and discussion. The success of such exchange on the parish level is vital if we are really to achieve the reconciliation between our two denominations for which so many people are laboring and praying.

The Agreed Statement on the Ministry is available from The Seabury Bookstore, 815 Second Avenue, New York, N.Y. 10017, and Morehouse-Barlow, Inc., 15 East 41st Street, N.Y. 10017.

NEWS FROM AROUND THE DIOCESE . . .

The Rev. William Grosh, Chaplain at Leeward Community College, will lead a conference at All Saints' Kauai February 15 through 18 on the subject of Human Sexuality. This is a course which he teaches at the College and is presently teaching at the Lay Academy.

Visiting Hawaii (and our churches) in February will be General Ralph E. Haines Jr. (Ret) and the Rev. Dennis Bennett to conduct separate teaching missions. General Haines, formerly of Hawaii and most recently CG of the Continental Army Command, is an outspoken Christian layman who brings his conviction to bear in everyday life. Fr. Bennett was featured on this page in the last issue of the Chronicle. Times and places of their appearances will be announced in your parishes.

A number of parishes changed bylaws in January. . . Noteworthy among them were St. Peter's and St. Mary's. Noteworthy in this

case means that parishoners received copies of the proposed changes weeks in advance of annual meetings and, most important, had opportunity to hear rationale and background for charges as well as the chance to make useful comment. I also notice an increasing number of parishes opening their vestry meetings to the congregation and publishing their financial data in parish newsletters.

A new church opportunity for students at the Manoa Campus of the University and for residents of the area too. . . The Rev. George Lee and Dr. John Crean have started evening Eucharist Sundays at 5:45 at the Church of the Crossroads, 1212 University Avenue. The announcement says, "The Sunday eucharist offered in the University community will be contemporary, catholic, and reformed. It will use the historic liturgy of the Lord's Supper, but also seek to communicate the Good News of Jesus Christ through sight,

sound, movement, drama, and contemporary media." A large task for a new group. Join them on a Sunday evening and give them your encouragement. If you can't get to Manoa, send your prayers.

British radio and television regulator, the Rev. Michael Marshall, is speaker on the Episcopal Series of the Protestant Hour heard each Monday morning at 2AM in Hawaii on radio station KGMB. The series began on January 7 and runs through April 15th.

A chairman of a parish Finance Committee writes. . . "I have just reviewed our budget for 1974 and find that our parish members' pledges do not even pay for the salary and fringe benefits of our minister. More than one-half of the money required for the operation of the Church comes from our real estate lease rental. Without this income, this Church would have been bankrupt or closed a long time ago." Its not too late for each of us to prayerfully reconsider our pledges. . .

I haven't seen the car myself but rumor has it that the Rev. Claude Du Teil is driving about with the last word in license plates. Why is it that the good people of St. Christopher's operate with more dash than the rest of us?

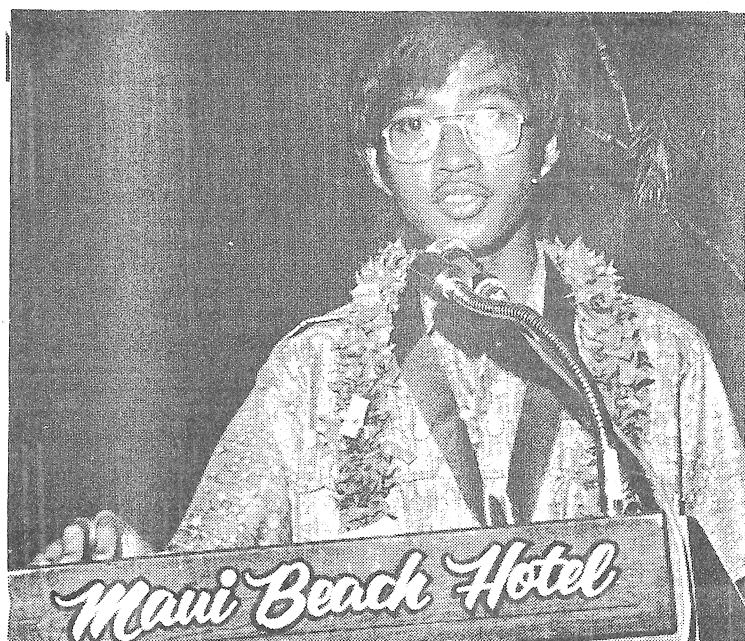
And while on the subject. . . Monthly calendars are being sent to parishioners by at least two churches in the Diocese. St. Christopher's and All Saints' mail calendars each month listing all parish or parish related meetings marked in the appropriate pukas. St. C adds an interesting note to theirs, a list of newcomers and visitors.

Holy Nativity takes over the Mokuleia Conference Center the weekend of February 15th for a parish leadership session. They're going to use the time for planning the year ahead and getting to know one another in a setting free from city pressures. Its a family weekend too, so there should be

plenty of opportunity to take time for just plain fun. . . but that too is getting to know one another.

Recently at Good Shepherd, Maui 53 persons presented themselves to the Bishop at the altar in reaffirmation of faith. The Bishop's response, "Thrilled, humbled, pleased, and grateful for the experience." This simple ceremony can be part of the Bishop's visitation to any parish.

A remarkable thing about the Episcopal Church in Hawaii. . . We have better food, and more kinds of it, than the Episcopal Church of anywhere else. 'Tis the season of parish meetings and pot-lucks and that's what reminded me of how fortunate we are. Think for a minute. Where else can you eat Chinese, Korean, Japanese, Hawaiian, Samoan, Filipino and European foods in all their varieties? And its not only food but, more important, the people that go with it.



Alfredo Evangelista, President of the PIC Youth Choir at Good Shepherd, says it all with a smile as he welcomes guests to the choir's annual dinner January 20th.

800 ATTEND 25PM AT HIC

A three day "mission" of renewal marked the inception of the Twenty Fifth Anniversary Celebration of the Church of the Holy Nativity on December 3, 4, & 5, 1973. Leader of the event was The Rev. Lloyd J. Oglivie, D.D. Senior Pastor of the First Presbyterian Church of Hollywood, California.

The kickoff was a "Birthday Party" at the Concert Hall of the Honolulu International Center. Approximately 800 people attended the Monday evening celebration, which featured and began with four presentations by the Iolani School Chorus under the Direction of Mr. John McCreary.

The Rt. Rev. E. Lani Hanchett returned from a visitation to the island of Hawaii to greet the assembly with appropriate remarks about a "new Pentecost." The Bishop commended the Clergy and Lay leaders of Holy Nativity for their contribution to the Diocese in the past and at the present time.

Dr. Oglivie's address, "Where There's Life, There's Hope" stressed the gift of hope as the most crucial ingredient of the good news in a time when all of the diminutive gods which we have established seem to be failing. He called this the most hopeful time for the Church in its history. He called Episcopalians and all Christian people to a "new apostolate of hope" which will give encouragement to a world which has largely lost hope. The Good News of Jesus Christ, Oglivie said, is that God loves us and works in our lives to give us encouragement.

Ethel Chung Maxson climaxed the evening with a magnificent rendition of "Come Unto Him" from Handel's *Messiah*.

On Tuesday and Wednesday evenings at the Youth Center in Aina Haina, Oglivie spoke of "the nature and significance of the gifts of the Spirit," and "the repaterning of the church."

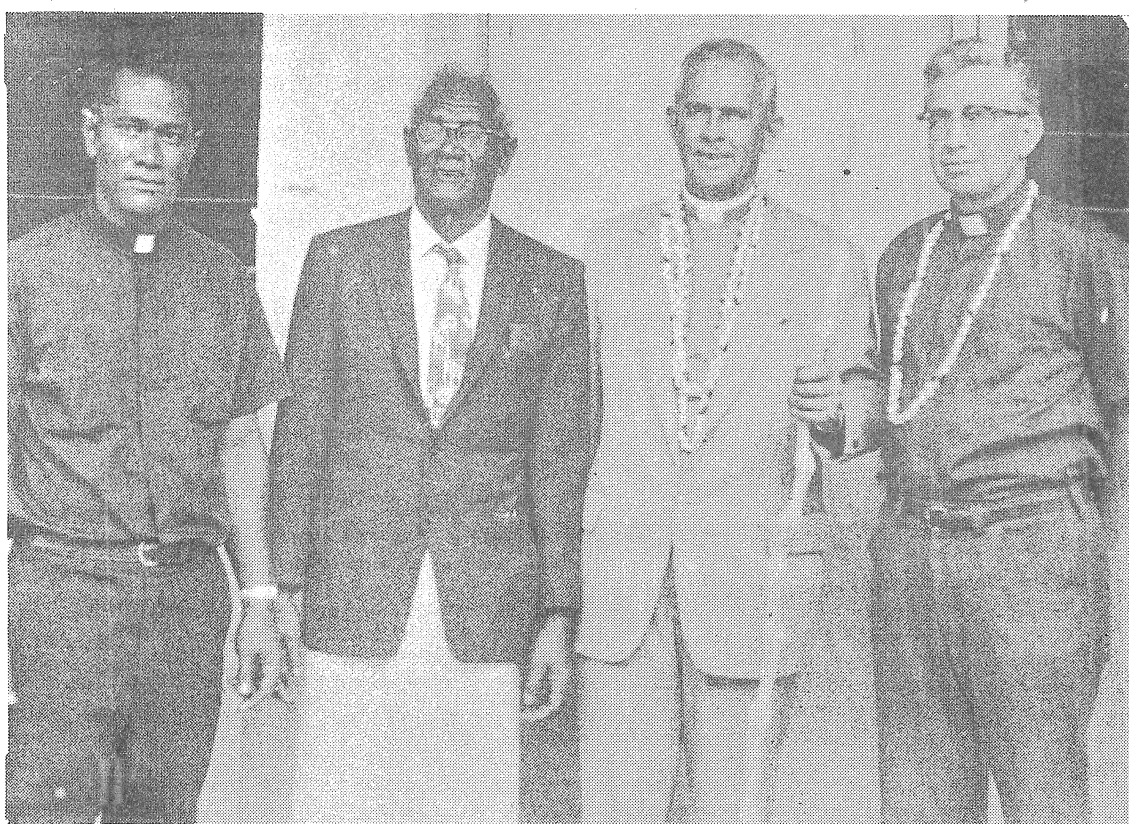
The women of Holy Nativity parish hosted Dr. & Mrs. Oglivie at their December General Meeting where the visiting pastor spoke of the ingredients of good relationships. On Wednesday, there was a luncheon of Parish leaders for the purpose of discussing planning and implementation of effective programs.

The "Mission" was designed as a gift to Honolulu in thanksgiving for the twenty-five years of Holy Nativity's existence.

Overall chairman of the "Twenty Fifth Anniversary Project for Mission" is Ernest W. Albrecht. Chairman of the three day renewal conference was Lt. Gen. Verdi Barnes. Members of the Planning Committee were The Rev. Messrs. Charles Crane and Brian Grieves, Jeanne Grant, Larry Grant, Leslie Thomas, Alice Thomas, Meade Wildrick, James Beckett, Roger Stebbins, Keith Adamson, and Barbara Jones.

Phase II of the program will involve study groups, book discussions, retreats, and a number of special activities throughout the Spring and Summer.

The year's celebration will end with a Fair on October 18 & 19, 1974.



The Rev. Imo Siufanua Tiapula, left, was ordained priest by Bishop Hanchett in ceremonies in American Samoa on January 6th. The ordinand's father is Chief Mamea Tiapula. Bishop Hanchett was assisted by the Rev. John L. Powell under whom Fr. Tiapula has studied in California.

Ilocano Green Book

TI NASANTOAN A MISA, The Holy Eucharist, in English and Ilocano was recently published by the Philippine Independent Congregation of Good Shepherd Church, Wailuku, Maui.

The service booklet is a parallel translation of the second service of hymns in Ilocano including familiar Christmas and Easter hymns and general hymns of the Episcopal Church.

The Rev. Justo Andres, Pastor of Maui's Philippine congregation and Associate Rector of Good Shepherd Church, performed the translation. Fr. Andres is now at work translating the Baptism and Initiation Rite, and the Wedding Ceremony. He plans to publish these services later this year.

Of his work, Fr. Andres says, "It is especially important that our Philippine congregations participate in the use of the trial liturgy. Now we can do so with understanding." He added, "The Wedding Ceremony in the new liturgy is very much like the ceremony that we are accustomed to. I'm particularly excited about doing the translation for it."

Bishop Hanchett used the new service booklet during his visitation to Good Shepherd on December 30. He remarked at the ease with which he could follow the service and the beauty of the service.

Mostly about books. . .

First some figures that really shouldn't surprise CHRONICLE readers. . . The best-selling hardcover book of 1973 was THE LIVING BIBLE. Seven million copies were bought last year bringing the total sale to 13.5 million since publication in 1971. GOOD NEWS FOR MODERN MAN, a Today's English translation of the new testament published by the American Bible Society in 1966, passed the 43 million mark with its various editions.

GOOD NEWS will be paired with a similar translation of the old testament in 1976. Around my house that's double good news because GOOD NEWS, especially the large-type edition available at the Cathedral Book Store, gets quite a workout. THE LIVING BIBLE doesn't have the flow of language my children want. We all anxiously await old testament drama as real as ACTS in our oversize GOOD NEWS.

I get a lot of mail each week. . . too many newspapers from other dioceses, too many magazines, not enough parish newsletters. I manage to read it all but newspapers and magazines tend to pile up for rainy weather or nights that I just can't get to sleep. There are a few exceptions, however, and I'd like to share one of those exceptions with you. CATHEDRAL AGE.

CATHEDRAL AGE is a jumbo-size quarterly published by the National Cathedral Association at Washington Cathedral, Washington, DC 20016, in support of our Washington Cathedral and cathedrals and cathedral thinking in general. I'm not going to engage in the continuing argument about cathedrals. What I want to say is simply that this is a beautiful magazine put together the way all of us would want to put a magazine together if we had the chance and the ability.

In CATHEDRAL AGE you can watch master craftsmen forge the ironwork for handrails at the north transept. You can visit the Rare Book Library and learn of the Nativity in medieval manuscripts or walk through Washington Cathedral and watch the crowds who pour through her with you each day. You can visit Denver's St. John's Cathedral or learn about Philadelphia's unfinished cathedral.

CATHEDRAL AGE is a beautiful magazine that all Episcopalians can look to for a way out of ourselves. I suppose that's what cathedrals are for.

HLU