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TRINITY INSTITUTE FEATURES RAMSEY AND SUENENS—BISHOPS' SEMINAR ON MINISTRY FOLLOWS



Michael Ramsey, Archbishop of Canterbury, center, celebrated the Eucharist at the opening service of Trinity Institute at Riverside Church in New York City. To his right is Leon-Joseph Cardinal Suenens, Archbishop of Malines-Brussels, who, along with Frere Roger Schutz, Prior of the Taizé Community, shared in the lectures at the Institute. The institute was repeated in San Francisco immediately after the New York conference. (Photo Credit: The Rev. William B. Gray, Trinity Parish.)

by Robert E. Terwilliger

NEW YORK, N.Y. — The Fifth National Conference of Trinity Institute was held both in New York City and in San Francisco. "The Holy Spirit" was the subject and the speakers were the Archbishop of Canterbury, Leon-Joseph Cardinal Suenens, and Frere Roger Schutz, Prior of the Taizé Community.

This conference had been arranged during the visit of the Archbishop of Canterbury for the Third National Conference in 1972 and the Cardinal's visit at the Fourth National Conference in 1973.

There is a great excitement about the Holy Spirit at this moment which has been growing through the Charismatic (or Pentecostal) Movement. This movement is in need of theological guidance, sacramentalization, and incorporation into the life of the Church.

Michael Ramsey is not only the Archbishop of Canterbury but an excellent and articulate theologian. It is by no means certain that future Archbishops will be considered for lecturing at the Institute because they may be more gifted in administration.

Archbishop Ramsey took as his subject, "The Holy Spirit in the New Testament." He has never been more winsome, warm, and powerful; he has never spoken with greater authority than in these lectures. The reception of his presentation was overwhelming.

Cardinal Suenens, Archbishop of Malines-Brussels, has become the chief patron of the Charismatic Movement in the Roman Catholic Church. His utterances were simple and extremely personal, as much a testimony as a theological presentation. His function was to bear witness to the new life which the movement has brought.

The Prior of Taizé was imported as a charismatic person. Even though he spoke through an interpreter, he was perceived as a holy man, a man of the Holy Spirit. In order to let this come through,

one whole evening, both in New York and in San Francisco, was given to a forum in which he responded to questions from those present. His power, which created the Taizé Community of Protestant monks in France, that drew 18,000 young people from over 80 countries to their Easter celebration, could be felt. The Prior, who has had another bout of heart trouble and was traveling with a doctor (a member of the Taizé Community), insisted on being present at all the events.

The opening Eucharists were thronged. The Archbishop presided and preached at both of them. In New York he concelebrated with the 40 bishops who remained for the Fifth National Conference after attending the two-day Seminar for Bishops which preceded the conference. The choir was made up of over 100 monks and nuns of the Episcopal Church. Every seat in Riverside Church was taken, and the aisles were full of people standing. The attendance was some 3,000.

In San Francisco, the same response occurred. Six western bishops were present. Grace Cathedral was filled (2,000), and standees lined the aisles.

The total recorded registrations of clergy, religious, seminarians, and some wives was 1,719; 1,326 in New York and 393 in San Francisco. The actual attendance was over that, because many "dropped in." This was especially notable in San Francisco where over 500 were regularly present at lectures.

There is a danger in judging this event in numbers. It may even be that this event was too big. The value is in the unmeasurable strength of the impulse which this conference gives to the life of the church. What is important for the future of this venture is not the development of this present pattern, but the persistence of an imaginative response to what the Spirit is doing in the church. This is more a matter of perception and prayer than planning.

NEW YORK, N.Y. — The sixth Seminar for Bishops of Trinity Institute brought together 75 bishops of the Episcopal Church to consider "The Theology of the Christian Ministry." It was held at St. Hilda's and St. Hugh's School from noon on January 28 through noon on January 30, immediately before the Fifth National Conference.

The chief lecturer was Leon-Joseph Cardinal Suenens, Primate of Belgium, who spoke on "The Life of the Spirit in the Life of the Priest."

The Rev. Thomas Hopko of St. Vladimir's Orthodox Theological Seminary presented "The Concept of Priesthood in the Eastern Christian Tradition."

The Very Rev. Urban T. Holmes, III, Dean of The School of Theology of The University of the South, gave a summary of his recent studies on ministry as "A Profile of Priesthood."

The Rev. Herbert J. Ryan, S.J., chairman of the committee of the Anglican/Roman Catholic International Commission on ministry, which has just produced the "Agreed Statement on the Ministry," gave an analysis of the meaning and significance of the document.

The Rev. Michael Marshall, vicar of All Saints', Margaret Street, London, developed the "Expectation of the Christian Ministry" with special reference to the episcopate from the standpoint of a parish priest who has had a phenomenal response to his parochial ministry.

The Director of the Institute, the Rev. Robert E. Terwilliger, gave a lecture on "The Christian Ministry as a Gift of the Holy Spirit."

"This seminar for bishops," Dr. Terwilliger said, "seemed to reach a high point in enthusiastic response. This was due, in part, to the building up of expectations during the five previous conferences, and also to the culmination of events in the Fifth National Conference which followed."

The Archbishop of Canterbury had lunch with the bishops on the last day.

Beginning with this issue of the CHRONICLE we have a new editorial board. This diverse group has two important functions that you the reader should be aware of. First, they are your representatives on the CHRONICLE and as such they will be responsive to your suggestions. Second, they are an advisory group to your editor.

The chairman of the editorial board is the Rev. Canon James G. Long. Mrs. Colin Cameron, the Rev. Brian Grieves, the Rev. Eugene L. Harshman, and Mr. Norman Yamaguchi are members of the board.

Communications to the editorial board should be addressed to them at: The Episcopal Church in Hawaii, Queen Emma Square, Honolulu, HI 96813.



My eyes beheld the cross and His broken body. And on the cross, His passion retold in a flower. The ten faithful apostles, the crown of thorns, the five wounds of the Christ, the hammer and nails . . . Saint Francis of Assisi

To the adventurer, the New World of the sixteenth century promised riches and honor; to the missionary, a heathen people eager for the ways of Christ and European culture. All too often, however, the path of the sword and the way of the cross led through tangled jungles of disappointment and despair. For the conquistadores and the missionary fathers in the tropic Americas, the promise was particularly illusive.

Then, at the peak of their despair, the missionaries saw the flower from the vision of Saint Francis of Assisi. The ten petals of the flower were the ten apostles who remained faithful to the Christ during His passion. The delicately figured corona above the petals was the crown of thorns colored purple to honor the kingship that was used to mock Him and fringed with white to proclaim His purity. The five stamens symbolized the five wounds of the Christ. The globular ovary above the stamens represented the hammer and the grooved styles radiating from the ovary, the three nails. The flower of the cross was here in the New World climbing out of the darkness. Surely it was a sign that Christ walked with them in this strange and hostile land.

The Indians cultivated the vine which bore this flower, eating its yellow fruit and healing their sick with the juice from its leaves. When the missionaries learned of this, it became another sign, a sign of mission. The Indians hungered for the way of Christ.

The missionaries named the flower *Flos Passionis*, passion flower. The entire group of plants which bear the flower of the cross is now known as *Passiflora* and the fruit as passion fruit. Varieties of *Passiflora* are now grown in nearly all tropic countries as a fruit crop and as raw material for the manufacture of juices and flavorings. The edible portion of the fruit is the soft gelatinous pulp surrounding each of many seeds. This pulp has a strong pungent taste, slightly acid but otherwise completely unique.

In Hawaii, passion fruit juice is used to flavor ice cream and sherbet, and to provide that well known punch in Hawaiian Fruit Punch. We know the *Passiflora* as lilikoi. Their vines ramble through our yards and hillside forests. Their fruits are the joy of children and hikers, and a favorite of the local jellymakers.

Passiflora are also grown as ornamental flowers in greenhouses throughout the United States and horticulturists prize the blossoms with the same enthusiasms that the missionaries showed over 400 years ago.

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NATIONAL CHURCH REPORTS IMPROVED FINANCES

GREENWICH, Conn. — A dramatic turnabout in the Episcopal Church's national financial situation during the past three years was reported to the Executive Council at its quarterly meeting here.

Dr. Lindley M. Franklin, Jr., Treasurer, reported that to date 71 of the 93 domestic dioceses have accepted their quotas for 1974, compared to 42 of the 92 dioceses in 1971. Eight of these dioceses in 1974 have oversubscribed their quotas for a total of \$95,953. Eleven dioceses pledged less than the quotas.

Following the General Convention in 1970, when a triennial budget was set, there was a shortfall in the General Church Program commitment budget of \$2.5 million for 1971. The shortfall below the 1972 budget set by Convention was \$2.65 and \$2.4 for 1973.

In 1974, of the dioceses that have acted on the quotas, there is a shortfall of only \$71,834. A final report will not be available until early in March when the remaining 11 dioceses will have had their annual meetings.

Dr. Franklin said that one reason for the much improved financial outlook is "the new, more equitable quota formula" for the dioceses which was devised by the Council and approved by the General Convention last fall.

Oscar C. Carr, Jr., Vice President for Development, said that the information sharing and data gathering visitation project to the dioceses in the fall of 1972, as a part of the budget making process, had a great deal to do with the turnabout. The Council sent teams of fact finders to 91 of the 92 domestic dioceses to ask what the dioceses thought the mission of the Church should be for the next triennium, what the priorities should be, and how the program should be funded.

"When the Executive Council visited the dioceses," Mr. Carr said, "and involved the Church leadership in the decision-making process, the result was a greater understanding of the Church program and the shaping of a program that dioceses can support."

"If the dioceses which have not yet responded to the quotas exceed their quotas in an amount equal to the shortfall," he said, "or if dioceses which have pledged less than their quotas can raise their pledge, there will be a balanced commitment budget for the first time in the history of the Episcopal Church."

The total budget for 1974 is \$13,625,732, of which \$11,008,381 is apportioned to the 93 U.S. dioceses. Other sources of income for the 1974 budget are voluntary offerings by overseas dioceses, trust fund income, special gifts, short term investments, and the lapsed balance from a previous year.

The Council approved a resolution that called for using the unspent portion of the 1973 budget, totalling \$393,262.94, as income for the 1974 budget.

BINGLEY HEADS PBF FOR RELIEF

Howard O. Bingley has been appointed executive director of the Episcopal Church's Presiding Bishop's Fund for World Relief by the Rt. Rev. John E. Hines, Presiding Bishop. She was recommended to this position by a nominating committee of the Board for the Fund.



Mrs. Bingley has served as acting secretary for world relief since the Rev. Raymond Maxwell left the post in February, 1972.

The world relief program of the Episcopal Church responds to disasters, to the needs of millions of refugees and supports church-related social service, education, and development around the world.

Her responsibilities include disseminating information and interpretation of all facets of the program — response to disasters, post-disaster relief and rehabilitation, refugee services, material aid, and long range development projects. She is also responsible for program assistance to dioceses and parishes in developing diocesan world relief programs.

A native of Connecticut, Marion Burton Bingley was raised in Boston. She is a graduate of Vassar College and later attended Windham House, a national training center for Churchwomen in New York City, while gaining a master's degree in Christian education at Columbia University.

For two years she was director of youth and Christian education for the Diocese of West Missouri, while also serving as youth advisor to the Seventh Province.

Since her marriage in 1952, she has served for two years as a member of the department of Christian education of the Diocese of New York. She also taught for three years at St. Mary's School for Indians in Springfield, S.D.

During World War II Mrs. Bingley served in the U.S. Marine Corps Women's Reserve as a Link Instrument Instructor in North Carolina and Virginia.

Mrs. Bingley's husband, the Rev. Howard O. Bingley, is rector of St. John's Church, Clifton, Staten Island, in the Diocese of New York. They have two teen-aged daughters.

MEMORIAL FUND

NEW YORK, N.Y. — Some of the friends of the late Bishop Stephen F. Bayne, Jr., have initiated a move to establish an endowed chair in ascetical theology at The General Theological Seminary, New York City.

Bishop Bayne, who had taught Christian mission and ascetical theology and had served as dean at the seminary, died on January 18.

Mrs. Bayne, Dean Roland Foster and the Seminary trustees feel that this is an appropriate memorial since this was Bishop Bayne's lifelong devotion and his faculty responsibility at the time of his death.

Dean Foster estimates that the cost of such an endowment will be \$250,000.

Friends who wish to respond may send checks to The Stephen F. Boyd, Jr. Memorial Fund, 175 Ninth Avenue, New York, N.Y. 10011.

VP FORD LONG TIME EPISCOPALIAN

The nation's new vice-president, former Rep. Gerald Ford of Michigan, is a life-long Episcopalian, the stepson of a senior warden and the father of a son in seminary, though it is not an Episcopal one.

VP Ford and his family belong to Grace Church in Grand Rapids, but in Washington they worship at Immanuel Episcopal Church-on-the-Hill in nearby Alexandria.

The Fords' son Michael, 23, is a first-year student at the Gordon-Conwell Seminary in Wenham, Mass., and he plans a career as a youth minister.

In a "Christianity Today" interview, Michael said his father helped him to check on what seminary to attend, warning him away from "liberal" schools and suggesting instead a seminary holding a "strong orthodox view of Christianity."

A former Sunday school teacher, Ford was among many Capitol Hill worshippers at Immanuel Church who heard Virginia Bishop Robert F. Gibson preach at a service for the 150th anniversary celebration of Virginia Seminary.

Earlier that day Ford had faced the Senate Rules Committee, which was hearing testimony on his impending confirmation. He told them, "I am not a saint, and I'm sure I have done things I might have done better or differently or not at all. I have also left undone things that I should have done."

"But," he added, "I believe and hope that I have been honest with myself and with others, that I have been faithful to my friends and fair to my opponents..."

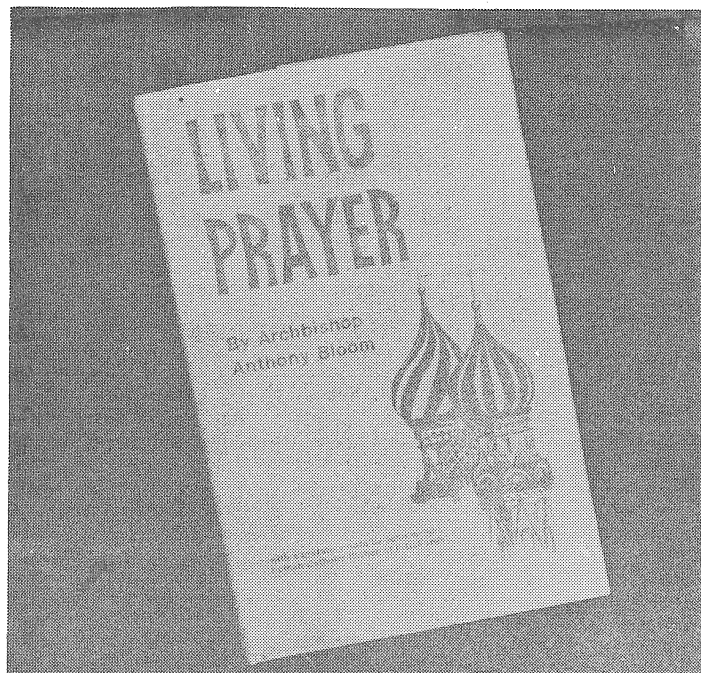
According to George Cornell, Associated Press religion writer, Ford favors federal aid to parochial schools, a constitutional amendment to reinstate voluntary prayers in public schools and the death penalty for certain crimes.

His son Michael described the nomination as a cause for his father's moving "deeper into faith" through prayer in the period awaiting confirmation.

"It's been an uplifting experience," the son said. "We've all been drawn closer together, and we're giving each other spiritual support through prayer..."

Reprinted from Diocese of Louisiana's Churchwork

A Message from Bishop Hanchett



The Bishop's Book for Lent is "Living Prayer" by Archbishop Anthony Bloom. I have chosen this book, first of all, because I have met the Archbishop and spent several days with him. He is a holy man in the deepest sense and a man of prayer. His book reflects his intimate personal relationship with the Father. And secondly, it has been helpful to me as a devotional book and I hope some of you will find it so.

It is good for us to give attention to our prayer lives during Lent. This is particularly true this year when we see so many positive signs of renewal in process, and prayer as an essential element in the growing awareness of the Living Christ.

I am convicted that prayer and commitment to Jesus Christ go hand in hand. The person who prays casually reflects that casual relationship with the Lord. On the other hand, the one to whom Christ is personal Saviour is able to enter into deep communion with Him, and out of this experience find strength and direction for life.

I hold the feeling that Episcopalians, on the whole, do not do much regular praying. We pray in times of crisis, but not with any real degree of regularity. We have a rich tradition of corporate prayer, but not so in personal prayer.

It seems, however, that the tide is beginning to turn. More and more persons are opening their lives to Jesus and He is moving them to turn to God in prayer. Exciting and wonderful things are happening to those who come to learn the power of prayer.

Every parish should be a school for prayer—clergy and laity joining together to help each other to reach out to God corporately and individually. One does not learn to pray readily and easily. It requires discipline and practice and regularity and mutual support and encouragement.

Our Lord went off by Himself regularly to pray to His Father. In this experience He learned God's Will for Himself and received power to respond obediently. God offers the same to us. We need only to appropriate it.

My prayer for each of you this Lent is that you will discover the tremendous power that prayer releases within you when you open yourselves to the indwelling Spirit of God.

Easter, for the person who enters deeply into prayer, is always a powerful and moving event because he has come to know the Risen and Living Lord as Saviour and Friend. May your Easter be this glorious for you.

God bless you.

Free Handbook "ON BEING ALONE" Available for Widows

"On Being Alone," a new free guidebook for the widowed and those who counsel with widowed persons, has been developed by the American Association of Retired Persons.

Written by Dr. James A. Peterson, professor of sociology at the University of Southern California and a marriage and family counselor for many years, the guidebook provides counsel for the newly-widowed on living through bereavement, personal and social adjustment, financial and legal affairs and housing and household management.

"Widowhood," writes Dr. Peterson, "is one of the great crisis points of life and no one should expect to adjust to it overnight."

Describing the 'grief work' which must accompany the adjustment to widowhood for those who

have known a happy marriage relationship, Dr. Peterson says grief and despair are the measures of loss.

"No one cries very much unless something of real worth is lost. Tears are the jewels of remembrance, sad but glistening with the beauty of the past," he writes.

Included in the booklet is a bibliography of other resources available to churches, pastors and others who seek to minister to the needs of the widowed.

The booklet is published by Action for Independent Maturity (AIM), the pre-retirement division of the 6-million-member AARP, the nation's largest non-profit organization of older persons.

A free copy of the publication is available upon request by writing: On Being Alone, AIM, P. O. Box 199, Long Beach, California 90801.

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LIFE**

ALL YEAR!

COMMITTEE TO COMPLETE DRAFT OF REVISED BCP

KANSAS CITY, Mo. — A reorganized structure of the Standing Liturgical Commission was set in motion January 17 to complete the preparation of a Draft Revised Book of Common Prayer for the General Convention of 1976.

The 20-member Commission, including five new members, held its first meeting of the triennium at the Roanridge Institute in Kansas City, Mo. It elected the Rt. Rev. Chilton Powell, Bishop of Oklahoma, Chairman; the Rev. Dr. Massey H. Shepherd, Jr., of the Church Divinity School of the Pacific, Berkeley, Calif., Vice-Chairman; the Rev. Canon Charles M. Guilbert, Custodian of the Book of Common Prayer, New York, Secretary; and it set up 15 committees, including a Theological Committee to review all the material

produced by the Commission and authorized for trial use.

The Commission welcomed five new members appointed by the Presiding Bishop and the President of the House of Deputies: the Rt. Rev. E. Otis Charles, Bishop of Utah; the Rt. Rev. Morgan B. Porteus, Suffragan Bishop of Connecticut; the Rev. William A. Dimmick, parish priest, formerly of Tennessee and now of Southport, Conn.; the Very Rev. Robert H. Greenfield, Dean of the Cathedral in Portland, Ore.; and the Rev. Paul E. Langpaap, parish priest of Seattle, Wash.

The committee structure set up by the Commission is both "horizontal" and "vertical": the horizontal, or across-the-board, committees will examine various aspects of the Draft Revised Book

as a whole; the "vertical" committees will consider the several services or sections.

A Committee on the Contents and Order of the B.C.P., under the Chairmanship of the Rev. Robert W. Estill, former Rector of St. Albans, Washington, now of the Virginia Theological Seminary, will study the contents and sequence of material in the future Book, including prefatory material.

Another "across-the-board" committee, headed by the Rev. Donald L. Garfield, Rector of St. Mary the Virgin, New York City, will study the question of "First Services", i.e. services that largely follow the traditional language and style of the present Book of Common Prayer.

It is the Commission's intention to propose the future Prayer Book contain at least three services in "traditional" language: the Eucharist, Morning and Evening Prayer, and the Burial of the Dead, as well as the Collects.



A VIST TO THE ISLAND OF HAWAII A CHRONICLE REPORT . .

At the end of February the editor spent two days with our churches of the island of Hawaii; our two parishes, six organized missions, and two mission stations. The article which follows is a result of that brief stay. Most of what you will read is opinion, some of it the editor's, some of it the opinion of those he talked with.

The Big Island is just that... BIG. The Episcopal Churches on the island circle it like a lei made up of different kinds of individual blossoms. Each of the blossoms brings its own character and beauty to the lei.

My visit began with the Rev. David Paisley of Christ Church Kealahou on the historic Kona Coast. Christ Church is a parish of long standing in Hawaii and its membership is largely comprised of families that brought stability and economic development to the island. The church building and its beautifully landscaped grounds and cemetery speak eloquently of its membership and their love for the church.

At that mid-morning hour the church was quiet but next door, at the pre-school, there was laughter of young voices that brought peace to the scene.

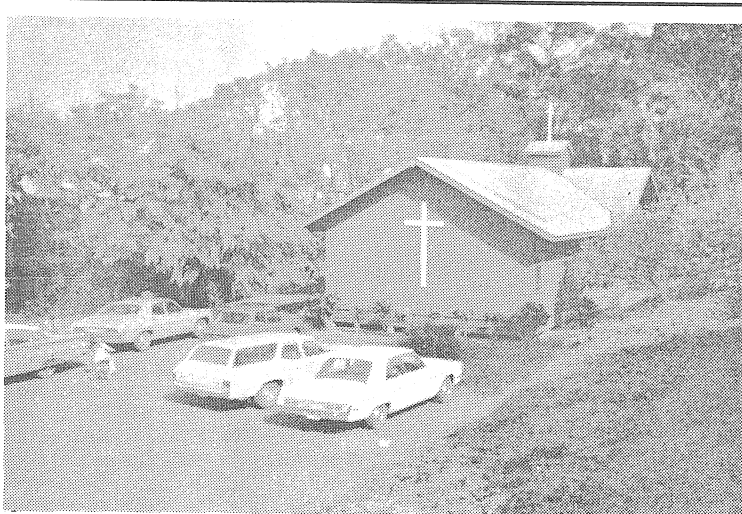
Mr. Ken Smith and Trinity Church and the Fellowship of Christian Pilgrims live a short distance up the street from Christ

Ken took me to one of the farms just off the main highway at Kealahou in an abandoned coffee field. The land had been cleared and largely restored to fertility through the tedious hand labor of earlier Pilgrims, so that now the farms produce truck crops to feed Pilgrim groups and for resale through one of the organization's retail stores. The old coffee house is now dormitories and a common kitchen with a feeling of real home that many of us would be hard put to recreate in our own residences.

That afternoon, I attended a luncheon meeting of the Episcopal clergy on Hawaii. The concerns here were much the same as you would hear at any such meeting: not enough gasoline; uncertainty over the island's next area of residential development; coordination for guest speakers at Lenten programs; and speculation about the summer's camping program.

What impressed me about the meeting, however, was the ease and gentle familiarity with which the four clergymen dealt with each other and each other's particular problems. This ease also tions I put to them.

"I'm really doing two jobs now," said Fr. Piltz. "One at St. James' and the other at Hawaii Preparatory Academy now that Fr. Kuni-chika is on sabbatical. I haven't had time to work with the other



St. Columbas', home to two Hamakua congregations.

paaloo, one of two mission stations on the Big Island.

We arrived at St. Columbas' to find Mrs. Geston and her troop of Girl Scouts closing their meeting in the parish hall.

"We use the parish hall for most things in the community," she said. "After all, the church was built by the plantation to serve the community."

As parents arrived to collect their children the Gestons exchanged greetings with each arrival.

"Really it was Fr. Tabili who got things moving here," Fr. Geston said. "His home in the Philippines was very near where most of these people come from. When he left for Guam 18 months ago, he left much good will here for St. Columbas' and started my wife and I off properly in the community."

Fr. Geston and his wife, Simone, have built a prospering St. Columbas' and Resurrection parish community in the sugar lands of Paauilo.

The next stop on the church tour of the island of Hawaii is the urban parish of Holy Apostles', and the event, the Shrove Tuesday Pancake Supper.

Holy Apostles' celebrated its 70th anniversary last fall and many Big Island Episcopalians journeyed to Hilo to join in the occasion. At that time Fr. Liu spoke of the future rather than the past of Holy Apostles' and its role in the development of Hilo. The people of Holy Apostles' take that role seriously in their parish activities and in their mission responsibilities. For such a new parish (Holy Apostles' received parish status in 1972) the responsibilities are impressive.

The pancakes were superb and the fellowship was even better. But that's not the story at Holy Apostles.

The story is maturity. Holy Apostles' was also very much involved in the development of the Fellowship of Christian Pilgrims.

Holy Apostles' is still involved, through individuals and through its youth group, in the charismatic movement. The overriding feeling is one of acceptance, much like the acceptance of one family member for another. That family feeling was very evident during the pancake supper.

The other part of maturity is the mission responsibility and that reaches all the way to Ocean View and St. Jude's where there is an organized mission of the Episcopal Church with 10 or more families in a small church on the subdivided lava fields near South Point. The mission responsibility is also looking to the future in subdivisions growing up just outside Hilo in the Hawaii Paradise Park area.

For those of you familiar with the Big Island, St. Jude's is an im-

lots years ago and mostly site unseen. We retire, move to Hawaii, clear the lot, and build."

Mr. Evans pointed proudly to the self-contained utilities at the church and added:

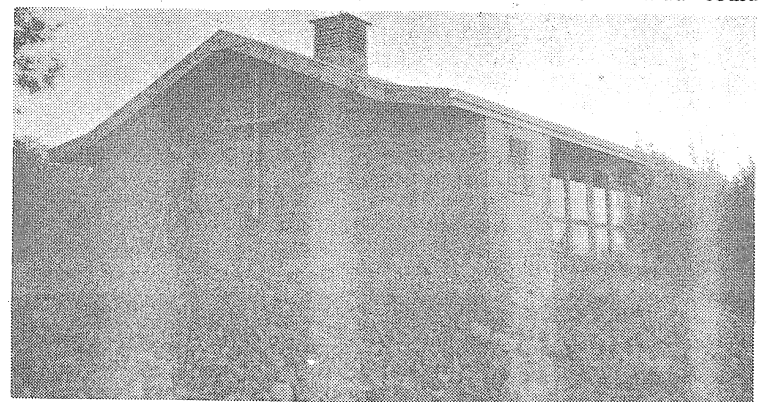
"In the last few years we've helped build St. Jude's, and with our lay-reader and Fr. Liu we'll continue to build."

The people of St. Jude's are proud of their church and of their bell (off the last steam locomotive on the Santa Fe). The building itself is multi-purpose and might well be an example for future mission construction.

The altar is built into a cabinet at the front of the building, the kitchen at the rear. On Sunday, St. Jude's is a church. On any other day, with the altar shut in the cabinet, St. Jude's is what the community wants it to be: a hall, a meeting room, a party room for square dancing.

Fr. Liu and some of the Holy Apostles' family see that a building such as St. Jude's is needed in Hawaii Paradise Park. They dream of a new mission operating first as a nursery school to serve working mothers and then as an organized mission when its presence has been felt in the community it serves.

The people of St. Jude's share the dream because for them it would mean a shared clergyman for the south of Hawaii, and the opportunity for Holy Communion on a weekly basis rather than monthly as it is now. A clergyman for south Hawaii would also mean that the few families who gather for once-a-month services at Hooloa Church at Punaluu could



St. Jude's Ocean View, a model for missions.

possibility. Everybody knows that people are not going to live on lava flows in the middle of nowhere. Except that now over a hundred families are, and for once, the Episcopal Church is there ahead of the problem with a church/community center and a role in the social wellbeing of a new community.

At St. Jude's I talked to the Evans family:

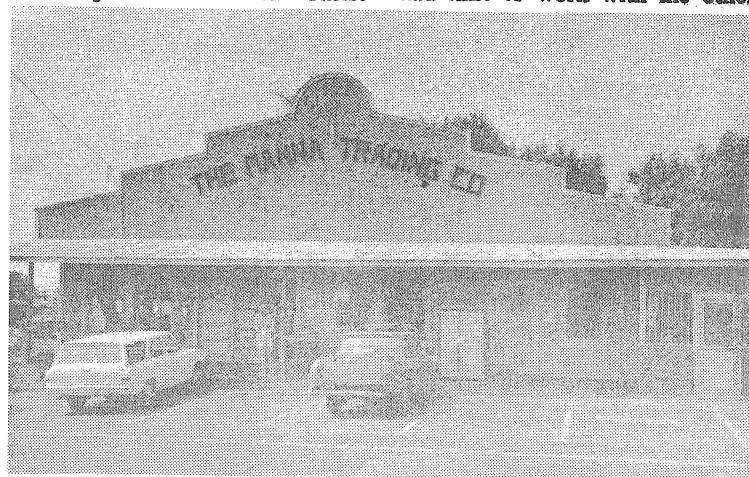
"We're mostly retired people here in Ocean View. We bought

have a more regular church life.

At the clergy luncheon meeting on my first day, I asked which direction the Episcopal Church is going on the island. They answered: "Forward, each in our own way."

"Forward, each in our own way."

From Kealahou through Kamuela and the sweeping sugar fields of Paauilo, from the busy city of Hilo to the former emptiness of South Point, the answer is the same, "Forward, each in our own way."



MANNA TRADING CO., one Pilgrim's project in Kona.

Church, but they have their differences and dissimilarities.

Trinity Church is an organized mission of the Episcopal Church and its leader, Ken Smith, is a candidate for Holy Orders, and between Christ Church and Trinity there are distinctions to be made in the thrust of their ministries.

The work that Ken Smith and the Pilgrims are doing with the transient population is acknowledged by the entire island community to be truly remarkable. Disoriented young people are finding themselves and Christ on the many Pilgrim farms and enterprises in Kona.

churches on the island and certainly haven't had time to get bored with Kamuela."

Fr. Piltz went on to say:

"Kamuela is a small quiet place in the old traditions. Here a clergyman is a leader in the community whether he wants to be or not. St. James' has sort of that same role in the life here. We provide a kind of leadership."

After lunch I rode across the island to the Hamakua Coast with Fr. Geston. He has charge of St. Columbas' Paauilo, the PIC congregation of Resurrection, and a monthly service at St. James', Pa-

NEWS FROM AROUND THE DIOCESE . . .

Welcome back to the Diocese the Rev. Jan Charles Rudinoff who arrived in late February to fill the vacancy at the tri-missions on Kauai. Fr. Rudinoff is a graduate of Virginia Theological Seminary and has been in the Diocese of Arizona since his graduation in 1972. Before going to seminary, he was manager at Pioneer Inn in Lahaina and a member of the Church of the Holy Innocents.

Nearly 400 people showed up at the St. John's (Guam) luau honoring Bishop Hanchett and his wife Puanani on their visit to Guam in mid-February. Rumor has it that the luau will be an annual affair . . . Next on the St. John's calendar is their 16th Annual Tables Fashion Tea to be held at the Hilton Hotel's Magellan Ballroom and Galleon Grill Restaurant on Saturday, April 27th. I'm not suggesting that you make a special trip . . . but that's not really such an outrageous idea when you consider the importance of the event in Guam (and the amount of money raised).

Meanwhile another St. John's, this time on Maui, is busy planning (and planting) for their traditional Chinese Dinner to be held Saturday, May 25th. Again Bishop Hanchett and Puanani will be guests of honor. If you're in the neighborhood or inclined to travel . . .

While you're marking your calendar, reserve a Sunday in July for traveling to St. Christopher's (way over in Kailua, Oahu) to hear the Rt. Rev. Richard M. Trelease, Jr., Bishop of the Diocese of the Rio Grande. The Bishop is an old friend of many of us, and the first rector of St. C's. He will be substituting for Fr. Du Teil.

Demonstrating the adage "If you want a job done, give it to a busy man" . . . The Rev. Paul M. Wheeler of St. Clement's has been elected President of the Hawaii Council of Churches. Our prayers and congratulations to Fr. Wheeler.

The Lay Academy began spring semester in February with a full

house. Bishop Hanchett teaches the 9AM class in Prayer and Devotional Life. He is followed by Fr. Bonsey and Fr. Gifford teaching Our Christian Heritage, and Fr. Engelcke in The Church and Society. The last four sessions of the academy are April 6 and 20, and May 4 and 18. Why not drop in on a Saturday morning at the Priory and see what's happening in adult Christian education?

Martha Ho, Church Periodical Club Director for the Diocese, announced that CPC has opened book accounts of \$25 for each of our Postulants. She also urges us to participate in the Church Divinity School Stamps for Scholarship Program by sending them our cancelled postage stamps. Call Mrs. Ho at 536-2411 for details.

Mrs. Alexander K. Campbell (Lou to most of us) would like to emphasize that the recent fund raising efforts of Church Divinity School of the Pacific (CDSP) are not just another 'rich-get-richer' scheme. At the recent convention in the Diocese of Oregon, a representative of the seminary stated that unless CDSP can come up with some substantial financial help the seminary stands a good chance of closing its doors forever. They are now operating at a severe deficit. The endowment is small, rising costs are upon them,

and the enrollment is large. Go write your check while it's fresh in your mind. The address is CDSP, 2451 Ridge Road, Berkeley, CA 94709.

The Rev. David M. Paisley was invited to attend the College of Preachers at Washington Cathedral. He promises that any change in his sermons that result from the conference will be for the better.

Somebody reads the Chronicle . . . Fr. Yoshida of St. Stephen's reports that the project to send supplies to the Mbalotahun Leprosy Center is gaining support from members of other parishes. I'm sure that even more help would be appreciated. Call Fr. Yoshida for information or hunt up that last issue of the Chronicle.

The people of Holy Nativity had quite a celebration on January 23. Old friends, former members, former rectors, each with greetings and memories. The Rev. John C. I. Park who recently returned to Korea after a year working with Holy Nativity said it beautifully in his letter. "The more I am thinking of you and write you, the more I am missing your love." Fr. Park is now first assistant to his bishop and acting dean of the cathedral. Still another distinguished alumni of the dairy . . .

At the beginning of Lent St. Christopher's distributed a questionnaire covering the 7 goals determined by the parish as important in the Barrett report. The form asks for rating, suggested objectives, and volunteer help for each of the goals. The important factor . . . this is a parish study that runs on parish power.

Holy Nativity has slightly a different approach to the same situation. They held a family work camp at Mokuleia during which they drafted "37 Articles" which represent the dreams and hopes of those who attended for their parish. The next step is to get written or verbal reactions from the rest of the parish.

The Episcopal Churchwomen of Hawaii are setting the pace for the rest of us again with their innovative series of "Isle-wide" meetings open to all clergy and laity. The first of these programs was held at Pohai Nani on December 13 with the Rev. Canon James G. Long leading Advent meditations. The second program was at St. Mary's on March 14.

ECW is doing all this so that we from our many parishes will become better acquainted and feel more strongly that we belong to the larger Diocesan family.



Preschools everywhere make for community service and great pictures. This one is of Holy Innocents' Lahaina which opened on January 7. Director of the school is Hazel Mahoe (smiling under the zebra), and the faculty is comprised of Mary Lou Nelson, Diane Lowson, and Karlen Burger, all members of Holy Innocents' Church. Dee Anne Mahuna is Administrator of the school.

St. Andrew's to Build . . . Guam Gets Second Church and three Congregations

St. Andrews of the Philippine Sea, our new mission church on Guam, has two congregations. The first built around the Philippine Independent Church group is led by Co-Vicar Rev. Jack Tabili and Wardens Ching Barro and Julio Diaz. The second is led by Co-Vicar Rev. John Moore and Warden Pete McCurdy.

Earlier this month the church on Guam received word from National Headquarters that a \$60,000 "interest free" ten-year loan has been granted to Guam for the purpose of purchasing land and erecting a building for the two congregations.

Thanks to the generosity of the Diaz family, a site adjacent to beautiful Nimitz Beach in Agat has been made available for the new church. Building plans began soon after the notice of the loan was received and a temporary building has been moved to the site.

A Day Care Center for children of working mothers will be run at the new church to assist in paying for the project and to serve the community. Partial funding for the Day Care Center came from the Episcopal Church Women here in Hawaii.

FIRST BLACK PRIEST COMMEMORATED

DETROIT, Mich.—Born in slavery, the first black priest of the Episcopal Church in the U.S.A., the Rev. Absalom Jones (1746-1818) was commemorated in a festival celebration at the Cathedral Church of St. Paul, Detroit, on Sunday, February 17 at 7:00 p.m.

The General Convention of the Episcopal Church in its triennial meeting in Louisville, Ky., last October designated certain prayers and Bible readings for use on February 13, the anniversary of Absalom Jones' death, and added that date to the permanent calendar of special observances for Episcopalians.

Among those participating in the February 17 service was the Rt. Rev. H. Coleman McGehee, Jr., Bishop of the Episcopal Diocese of Michigan who was elected in 1971 to succeed the widely known Bishop Richard S. Emrich.

Guest preacher for the occasion was the Very Rev. Quinland R. Gordon, dean of the Absalom black-oriented Episcopal segment of the Interdenominational Theological Center in Atlanta, Ga.

The Friends of the Cathedral, an Episcopal laypersons group which supports the ongoing ministry of the Cathedral parish, commissioned a special mass which was premiered at the February 17 service. It was composed by a noted Detroit musician, Robert Harris.

PROVINCE VIII RECONSIDERS STRUCTURE AND FORM

SAN FRANCISCO, CA.—A new thrust at restructuring Province VIII of the Episcopal Church was made when Bishops and representatives of the 15 member dioceses held their spring Program Council meeting here on March 4.

The Rt. Rev. C. Kilmer Myers, provincial president and Bishop of California, pointed out that it is vital to consider the future size and viability of the Province at this time, in view of directions towards decentralization set by General Convention in Louisville last fall, and by indications of the new Presiding Bishop, the Rt. Rev. John M. Allin.

Bishop Myers said he had met with Bishop Allin earlier in the year and had gained the impression that the new Presiding Bishop was not only concerned with decentralization, but that he would also support movements in that direction.

In asking the Program Council to consider structure of the Province, Bishop Myers said there were three areas that need to be looked at immediately: either keeping the Province as it now is, changing it into some other form, or "going out of business."

The Rt. Rev. Otis Charles, bishop of Utah and vice-president of the Province, said, "If we look at past meetings [of the Province], most of the time has been spent on education which has been the 'main glue'. We must find ways of sharing life in the diocese with each other. In the past, college work has been the main thrust and now we have added Indian and Asian ministries. This is not the only way to go."

A 1973 survey conducted by the Rt. Rev. William B. Spofford, bishop of Eastern Oregon, revealed that 33% of the Province favored a north-south division of the Province; 26% voted to disband; 22% asked that Province be kept as it is; and 19% suggested other various possibilities.

An ad hoc committee was approved by the Bishops and Program Council to continue studying the viability of the Province and to report back at the Council's fall meeting. Membership on the ad hoc committee will be announced by Bishop Myers after he has received nominations from the other

Bishops of the Province.

The executive committee of the Program Council was also empowered to contract for qualified persons to assist the ad hoc committee in its study and to help coordinate provincial programs and services.

In other action, the Council accepted the resignation of the Rev. Richard N. Bolles as provincial secretary for Ministry in Higher Education (college work). Bolles, who has served as MHE secretary for nearly six years, will continue as Western Regional secretary for United Ministries (UMHE) and as such, will be available to the Province for up to 25% of his time.

Bolles will become director of UMHE's career development project which will be funded by the Lilly Endowment Fund for the next three years. The Province is asking the Executive Council to contribute \$4,750 as its share of Bolles' salary and expenses for the first quarter of 1974.

Continuance of the provincial Commission on Ministry in Higher Education was approved by the Council, with a call to the dioceses to appoint representatives as soon as possible. Ann Merryman, a Commission representative from the Diocese of California, asked that the Commission be expanded to include more of the support community, particularly college students and young people.

The Commission was also asked to explore types of ministry that could merit support of the Executive Council's proposed grant program for college work.

An appeal for financial assistance, in the amount of \$25,000, for expansion of St. Andrew's Seminary in The Philippines, was directed towards possible United Thank Offering consideration. The Council also promised the Rt. Rev. Benito C. Cabanban, bishop of the Central Philippines, that it would give the appeal the widest possible publicity in the Province, in hopes of obtaining funds from individual contributions, bequests, and private grants.

The treasurer of the Province, the Rev. Canon William Geisler, was directed to send notices to all member dioceses in an effort to obtain pledges to the 1974 program and budget. Assessments

were set by Provincial Synod last September, but to date only two of the 15 dioceses have responded, Canon Geisler said.

The newest diocese in the Province—the Diocese of San Diego—pledged \$1,000 to program and budget, and its check was presented to the treasurer by the Bishop-elect, the Rev. Robert M. Wolterstorff, whose consecration will take place on March 30 in San Diego. Bishop-elect Wolterstorff was introduced to the Council, as was the Rt. Rev. Matthew P. Bigliardi, newly consecrated bishop of Oregon.

Re-evaluation of its 1974 assessment was called for by the Diocese of Los Angeles, in view of San Diego becoming a separate diocese. Los Angeles' assessment is currently set at \$11,990.

Plans are being considered for the fall meeting of the Provincial House of Bishops to be held in Anchorage, Alaska, to coincide with consecration of the new Bishop of Alaska, and thus giving the Bishops an opportunity to visit the diocese. Ordinary provincial meetings are held in San Francisco, but it was felt by the Bishops that a change of venue would strengthen the provincial structure.

SAN DIEGO NOW A DIOCESE WITH WELTERSTORFF FIRST BISHOP

Last year's General Convention created five new dioceses. Four of them are in Mexico and the Philippines. The fifth is the Diocese of San Diego, formerly a part of the Diocese of Los Angeles.

The Rev. Robert M. Wolterstorff, rector for 16 years of St. James'-by-the-Sea at La Jolla, California, was elected first bishop of the new diocese.

Bishop-elect Wolterstorff is 59 years old and has four grown children. His ministry has included service as chaplain and instructor in Church-related schools and the rectorship of a large metropolitan parish in the midwest. He is a graduate of Seabury-Western Seminary.