

# HAWAIIAN CHURCH CHRONICLE

The Official  
Publication of the  
Episcopal  
Diocese of Hawaii

VOL. 66 NO. 7

DECEMBER, 1976

## TRINITY-BY-THE-SEA MOVES TO HISTORIC MALO SITE



In fulfillment of a promise made 133 years ago, the historic David Malo Church site on the Kihei shore of Maui will again ring with the voices of Christians in prayer and song.

Trinity Church By-The-Sea, a three-year old mission of the Episcopal Church, has acquired legal use of the property from the State of Hawaii. The mission held its first service on the kiawe shadowed ruins Sunday December 5.

Trinity Church By-The-Sea met for the first time on the first Sunday in December 1973. They became an organized mission of the Church in October 1974 and have met regularly in a beach park pavilion a few miles from their new home.

The first service was held inside the foundations of the old church. Many of the original pews had been restored, and a new altar was fashioned from stones cut by the founders of the David Malo Church during the original construction work.

Mrs. Herbert Hynson, secretary of the mission, said that the Trinity congregation intends to keep the church grounds as a historical site for the entire community.

"We were given a trust," she said. "The David Malo Church has deep roots in old Kihei. Once it was important to the community. We hope that it can be important again."

Even though the congregation intends to build a general purpose community hall and later a sanctuary, the old ruins will remain as a tie to Kihei's historic past.

Jack Krause is Senior Warden of Trinity and Tom Bastis is the Junior Warden. Tom Greene is the Treasurer-elect, and Mr. and Mrs. Herbert Hynson and Mrs. Bastis serve on the Bishop's Committee. Mrs. Bastis is also the mission's first Sunday School Superintendent.

The Rev. Norman Ault, retired vicar of St. John's Church Kula, is the vicar of Trinity mission.

## CHRISTMAS MESSAGE

FROM THE RT. REV. JOHN M. ALLIN

Christians awake, salute the happy morn . . .

These words by John Byrom begin Hymn 16 in our Hymnal, 1940. It has always interested me that the version of this hymn printed in the Church of England hymnal has the phrase "Christians awake" followed by an exclamation point! It is almost as if the words were being addressed to some sleeping Christians who have a need to be awakened in order to know the glory of the 'happy morn' that is Christmas.

Sometimes the routine of life can cause us to fall asleep unexpectedly. Most of us know the experience of having missed something — part of a movie, a bit of conversation, some scenery on a journey, an occasional sermon — because we have dozed off. We know what it is to awaken suddenly, or to be awakened, only to find that we have missed something. We are usually sorry about this.

A recurring problem for Christians is that we become so busy with the routine of Christmas, both Church related and otherwise, that we are in danger of dozing off from fatigue and missing altogether the real glory of that happy morn. We need to stay awake so we can receive the life-giving message of the Incarnation. We need to stay alert so that we can share it with those around us.

My bidding to you this Christmas is to be awake and to be awakeners.

My hope for you this Christmas is that it will be a happy morn for you in the deepest sense of that word.

My wish for you this Christmas is that the joy of this holy season will be known by you and shared by you.

## ST. ANDREW'S

WHAT IS IT . . . WHAT ROLE DOES IT PLAY  
IN OUR LIVES . . . IN THE LIFE OF THE  
COMMUNITY?

What is a Cathedral? Such a silly question. It is the building with the big tower at Queen Emma Square.

Like most truth, this answer leaves a lot to be desired. The word "Cathedral" originally came from the Greek work for chair, "a cathedra". As a Church is a building around an Altar — so a Cathedral is a building around a chair. The chair is that belonging to the Bishop and signifying his presence and his spiritual authority.

Thus, a Cathedral is quite obviously the "Bishop's Church." The implication is far more than that it is his private place of worship. Tertullian in the early days once said "Where the Bishop is, there is the Church." The Bishop is the Person, who has been set apart by Our Lord, as the human head of his Church. He is the channel of the continuing life of the Church through Confirmation and Ordination. His talk is to see that the Truth is proclaimed and taught without change during his life time.

We too, are the Church, with vast responsibilities. But the Bishop, humanly speaking, is the center of it all. Thus, his Church is the seat of authority, teaching, worship and sacramental ministry for the diocese. Unfortunately, this is usually far more philosophy than it is fact.

In the post-Apostolic period, after Christianity came up from underground, there was planted in an area One Church. The Bishop was the presiding officer. As its membership began to expand geographically, the Bishop planted "branch offices" or small churches in outlying areas. He

was still the Chief Pastor and Presiding Officer of all.

It was like a Mother Hen surrounded by many chicks. All of the churches (administered by vicar-Priests) drew their life and sustenance from the Bishop's Church. They frequently gathered there for Great Festivals and Feast Days. It was their Church, as well as the Bishop's. This continues to be true throughout Europe and the British Isles.

As the missionary effort of the Church expanded, a strange thing happened which was quite the opposite of earlier experience. The Faith arrived in an area long before a Bishop. Small communities of believers were gathered and began constructing parish churches. There was hardly a diocese in fact and no central hub or "Mother Church." Finally, when a Bishop was sent, he usually selected the largest parish church, or the one most central and called it his Cathedral. But it really wasn't the same thing. It had not been the source of life for the other congregations. They had never known it as their place of devotion and service. While receiving the Bishop's Chair, and the name Cathedral, it remained in effect the largest or downtown parish.

*Continued inside*

01896 HAWAIIAN HISTORICAL SOCIETY  
560 Keweenaw St. Honolulu, Hawaii 96813  
HAWAIIAN HISTORICAL SOCIETY



# SAINT ANDREW

## A HOME FOR

### ST. ANDREW'S *From Page 1*

functioning as a parish to minister to those near at hand.

Ideally, the Cathedral is recognized as a diocesan institution. It is used by the diocese as a means of extending the Bishops, educational, liturgical and pastoral ministry. It has no distinctly parish attributes, including a formal congregation. It is financed through a myriad of sources but not by a pledging membership. We have only three such Cathedrals in the United States: the Cathedral of St. John the Divine in New York City, the National Cathedral in Washington, D.C., and Grace Cathedral in San Francisco.

In Hawaii, we are wrestling with the concept of how can we be both (1), a true Cathedral that belongs to every person in the diocese and functions as a diocesan institution and (2), to have parishes whose life and effort is at the Cathedral. This parish or parishes would function as any other parish, but always recognizing its subordinate position.

At the present time, the Canons and Constitution of the diocese are being revised and attention is being given to the legal aspects of the Cathedral. Last year for the first time, clergy and laity from outside the Cathedral congregation were elected to the Chapter so that the diocese would have direct input, and be a part of day-by-day decision making. We have three major standing committees who are working on who, what and how.

Most important of all is how God wills the Cathedral of St. Andrew to function for the good of the diocese, the good of the community, and the uplifting of those who regularly worship there. Your prayers and thoughts will be thankfully received.

Fr. Conley

### THE CATHEDRAL, ITS MINISTRY

*"... And seeing the multitude, He had compassion on them."*

The seemingly simple charge of our Lord, "Love your neighbor as yourself", is actually very comprehensive, very open-ended. To respond to such a calling is to find yourself involved in almost limitless opportunities for service.

First of all, there is the need for pastoral, sacramental, and nurturing ministry to those who belong to the cathedral congregations. The "equipping of the saints" must be a basic function of a cathedral ministry, just as in any parish church. To teach and preach, to visit the ill, to cheer the downtrodden, to advise the troubled and confused, to provide the sacramental means of Grace, to further the bonds of fellowship in Christ... all of these must be provided to those who call the cathedral their church home.

But to speak about ministry our official membership of more than 700 people is only the beginning. A great number of "unattached Episcopalians" seem to find their way to our doors, seeking counsel, Baptism, Confirmation, or Holy Matrimony. To all of this "reaching out once again to touch the hem of His garment" the cathedral staff feels a deep commitment.

To stir those coals to the flame of conviction and commitment, to call our brothers and sisters back to the family that loves them and needs them, is therefore a frequent opportunity and challenge.



And for many others who are not Episcopalian, or even Christian, the needs they feel bring them into contact with us too, and we try to respond so that they can see not just our response but the love of Christ for them. Some might call it "evangelism" of a sort; by whatever name, it is a frequent opportunity to touch the lives of strangers.

Much of the cathedral ministry arises from being "what we are, where we are"... A physically large "church-like" structure smack in the middle of the hustle and bustle of the downtown business community, the concrete jungle, the land of the "street people".

Many visitors call us for information and Sunday morning telephone volunteers at the cathedral often hear the question, "Where is the nearest Episcopal Church?" To those who walk in or call in, we have a ministry of Christian hospitality. Just because of our proximity to the business offices and numerous condominiums, and because that French gothic structure seems to speak its own silent witness to those who pass by, many people eventually come in. Some merely stop to pray or reflect in silence and privacy in that quiet cathedral, some visit the library to read, some seek a tiny bit of sustenance from the coffee pot in the hall, some shop in St. Andrew's Economy Shop for good clothing that they could not afford elsewhere. Incidentally, the profits from the Economy Shop go to support a host of charitable projects, so you might say that the shop does "double duty".

Because we are the Church of our Bishop, the diocesan staff utilizes offices and meeting rooms of the cathedral. Various committees of the diocese are frequently meeting at the cathedral. In addition, there are many other diocesan gatherings at the cathedral; annual convention and the superb "Bishop's Advent Series" conducted by Dr. Claude DuTeil are just two examples.

Beyond the use of cathedral buildings by the diocese, numerous parishes utilize their cathedral from time to time especially for weddings and funerals. We rejoice in this use because it seems to bear witness to

the recognition that the cathedral belongs to the whole diocese, and that we exist not merely for ourselves but for the whole diocese. Indeed, one of our sister congregations, St. Paul's Philippine

are all available for the people of the diocese and for the community at large. As an additional service, the volunteer staff of the shop will special order books or jewelry that aren't in their stock.



Independent Church, meets in Park Chapel every Sunday. The cathedral is in a real sense their "home turf".

This "ministry of place" extends beyond the offering of space to physically providing space for church-related groups. We reach out into the community to serve a broad spectrum of human need and aspirations. In any given week, from three to six community groups meet at the cathedral. Groups calling the cathedral "home" include Alcoholics Anonymous, ALANON, the Caledonian Society, the St. Andrew's Senior Citizens Center, Daughters of the British Society, the St. Andrew's Senior Citizens Center, Daughters of the British Empire, Honolulu Coin Club, and the Hawaiian Civic Clubs. In addition to these groups which have regular and frequent meetings, the Honolulu Symphony and the Honolulu Opera meet for periodic rehearsals in Davies Hall during their regular season.

The St. Andrew's Book and Gift Shop is still another extension of our ministry. Books to deepen the religious knowledge, and fine articles of art and jewelry to inspire devotion,



Beyond the sacramental and pastoral ministry to members and non-members of the cathedral, beyond the "ministry of place", beyond the hand of assistance to people from "the street", beyond the hospitality and information extended to visitors, beyond our ongoing hospital chaplaincy program to Queen's Hospital, we undertake special short-term efforts to minister to the needs of the Church and community.

Each year, at Christmas time, we have a special service to reach children. Our "Birthday Party for Jesus" is advertised in the local newspapers, and we never fail to have many visitors come to celebrate with us. For the first time this year, we entered into a special "pilot project" making use of art in an after-school setting to see if we might find opportunity to reach children at another time, and in another context, to deepen their understanding of the Church's loving concern for them and for their growth.

Even with so diverse a program, the cathedral continues to search for





# 'S CATHEDRAL

ALL OF US



**CATHEDRAL PHOTOS  
BY JOHN BONSEY**



ways to broaden and deepen its ministry, within and without the building walls and the cathedral family. We continue to search for ways to pattern ourselves like our Lord who came not to be ministered to, but to minister.

**Fr. Lindsey**



## WORSHIP AS OFFERING

by  
**The Rev. Curtis R. Zimmerman**  
Canon Liturgist  
St. Andrew's Cathedral

"Worship is the primary and eternal activity of redeemed mankind. So basic a statement of the attitude of the Church toward God should need no defense: but . . . the word 'worship' is quite generally misinterpreted. Worship may be simply defined as the offering of all our faculties to the glory of God."

The Rev. Canon Charles Winfred Douglas  
Editor, *The Hymnal 1940*

The Church, throughout her history, has had a kind of heresy about worship and about life in general. It is a heresy which occurs in man's mind as separation, as dividing. We fragment our worship into all of its various elements and separate out those things which to our minds are inappropriate. We even fragment our lives in such a way that the person who worships in Church on Sunday is not necessarily the same personality on the job and with the family. Even in the disciplines of psychology and sociology, we talk ourselves into believing that by studying man, we divide and categorize portions of man and then analyze that particular segment. Such study, we think, will then lead

to our knowing and understanding man. The end result, however, is far from the truth itself. Albert Einstein made an attempt to change our thinking as he proclaimed that all of the universe is one; every part dependent upon every other part, so that if one thing moves everything moves.

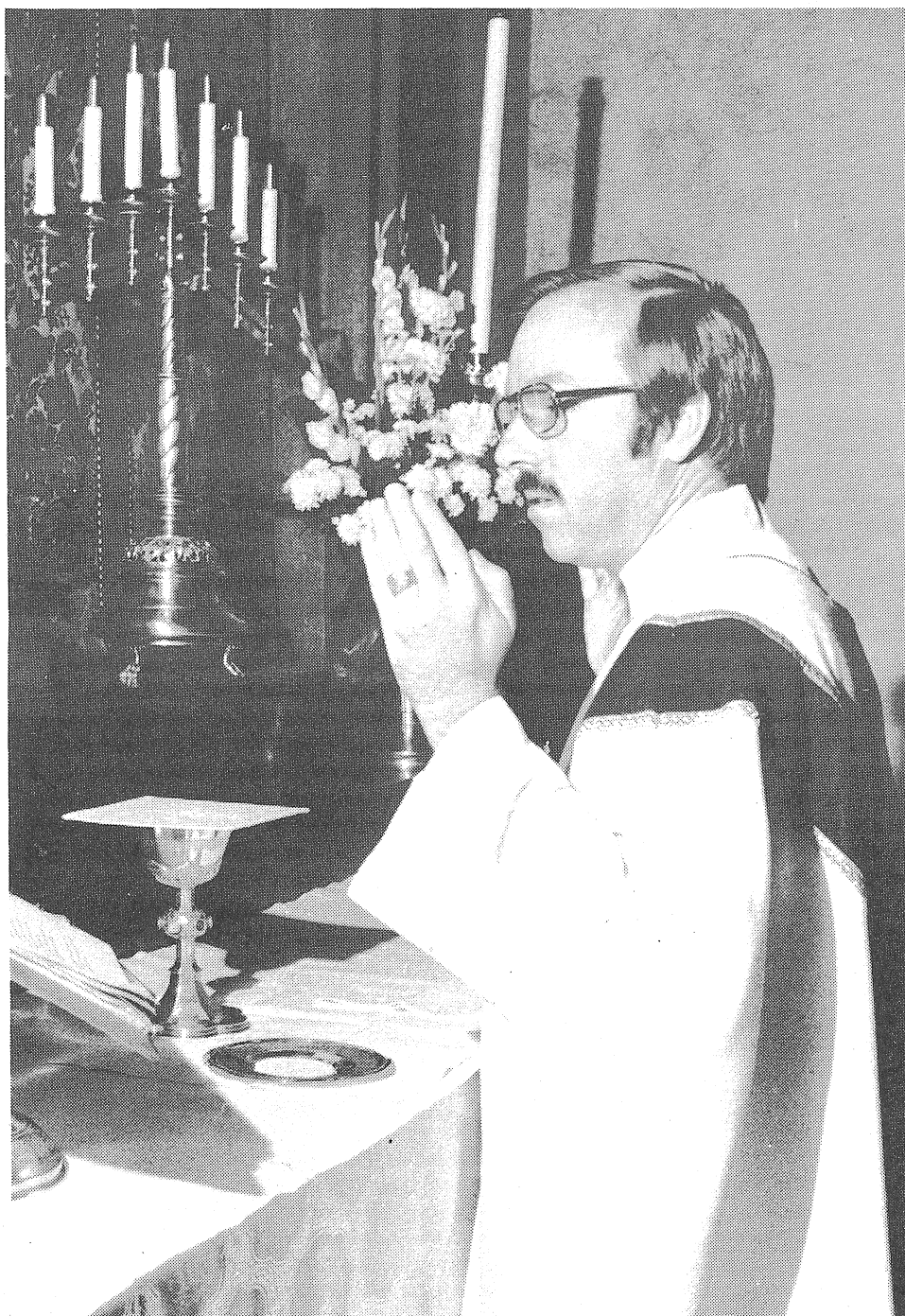
Our Hebrew forebears attempted to put it in another way. In the creed of the synagogue, the *shema*, they proclaimed, "Here, O Israel, the Lord our God is one Lord, and you must love the Lord your God with all your heart and soul and strength." As our Jewish heritage leads us into an understanding of the centrality of worship, one wants to say, "Don't you see that in all senses, worship is the highest action of man." It is that which distinguishes us in all of creation. It is worship defined as man bringing all of his faculties — body, mind and spirit — to offer to the glory of God. But, as we see our worship of today, we see the old heresy of separation still around, hard at work. Our Puritan ancestors said, "worship God with your mind and with your will, but leave your body and emotions at home". We still believe that there are things which are "appropriate" for our worship of Almighty God; however other things are not.

Our Lord Jesus Christ, in calling his followers, never asked for a portion of their time, part of their life; he demanded it all. So, if we are to rid ourselves of this heresy in our concept of worship, we must see worship as offering all that we are, all that we have been, and all that we shall ever be to the glory of God. In our corporate worship — that which we do as the Body of Christ — we must come to an understanding that we gather, not as many separate individuals who happen to come to the same room each week at the same time — but as related family members, mutually dependent upon one another. Our faith as individual Christians is nurtured, broadened, and enlivened by that Body.

This has been the guiding principle behind all that takes place in the liturgical life of your Cathedral. The Cathedral cannot be a heresy of separation, ministering only to its faithful communicants, but must be concerned with every congregation in the diocese, serving, encouraging and providing assistance. The Cathedral building itself is the site of almost weekly concerts or other artistic expressions. All of life is celebrated in various art forms and offered in the Cathedral Church to the greater glory of God by many groups within the Church and the Honolulu community. Here are some examples:

Music is the most commonly recognized art form used in our worship together. The Cathedral has long been blessed with an outstanding musical program, and as part of that offering last Spring sponsored a national conference to help foster a better understanding of the role of musical forms — both old and new — within our 20th century liturgical rites. What came from this study and sharing was a great appreciation of music as a vehicle for proclaiming God's word and for offering of our lives in worship in a new way.

*Continued on page 4*





WORSHIP From Page 2

As we continue to put away the heresy of separation and grow in our understanding of the totality of liturgical worship, we begin to see that some art forms can influence the worship environment itself while others can be meaningful expressions within the liturgy itself.

The stained glass within the Cathedral contains some magnificent examples of rare late 19th century work and greatly enhances the space in which we worship. The English firm of Clayton and Bell designed and constructed many of the windows, and all of the Cathedral windows are undergoing restoration. The Judson Studios of California have been commissioned to carry out the required work as money is available, with the first stage to be completed in January 1977. Mr. Walter Judson, President of the Studio and a third-generation stained glass artisan, will be giving a slide and lecture presentation on stained glass art, particularly as it is represented in the Cathedral, on Wednesday evening, January 5th, 1977, at 7:30 p.m.

Drama and dance are two areas in which we have had little or no expertise. Marvelous presentations have been made elsewhere, and we are currently discussing ways to include these two mediums in our worship at the Cathedral as well as sharing the talent necessary with the entire diocese.

We have begun some work and consideration in the design and use of vestments and hangings for worship and how they, like stained glass, can affect the space and environment in which our celebrations take place. The arrangement of flowers for worship also needs study. These subjects will be among those discussed at the Altar Guild Celebration and Workshop to be held for members of all parish and mission altar guilds at the Cathedral on the Feast of the Epiphany.

Now we are making plans for what we believe will be one of the most enriching projects yet. We are working to have next summer within the diocese an artist-in-residence who will be developing experiences in music, drama, and other art forms for children and adults. Part of the project we hope will involve a major dramatic production to be presented on the Great Porch of the Cathedral.

Worship is the offering of all that we are and all that we have to God involving all of the senses of man; he has the opportunity not only to see and to hear, but to feel, to touch, to taste, to smell. It is a total experience of the whole man which is offered to God, and nothing is left out. When we are truly worshipping our Lord, what we offer is from the deepest reaches of our souls, trying in every way possible to express ourselves in totality to God. As we bury an old heresy, we realize we must develop the universal languages of the soul, giving thanks to God for such great gifts.

HCC PASTOR'S CONVOCATION

Thanks to the Episcopal Diocese, a special music workshop will be provided as part of the annual Pastors' Convocation February 14-17 on Oahu. The Convocation, an annual event, is designed to provide continuing education for local pastors, but will include a special emphasis this year on the participa-

Continued Column 4

HAWAIIAN CHURCH CHRONICLE

Official Organ of the Episcopal Church in Hawaii. Published each January, March, May, September, October, November, and December. Annual subscription rate is \$2.00 per year.

Publication Office: Episcopal Church in Hawaii, Queen Emma Square, Honolulu, Hawaii 96813.

The Rt. Rev. Edmond Lee Browning, Bishop  
Henry Louis Ullman, Editor

Editorial Board: The Rev. James G. Long (Chairman), Mrs. Colin Cameron, the Rev. Eugene Harshman, and Mr. Norman Yamaguchi.

Second Class Postage paid at Honolulu, Hawaii. Postmaster: Send Form 3579 to the Hawaiian Church Chronicle, Queen Emma Square, Honolulu, Hawaii 96813.

The Rev. John Paul Engelcke has been named editor of THE HAWAIIAN CHURCH CHRONICLE effective January 1977. He succeeds Henry L. Ullman.

Fr. Engelcke is presently author/publisher of ORIGEN, a monthly journal for clergy, and chairman of the Diocesan Continuing Education Committee, Director of the Lay Academy, and member of the Bishop's "Team A."

Prior to these current assignments, Fr. Engelcke taught at Honolulu's Chaminade College. He is also a past editor of the CHRONICLE.

JANUARY 23  
THEOLOGICAL ED  
SUNDAY

NEW YORK, N.Y. — Episcopalians will be asked on January 23, 1977, once again to take notice of and make special gifts in support of the seminaries of the Episcopal Church. This is the date designated as Theological Education Sunday. For almost 40 years this annual observance has provided some of the financial support to enable the theological institutions to provide for the education of its ordained leaders.

The Episcopal Church is the only major church in the United States that does not provide support for its theological schools through its national budget. These schools must rely on income from endowment, student tuition and fees, and the gifts of Church people for the funds they need to do their job.

The 65th General Convention of the Church, meeting in Minneapolis in September, took historic action regarding the support of the Church's theological schools. In addition to endorsing the annual Theological Education Offering, Convention asked the congregations of the Church to consider a regular budget item for theological education equal to 1.5 percent of the parish's net disposable income, with the intent that the major portion of such funds be forwarded directly to one or more of the theological schools of the Church.

The Presiding Bishop of the Episcopal Church, the Rt. Rev. John M. Allin, has commended this approach to the Church and urged every congregation to give it serious consideration.

PAPUA NEW GUINEA  
TO BE NEW PROVINCE

The Anglican Diocese of Papua New Guinea will become an autonomous Province of the Anglican Communion in 1977. The Archbishop of Brisbane, who is the Metropolitan and Archbishop of the Province of Queensland, will relinquish his Metropolitan authority over Papua New Guinea at the time of the Inauguration. The new Archbishop of Papua New Guinea will be the present Diocesan Bishop, The Right Reverend David Hand.

The Inauguration Ceremonies will take place on Sunday February 27th at Dogura, in the Cathedral Church of St. Peter and St. Paul. The Archbishop of Canterbury will be in Papua New Guinea at this time.

All the Bishops in the South Pacific Anglican Council Region hope to be present at the Inauguration and to meet with the Archbishop of Canterbury. A South Pacific Anglican Council meeting will precede the Inauguration.

The Enthronement of the diocesan bishops in their respective dioceses will follow at a later date in the different centers. The Archbishop-Elect believes that the new Province will continue to be part of the South Pacific Anglican Council Region as is the case with the new Province of Melanesia. The new diocese will be:

Aipo-Rongo — Diocesan Bishop — Jeremy Ashton  
New Guinea Islands — Diocesan Bishop — Bevan Meredith  
Southern Papua — Diocesan Bishop — David Hand  
Popondota — Diocesan Bishop — George Ambo  
Dogura — Diocesan Bishop — Rhynold Sanana  
Pray for God's Blessing on the new Province of Papua New Guinea and for David Hand the Archbishop-Elect.

HCC PASTORS CONVOCATION

tion of the laity. This year, as always, it will be sponsored by the Hawaii Council of Churches.

Joe Hansen, former music director of the Lutheran Church in Honolulu and director of the Ensemble Singers, will return to Hawaii from his current responsibilities at St. Mark's Episcopal Church in Palo Alto, California. Using the excellent musical facilities at the Lutheran Church he will direct four evening sessions on church music.

Tuesday through Thursday daytime sessions of the Convocation will include leadership by Dr. Vincent P. Branick of Chaminade College and Ron Coulter who is a specialist in developing effective communication within the context of worship.

Focus for the 1977 Pastors' Convocation is on the meaning of worship and the importance of communicating the Gospel in new and innovation ways. Realizing the vital role of the laity in developing effective worship experiences, the planning committee is emphasizing the participation of both clergy and laypersons in this Convocation.

Registration forms are available from the Hawaii Council of Churches (200 No. Vineyard Blvd., Room 403, phone 521-2666).

HCC MEET

The Hawaii Council of Churches urges each parish or mission of the Episcopal Church in Hawaii to send at least two delegates to the annual meeting of the Council which will be held Friday, January 14, at Kaumakapili Church, 766 N. King Street, Honolulu.

The meeting is being planned by the Palama Interchurch Council and Kaumakapili Church to inform delegates of the work of the various agencies in the Palama area. There will be an interest center at the meeting, and tours of the community will be offered.

The Palama Interchurch Council operates in part from funding received from the Episcopal Church. St. Elizabeth's, our parish in Palama, plays an active role in the Council.

Kaumakapili's young adults will furnish entertainment during the Hawaiian supper which follows the annual meeting. The evening will close at 8:30 with "Ohana". The \$4 registration fee includes the cost of the meal.

~~~~~



Church School Missionary Offering for the Navajo People—1976-77

~~~~~

"In beauty may I walk. All day long may I walk . . ." This Navajo prayer is the theme for the 1976-77 Church School Missionary Offering, to be used for the educational programs of the Navajo Episcopal Council. All materials — including the poster (above), designed by David R. Yanito — were developed by the Navajo people.