

# HAWAIIAN CHURCH CHRONICLE

The Official  
Publication of the  
Episcopal  
Diocese of Hawaii

VOL. 66, NO. 6

NOV. 1976

## BISHOP BROWNING'S ADDRESS TO CONVENTION

Editor's Note - The Bishop's Address is abridged for insertion in the CHRONICLE.

In His Name — the Name of Him who brings us together as members one of another, Jesus Christ — may I welcome all of you to the 8th Convention of the Episcopal Diocese of Hawaii. In one sentence, we are here — to enjoy our fellowship in Christ with one another, and hopefully, through this fellowship in His Spirit, to discover in a clearer and more defined way, what is His will for us as we seek to serve in this part of His Creation.

My first Convention with you begins on the 97th day of my ministry as the Bishop of Hawaii. During these first 97 days a few decisions have been made — a few directions and courses of action have been taken — but on the whole my theme song has been my "Getting To Know You" and subsequently you "Getting To Know Me" and I rather believe that we will be whistling those tunes for a few months to come.

Principally I have been collecting data about our life together — its hopes — its expectations — its needs — its strengths and weaknesses, and from all of this I'm ready to share with you now some of my hopes (which I'm certain you will recognize in great part being your reflections) for our Diocesan family. During the past three months I have tried to indicate in various settings and with various groups of you something about the management and style of operation of the Diocese that I would like to follow in the days ahead. You and I make up this Diocese — it's not Queen Emma Square — or the Bishop and staff — but all of us called together to make certain that our ministry collectively can better enable our individual outreaches.

Regarding the style of operation and management there are three basic principles which I find in this Diocese and hope to deepen in the years ahead. These three principles I see as key upon which I would like to build my ministry and I call upon you to keep me sensitive to them. First, increased participation and involvement in the affairs of the Diocese by all and clergy alike. It's an operation that belongs to all of us and the more involvement we can get of the leadership of this Church, the more ownership will be shared. Dear clergy, this does not mean an abdication of leadership, but a sharing for the greater whole.

Secondly, I will tell you that I'm quite aware of "where the buck stops" and I'm also aware that the sharing of decision-making in Diocesan leadership is essential. The Standing Committee has definite canonical responsibilities — as you realize from this past year, tremendous responsibilities.

With my presence I hope that the Standing Committee will not see its role diminishing, but continuing with equal importance as I will seek their advice with clergy deployment — certain pastoral issues related to the Bishop's office — a kind of special council for the Bishop. The property management, fiscal affairs, real estate matters, policy matters related to particular relationship which the Diocese maintains, program evaluation — these are all matters related to the Board of Directors. Decisions made here in these areas will be shared by those you select to serve — on this you have my commitment!

A third principle is my belief in shared accountability — in much of the job description which you drew up for me, I sense a real accountability which I have to each and every one of you. Likewise — as you have chosen me, I hope you sense an accountability which you hold toward me. If you haven't discovered this far, I think that you will — that I will never ask that you rubber-stamp any proposal coming from me, nor can you expect me to rubber-stamp something coming from one of you. We have a shared ministry — a shared accountability for one another which hopefully will develop into a love and trust wherein we can challenge, support and enable one another with the strength for greater service.

Before closing this particular section of my address, let me say a few words about how I would hope to comprise the Diocesan staff — I have had a hard time finding the right terminology — until I find the right words, let me use Team A and Team B — Team A, the smaller unit, meeting twice a month and Team B, the larger unit, meeting at least every other month.

Team A, the smaller unit, will be concerned with the overall agenda of the Diocese — with communication — with priorities setting — serving as a "think tank" for all of us and especially the Bishop. With exception of Henry Budd and myself, this team will consist of those whose principal employment is elsewhere, but who through their expertise will contribute to this team — I'm asking Dean Conley, Jack Lockwood, Frs. Engelcke, David Kennedy, Lee and Hopkins to serve this year of 1977.

Team B will be Team A plus the chairpersons of the major committees — its purpose being to be concerned for overall planning and coordination of the various programs of this Diocese.

Now let me move our thoughts in another direction — following this service the Program Committee of the Board of Directors invites us all to meet with various components of the Diocesan program. The Program Committee has done a tremendous service to the Diocese in evaluating, making suggestions for the future, to insure adequate funding. They now ask you to join them in this process.

The remainder of this address is the Bishop's participation in this process — my challenges and concerns to you about the direction of our programs.

1) My first concern is that of spiritual renewal, the individual commitment to the Living Christ. In many instances this has come through what we know as the Charismatic Movement, which in my opinion, is a healthy and important movement within the Diocese. There are several different expressions of the movement that need to be brought under the direction and supervision of the Bishop so as to give it the support and affirmation it needs. On the other hand, we need to realize that Spiritual Renewal can come about in other ways other than attributed to charismatic activities. It would be my hope that the Worship Committee, the Prayer and Devotional Committee, and the Committee on Evangelism can plan together for a broad and comprehensive program that would attract greater participation in the area of spiritual renewal.

2) Very closely related to Spiritual Renewal is the priority of Religious Education. Let me share these thoughts briefly with you — in my opinion, education should be concerned with the development of the student's personhood — the building of self-esteem through the acquisition of knowledge — the enabling of a person to take his/her creative place in community. Christian Education has the same purpose with two unique tools — content and experience — faith and history!

3) The General Convention's decision to ordain women to the priesthood and episcopacy will, in my opinion, bring a new strength and vitality to the ordained ministry, for which I rejoice.

In a real sense I think that God has already blessed His Church through this issue — that in the tension and struggle of its passage He was calling us to search out many things — hopefully we feel that the call is still before us! For example, calling us to look at the role of the woman in ministry — the meaning of lay ministry — the priesthood — sexuality — recruitment, selection, training and ordination.

I don't know when this was last said to you, but critical for consideration is the recruitment of qualified persons for the ordained ministry and I would say, high in priority for me within this concern, are persons from this State representing the ethnic parts of our society — persons receiving support from their respective congregations processed by the canonical route to seminary for in-depth training and exposure. Dear friends, I lay this on the hearts of all of you.

4) This Diocese has a tremendous opportunity in its mission outreach within the geographical boundaries of this jurisdiction. Today we have nine mission congregations receiv-

ing subsidy from the Diocesan budget and fourteen mission congregations which do not. These congregations deserve our attention, for they are our arms reaching into communities in need of the good news of Christ. The Diocese has much to come to grips with regarding the strategy, care and maintenance of its mission congregations. I'm asking the Program Committee of the Board of Directors, with the assistance of the Mission Strategy Task Force and Hawaii EAST to take these concerns under their wing.

Before leaving this subject let me share with you that with Hawaii EAST I have taken an early jump into these concerns particularly related to the ministry of our Church to the Philippine Community. On two successive occasions since returning from General Convention, I have met with the clergy and lay leadership of our three Philippine congregations, identifying problems and resources needed to resolve these problems. I hope that I have witnessed both to them and to you that I see this ministry not as an adjunct or expensive appendage, but an integral part of the total ministry that needs affirmation from all of us. I also believe that the work in our missions (information about their work) has to be shared with all.

## INSIDE...

### ECW MEETING AND CONVENTION

5) Very briefly another concern — at this Convention I am creating a new committee of stewardship for the Diocese. I am motivated from several concerns — we are operating on a bare bones budget with obvious glaring needs — in only a few months I have observed capital funds very much needed — this building you are sitting in belongs to all of us and is in bad need of repair far beyond the present capability of St. Andrew's Parish budget — Camp Mokuleia needs serious considerations. Needs at the Priory and Seabury Hall, needs related to mission both within and without this Diocese. I'm asking this committee to consider all of these as well as to prepare us for participation in the national campaign called Venture in Mission.

Cont. on page 4

HAWAII HISTORICAL SOCIETY  
560 KAWAIAHAO ST.  
HONOLULU, HAWAII 96813





## AND A WARM RESPONSE

### 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 196813.



# ECW MEETING

## A REVEALING INTRODUCTION

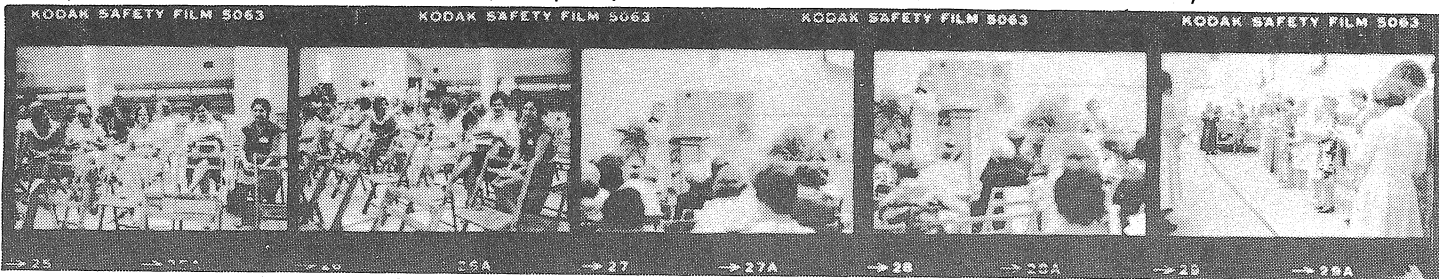


FR. TIAPULA

The 75th Annual Meeting of the Episcopal Churchwomen of Hawaii began with an early morning Opening Eucharist and UTO Ingathering at St. Andrew's Cathedral on Friday, the 5th of November. Bishop Browning was the chief celebrant and preacher. The Rev. Barry Oakley and the Rev. Vince O'Neil were the concelebrants.

The highlights of this year's business meeting were a special slide presentation of the ECU Specials, and an address by the Rev. Imo Tiapula who is our multi-talented representative in American Samoa.

The ECW Specials received a total of \$7,688 in pledges this year, an amount that exceeds by at least \$1,200 the total pledged in other years. According to Ray Elizabeth Herkner, President of the ECW, the media presentation brought the needs of the specials projects directly to the women of the church. "We saw what had to be done, and we pledged our dollars and our support to get it done," she said.



The Bishop's Discretionary Fund, a perennial specials project, received \$3,489.50 which will be used to provide emergency assistance to seminarians, clergy and families, and individuals with personal needs, as

well as to enable the Bishop to fund other projects which come to his attention.

The Car Fund for the PIC Ministry on the Island of Hawaii received \$1,404.00 towards the purchase of a replacement automobile for the Rev. Alejandro Geston. Fr. Geston's mission is spread over such a vast area that transportation becomes a major problem. As Fr. Geston says, "Where else or who else has parishioners living 80 miles apart?"

A new program, Alcoholism Education, got \$981 to get started. This project will use clergy and local congregations as education and resource centers in a Statewide prevention and education effort.

Finally, \$1813.50 was pledged to our churches on Guam to aid in their reconstruction after the damage from recent typhoons.

Father Tiapula's talk with the women and their guests centered around his special role in the life of Church in American Samoa and the many ways he fulfills that role. "As a

served and they need to be included in the day-to-day life of your communities . . . We need leaders who would bring out the talents and social contributions of Hawaii's Samoans. We Pacific peoples have much to give to each other."

The Officers and Standing Committee Chairmen elected at the meeting were:

President:

Mrs. Richard Herkner

Second Vice Pres:

Mrs. Thomas H. Broadhead

Hawaii VP:

Mrs. Al.L. Bell

Hawaii Asst. VP:

Mrs. Greg Hall

Kauai VP:

Mrs. Milton Lawrence

Nominating:

Mrs. James Dahlgren

Altar Guild:

Mrs. Raymon Ching

Christian Social Relations:

Mrs. David Kamp

CPC:

Mrs. Stanley Ho

UTO:

Mrs. Russell Jared

Mrs. Tom Cahill was appointed Devotions Committee Chairman and Mrs. C.J. Birnie was appointed Newsletter Chairman.

## AND THE WOMEN WHO WILL LEAD ECW FOR THE YEAR AHEAD





## RENEWAL AND INVOLVEMENT

"My first concern is that of Spiritual Renewal," said Bishop Edmond L. Browning, newly enthroned leader of the State's 11,000 Episcopalians at the Church's annual Convention which ended in St. Andrew's Cathedral, Sunday, November 7th.

Over the weekend, the 160 lay delegates and 55 clergy from 43 churches in Hawaii, Samoa, and Guam met to decide issues confronting the Episcopal Church.

Additional priorities established by the Bishop were better religious education, a deeper understanding of ministry (including that of the laity and that of women in the clergy), and a renewed commitment to mission, both locally and throughout the Pacific.

But the Convention did not separate spiritual renewal from active involvement in social issues. The Convention went on record:

- Against the re-institution of capital punishment in Hawaii (by one vote), and
- For Church involvement in governmental and community efforts to achieve a balance in the use of the various categories of land in Hawaii "for the well-being of all of Hawaii's people."

The Episcopal Church Women voted special appropriations for education of churchmembers in the problems of alcoholism and for re-building on Guam after the recent typhoon.

The Bishop also described as marks of a vital, serving Church:

- Obedience to the Divine, rather than success in the secular;
- Caring in every dimension of life — interpersonal, between Churches, between the Church and Society, between the Church and the World; and the
- Willingness to sacrifice and suffer the cost of mission.

# CONVENTION

PHOTOS BY NORMAN YAMAGUCHI AND HANK ULLMAN



**PRAYER & DEVOTIONAL LIFE, AND EVANGELISM GOT A HEALTHY BUDGET BOOST FROM THE FLOOR — AND SOME CONCERN**

**CONSERVATION OF AG LAND STIRRED LIVELY DISCUSSION — AN AMENDED RESOLUTION FINALLY PASSED**



**THE ECW WAS URGED TO STUDY INCLUSION OF MEN**

**AND ST. JOHN'S KULA BECAME A PARISH**





BISHOP'S ADDRESS

Cont. from page 1

6) I have exhausted you, I feel — you are probably wondering what this address would have been if I had been here 100 and 97 days instead of 97 — but bear with me a little longer as I share three more concerns — three concerns that will move us from inward to outward subjects. I'll try to do this quickly, but this is not to say they are of less importance — in fact, I've saved them for the end because I believe they are extremely important! First of these is the question as to how this Diocese looks at the schools related in one way or another to us.

I'm still a little mystified as to how to get a handle on this and certainly it is my intention to ask the clergy and lay leaders of the schools to assist me in this process. To mention a concern or two — the Church in Hawaii through its sponsorship of these schools is making, in my opinion, a tremendous contribution to our communities — what does sponsorship mean — what can the school administrations rightfully expect from us and to what degree are they accountable to the Diocese?

7) A second concern which has definite outreach implications is our special ministry to the Hawaiian community. Charlie Hopkins has almost been a "one-man show" — this must be a ministry for which we are all responsible and towards this end, at this Convention I will appoint a committee to work with Canon Hopkins, which will hopefully be willing to serve as a forum through which we as concerned Christians might be

informed as to some of the critical problems facing this community.

It would be my hope that this committee with assistance of Canon Hopkins would help to create such a forum to inform, educate and sensitize us such questions as why of the 200,000 acres of land set aside by the Hawaii Homes Commission Act of 1921 for homesteading by native Hawaiians — slightly less than 40,000 acres which represents 21% of the total acreage is leased to Hawaiians, while 102,000 acres (54%) is out for general lease by non-Hawaiians for income producing? A further question is raised when you read in the 1975 annual report of the Department of Hawaiian Home Lands that some 10-15,000 acres of the original 200,000 acres is unaccounted — why — and why were 4,607 applicants still waiting?

I don't intend to say that I have the answers, much less even begin to understand the complexities of the problem, but I would remind you that several of our congregations are located on/or near homestead areas and a number of our people are homesteaders or trying to be — what can we and what should we be doing for them?

I would have this Diocese concerned with where men live. I would pray that this Church of ours would not be content to taking care of itself, but will actively shoulder the whole range of human problems in testimony to the saving concern of God. I would have us aware that a dis-incarnate Gospel will not reach the ears of men and that the Church will strive to proclaim the good news first and foremost in the idiom of action.

8) I have given you seven concerns and I conclude with an eighth — only pointing to an area that I believe that all levels of our Diocese must not only be aware, but actively concerned.

How do we move this Diocese and its membership to see itself both as a part of an international fellowship and a world community? In the days ahead I will be asking — I hope we will be asking one another about our relations with Guam and Samoa — with the Anglican Church in Japan, Korea, Taiwan, and the Philippines — there is much we have to give and equally much we can receive in partnership with the Churches in the Pacific.

In closing, let me make this observation as well as this hope which I dearly long for as the spirit of this Diocese. I come to you as your Bishop with some knowledge of our Church and my observation is that there is a growing consensus that the mission is one for the Church wherever it may be . . . that the mission of the Church is singular in that it issues from the one triune God and His intention for the salvation of all men. His commission to the Church is one, even though the ministries given to the Church for this mission, and the given response of particular Churches in particular situations to the commission, are manifold as witnessed by the ministry of this Diocese. My hope is that we can be obedient to the unity of God's mission — respecting and supporting the diversity within that unity.

I would like to close with this quotation from a third-world theologian from Central America by the name of Jose Miguez-Borio: "The worst danger for mission at this time is reductionism. In reductionism we try to tie God down to one form of work — personal or social, institutional or spontaneous, intellectual or practical. God's strategy is always many-sided and unpredictable. He defines for us the direction in which He is moving and invitation to follow Him. But He goes as He wills and refuses to give us job descriptions valid for all. He defines the job in the situation. What He demands is availability and obedience."

NEXT MONTH ST. ANDREW'S CATHEDRAL FIRST SERVICE FOR KIHAI MISSION

During his address, Bishop Browning appointed a committee to evaluate and make a response to what he was saying to the Diocese. That committee consisted of The Rev. Roger Melrose, Chairman, and Ruth Smith, The Rev. Paul Wheeler, Marjorie Newcomer, Richard Scott, and Jerry Gustafson, members. Their report follows.

YES	BUT
Straight forward — from heart	Too long—
a. Laid it on the line, gave direction Comprehensive We know where Bishop stands on many issues.	Too comprehensive — needs fewer priorities. Who sets priorities, Convention or bishop?
b. Good response to profile we made — knows us well in 97 days. This will test our integrity to follow through on what he/we want. We need to do homework.	Will people respond to challenge to participate, i.e. take it seriously?
c. Compassion on those who differ in content.	
d. Like: Spirituality Mutual accountability Shared responsibility Using Board of Directors Standing Committee as intended. Support of ethnic concerns. Interest in schools/agrarian life/ various lifestyles.	Without commitment, none possible. Need unity before pursuing priorities. Does A/B interfere with Board of Directors/Standing Committee? Ethnic — not racial issues. a. That we not lose sight of all ministries in effort to help one. b. Are we returning to ethnic concerns where language is no longer a barrier — a step backwards?
e. Appreciate: Unifying comments on women's ordination/charismatic ministry and compassion on those who are hurt. Broad approach to Christian education — not old hat. Urging action in political arena.	Role of Church as institution or as individual in political concerns, for committees can stand in way of movement. Money for these? If committees do not function or are not active in one year, abandon them. Recruitment of clergy— Perpetual diaconate,

Roger M. Melrose, Chairman

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)

1. TITLE OF PUBLICATION Hawaiian Church Chronicle		2. DATE OF FILING Sept. 29, 1976
3. FREQUENCY OF ISSUE Jan., Mar., May, Sept., Oct., Nov., & Dec.		A. NO. OF ISSUES PUBLISHED ANNUALLY 7
4. LOCATION OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printers) Queen Emma Square, Honolulu, Hawaii 96813		
5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers) Queen Emma Square, Honolulu, Hawaii 96813		
6. NAMES AND COMPLETE ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR		
PUBLISHER (Name and Address) The Episcopal Bishop of Hawaii, Queen Emma Square, Honolulu, Hawaii 96813		
EDITOR (Name and Address) Henry L. Ullman, Box 635, Makawao, Hawaii 96768		
MANAGING EDITOR (Name and Address) Henry F. Budd, Queen Emma Square, Honolulu, Hawaii 96813		
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)		
NAME The Episcopal Church in Hawaii		ADDRESS Queen Emma Square, Honolulu, HI 96813
8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)		
NAME		ADDRESS
9. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 132.122, PSN)		
The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes (Check one)		
<input checked="" type="checkbox"/> HAVE NOT CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> HAVE CHANGED DURING PRECEDING 12 MONTHS (If changed, publisher must submit explanation of change with this statement.)		
10. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES PRINTED (Net Press Run)	6,200	6,200
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	None	None
2. MAIL SUBSCRIPTIONS	5,361	5,361
C. TOTAL PAID CIRCULATION (Sum of 10B1 and 10B2)	5,361	5,361
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	152	152
E. TOTAL DISTRIBUTION (Sum of C and D)	5,513	5,513
F. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING	687	687
2. RETURNS FROM NEWS AGENTS	None	None
G. TOTAL (Sum of E, F1 and 2—should equal net press run shown in A)	6,200	6,200
11. I certify that the statements made by me above are correct and complete.		SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER Business Manager
12. FOR COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES (Section 132.121, Postal Service Manual)		
39 U. S. C. 3626 provides in pertinent part: "No person who would have been entitled to mail matter under former section 4359 of this title shall mail such matter at the rates provided under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates."		
In accordance with the provisions of this statute, I hereby request permission to mail the publication named in Item 1 at the phased postage rates presently authorized by 39 U. S. C. 3626.		
SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER		