

## LAMBETH CONFERENCE

1978

Cover Story: Page Six

Hawaii Historical Society  
550 Kawaiahao St.  
Honolulu, Hawaii 96813

### ABOUT THE DIOCESE

#### Hither & Yon (Cont.)

Fr. Brian Grieves to London to participate in the consecration of the Rev. James Hamupanda Kauluma as Bishop Suffragan of Namibia in Westminster Abbey, Sunday, 15 January. (See page 3, col. 1).

The return on 3 December of Fr. Richard Chang and family to All Saints', Kapaa, following a two-month study sabbatical on the mainland.

Fr. Jan Rudinoff, St. Michael's & All Angels', on a short vacation and participation in the National Christian Education Conference for all denominations in St. Louis, Missouri, 16 January - 3 February, with Dr. Jerry Gifford also attending this same Conference.

Fr. Charles Burger, Holy Innocents', Lahaina, to the 12-14 January Trinity Institute at Grace Cathedral, San Francisco.

#### Board of Directors

The actions of the Board of Directors at its noon, 16 December, meeting may be summarized as follows:

— Fr. Rudy Duncan reported the addition of Fr. Charles Crane, Tom Van Culin, Robert Moore, and Fr. Herbert Conley to the Finance Committee;

— Approved a loan to Good Samaritan Church in the amount of

\$9,405 to pay for the completion of their new building;

— Appointed a committee to work out the details for funding Bishop Browning's trip to the 1978 Lambeth Conference;

— Adopted a program that "beginning in 1979 we use only 98% of the budgeted investment earnings for operations and 2% for re-investment and that each succeeding year this be increased by 2% until it reaches 10% for re-investment and 90% for operations" and that "any income in excess of the budgeted income from Hawaiian Trust be re-invested in the

endowment fund and the recommendation made to Convention that we allocate 2% of anticipated income to be re-invested;"

— Appointed Mission Strategy contact people for each of the areas within the Diocese as follows: Hazel Mahoe, Maui-Molokai; Fr. Ed Bonsey, Hawaii; Lynette G. Schaefer, West Oahu and Kauai (tentatively); Diana Lockwood, Windward Oahu; and Chandler Rowe, Leeward Oahu;

— Received the request of St. Paul's Mission (P.I.C.) to establish a branch in Maili, where a congrega-

tion has been meeting at St. Philip's with Bishop Rosette conducting services;

— Learned of the addition of Fr. Bill Collins, Fr. Rudy Duncan, and Walter Beh, to the Real Estate Committee;

— Heard Bishop Browning's appointment of Walter Beh as Assistant Chancellor;

— Heard the Bishop's announcement that Dean Conley had resigned as Dean of St. Andrew's Cathedral effective 31 December 1977 and that he will come to the Diocese as Finance Officer and Personal Chaplain to Hospitals (especially to the terminally-ill patients) on a part-time basis;

— Learned from the Bishop of the appointment of two committees to look for a new Dean, that Bishop Browning had assumed responsibility for the over-all administration of the Cathedral, and that Fr. Vincent O'Neill has joined the Cathedral staff to take over Fr. Lindsey's responsibilities, with Fr. Brian Grieves assisting on Sundays. Bishop Browning stated that he would like to have the Selection Process completed by 1 May.

— Heard Bishop Browning's appreciation and gratitude, as well as that of the Board, for the person and work of Henry Budd during his long period of service to the Diocese and to the Church as Treasurer, an office he continues to hold this year on retiring from the Diocesan Staff.

The closing prayer was offered by the Rev. Lynette Schaefer at 2:20 p.m.



ALOHA FOR Fr. Morimasa and Myrtle Kaneshiro at the 75th Anniversary Celebration of St. Mary's, Moiliili, with Francis Hill (left) and Bernice Tawarahara (right).

# ABOUT THE DIOCESE

## Heart Glad, I

The 90th birthday reception in honor of Jennie Schoenberg on Sunday, 22 January, at St. Timothy's, Aiea, doubly highlighted by the baptism of two of her great-grandchildren.

The publication in *The Living Church* of Joan Kaneshige's poem, "If Amos Spoke Today." Joan is in the 10th grade, Priory Class of 1980.

The appearance of a new, bright and informative parish publication — *The Episcopal Church of West Kauai* — serving St. John's, Eleele, and St. Paul's, Kekaha.

\$408,500 in pledges, with \$173,000 in cash-on-hand, for the Priory Development Fund, from alumnae, parents, faculty and staff, friends, corporations, and foundations, as of 2 December.

During 1977 St. Mary's parish experienced its best year in the last ten, if not in its entire history. It was our best year financially — it was a super year in terms of fellowship and involvement, and the spiritual life of the Parish was blessed beyond measure by its Lord," reports *The Angelus* of St. Mary's, Moiliili.

A new memorial in Westminster Abbey, evidence of a new era in Christianity, reading: "Near the Tomb of Mary and Elizabeth, Remember before God all those who Divided at the Reformation by Different Convictions laid down their Lives for Christ and Conscience Sake."

The notice under "Personals" in the local newspapers: "I wish to thank all of my relatives, friends and neighbors for their prayers & flowers during my recent surgery and especially Dr. Herbert Wong and Reverend Franklin Chun. — Lorraine Beringer."

The marriage of the Rev. Lynette Golderman, Deacon, St. Peter's, Honolulu, to Mr. Winthrop Scott Schaefer, 30 December, in St. Andrew's Cathedral, Bishop Browning officiating.

## Heart Glad, II

The appearance of the *St. Andrew's Priory Alumnae Newsletter* in new, pleasant, printed format under the editorship of Evelyn Pischel. Priory Alumnae who did not

receive the fall issue should write the Priory's Alumnae Office, 224 Queen Emma Square, Honolulu, Hi, 96813, to insure their being on the mailing list.

The removal of the word "convert" and the denial of one's previous "heresy," both previously traditional, from the Vatican's new English language rite of reception of baptised Christians into the Roman Catholic Church.

The gift at the Christmas Sunday School Party of Holy Innocents', Lahaina, of the paying off the church's mortgage (\$78,000 during 1978) by parishoner Ed Messick, resident of Lahaina and Texas.

The gift of a new organ to St. Augustine's, Kohala, by person or persons anonymous.

The 22 January pulpit exchange between the Rev. Richard Gordon, pastor of the Community Church of Kapaa (UCC), and Fr. Richard Chang of All Saints', Kapaa.

The observance of the Week of Prayer for Christian Unity also by St. Clement's and Sacred Hearts, Makiki, Thursday, 19 January: a supper for both churches served by the St. Clement's choir in the Parish Hall at 6:00, with a walk to Sacred Hearts and a joint service at 7:15 p.m.

## Heart Glad, III

To read in the bulletin of the Church of the Holy Nativity:

"To date, we have supported the following foreign missions in your name: The Church of Namibia, \$500.00; The Church of Zaire, \$500.00; The Church of Liberia, \$200.00; The Church of India, \$100.00. Total to Foreign Missions: \$1,300.00

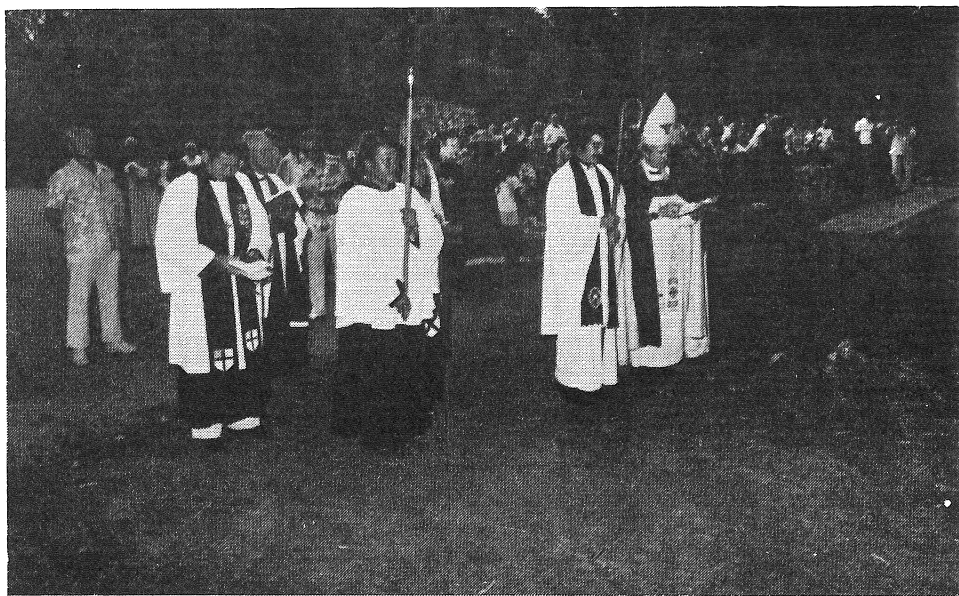
"To date, we have supported the following local missions: Kohala, \$3,000.00; Korean Mission, \$400.00; Good Samaritan, \$100.00; Teen Challenge, \$200.00. Total to Local Missions: \$3,700.00

"As supporting clergy financially as well as emotionally is part of our task we have sent the following in support of students preparing for the ministry: Miss Willie Williams, \$400.00; Mr. Charles Okibal, \$50.00."



**MADONNA AND CHILD** by Delos Blackmar, above the altar of the Church of the Holy Innocents, Lahaina, Maui. Photo: T. Wedderspoon.

## HAWAIIAN CHURCH CRONICLE



**DEDICATION** of Trinity Church By-the-Sea, Kihei, Maui. Left to right: Fr. Richard Kim; Fr. Norman Ault, Vicar; Ed Wallace, crucifer; Fr. Charles Burger, Bishop's chaplain; Bishop Browning. Photo: H. Hynson.

## Bishop John Coburn

Bishop John Coburn of the Diocese of Massachusetts was in Hawaii in early January as a guest of Hawaii's Episcopal Church in order to:

— lead a Conference for clergy and their spouses, 3-5 January, at Camp Mokuleia;

— conduct a Quiet Morning of prayer, meditation, and reflection, at St. Andrew's Cathedral, Saturday, 7 January, 9:00 a.m. to noon;

— preach at the Cathedral's 10:00 a.m. service, Sunday; and

— conduct the Hour of Information following that service.

Bishop Coburn is one of the most respected and renowned of the Church's bishops, having:

— been President of the House of Deputies (priests and laity), the House of Representatives of the Episcopal Church (1967-1976);

— taught 9th grade English in the Urban League's Street Academies, New York City (1968-1969), while on sabbatical from having

— been Dean of the Episcopal Theological School (now Episcopal Divinity School), Cambridge, Massachusetts (1957-1969).

In his presentations and person, Bishop Coburn proved himself a godly gentleman of wit and wisdom.

Bishop Coburn was in the national news most recently for ordaining his son and daughter-in-law to the priesthood in St. James' Church, Danbury, Connecticut, where he himself was baptised and confirmed and where his father had served as rector from 1913-1928.

## A New Dean

The search for a new Dean of the Cathedral Church of St. Andrew, Honolulu, continues, following Dean Herbert Conley's resignation for reasons of health.

Nominations on forms available from the Cathedral Office (Queen Emma Square, Honolulu, Hi, 96813) should be completed and returned to that office on or before Tuesday, 28 February.

## Up & Coming

Episcopal Charismatic Fellowship Meeting, 7:30 p.m., Wednesday, 1 February, in the Von Holt Room at St. Andrew's Cathedral. Celebrant and teacher: Bishop Browning.

An early Lent: Ash Wednesday, 8 February, with Easter, 26 March.

Cursillos: 3-5 February, Kokokahi YWCA, Kaneohe; 7-9 April, Mokuleia; and 5-7 May, Mokuleia. Applications from Fr. Vincent O'Neill

at the Cathedral. (See *Cursillo: What is It?*, page 5, col. 3)

Dedication recital of the von Beckerath organ in Holy Innocents', Lahaina, by John McCreary, Organist-Choirmaster of St. Andrew's Cathedral.

April Teaching Mission by Professor Sam Garrett of C.D.S.P. at All Saints', Kapaa. Subject: The History of the Anglican Church, as seen through Anglican lives.

The Korean Cultural Exhibit at the University of Hawaii (Manoa) Art Gallery, celebrating the 75th anniversary of the Koreans in Hawaii, 15 January to 12 February.

A conference of the clergy at Mokuleia, beginning Sunday evening, 19 February, on human sexuality, including homosexuality, in response to the 1976 General Convention's mandate. The conference will feature speakers and discussion on the Biblical, theological, and scientific findings and on present popular attitudes concerning human sexuality. A major goal of the conference is to work with clergy in dealing with human sexuality in their work as pastors, preachers, and teachers.

## Hither & Yon

Bishop Browning, to the meeting of the Bishops of the 8th Province at the Church Divinity School of the Pacific, Berkeley, 11-14 January, to study the ministry and then to meet with the Ecumenical officers of the 8th Province (including Dr. Paul Wheeler, St. Clement's, Makiki) to gauge the status of the Church's ecumenical relations in the Western States.

Fr. John Liu of St. Elizabeth's, Palama, at the 10, 11 December meeting of the Chinese Ministry Convocation in Oakland, California.

Fr. Guy Piltz of St. James', Kamuela, at the 12-27 January training program in Monteagle, Tennessee, sponsored by the General Convention's Standing Commission on the Church in Small Communities.

Fr. Thomas Yoshida of St. Stephen's, Wahiawa, at two concurrent courses at the Church Divinity School of the Pacific, Berkeley, 23 January - 2 February: *Adventure in Theology* and *Parish Ministry Workshop*.

Fr. Howard ("Sud") Kishpaugh, Rector of All Saints', Hershey, Pennsylvania, and formerly Rector of St. Stephen's, Wahiawa, and Chaplain at St. Andrew's Priory School, on an extended and welcome visit occasioned by the ordination to the priesthood of Fr. Robert Rowley.

(Continued on Page 8)



# AROUND THE CHURCH

## Women in Holy Orders, I

In the year since the Rev. Jacqueline Means became the Episcopal Church's first regularly ordained woman priest on 1 January 1977, more than 90 women have followed her into holy orders.

Two-thirds hold salaried jobs related to religion and the Church. Twelve are in charge of congregations, as Vicar or Rector.

About 30 of the Church's 93 dioceses have women in holy orders.

## Women in Holy Orders, II

The faculty of the University of the South's School of Theology, Sewanee, Tennessee, has passed a resolution expressing support of women who have become deacons and priests or who are studying for ordination in the Episcopal Church.

Its passage followed an address by the Rt. Rev. John M. Allin, the Presiding Bishop, who told members of the House of Bishops that he personally could not accept women as priests.

A member of the Sewanee faculty said that is their belief that since the Episcopal Church has spoken on this issue, no ambiguity should remain as to the status of women's ordination.

The intent of the resolution "is not to enter into a controversy with the Presiding Bishop," he said. The School of Theology faculty is simply "affirming our support for women who are being prepared for ordination."

## England

### First Celebration by Woman Priest

With the question still before the General Synod of the Church of England, the Rev. Alison Palmer, an American, who herself was ordained before the General Convention's vote on the ordination of women and later had her orders regularized, became the first woman to celebrate communion in England at an Anglican altar.

The Rev. Alison Palmer had been invited to England, and her airfare paid, by the Rev. Alfred Willetts, Rector of the Church of the Apostles, Manchester, and his wife, the Rev. Phoebe Willetts, a deaconess.

The celebrations were in Manchester and Newcastle-on-Tyne and provoked a statement from the Archbishops of Canterbury and York deploring them.

Overseas clergy may officiate only with the permission of the Archbishop of Canterbury, who has made it clear that he will not give women priests such permission while the matter of their ordination is before General Synod.

At neither of the services celebrated by the Rev. Miss Palmer did anyone decline to communicate.

## Deacons and Diakonia

Hearings on the role of the deacon in today's church, leading to a report to the 1979 General Convention, have begun under the chairmanship of Bishop Elliott Sorge, Field Officer for the Development of Ministry of the Episcopal Church. The Church's deacons, bishops, and commissions on ministry are to be queried on the diaconate. (And what about the Deaconesses?)

## HAWAIIAN CHURCH CRONICLE

## Schism

The presently-forming Anglican Church in North America, composed of individuals and parishes that have broken away from the three million-member Episcopal Church, will consecrate its first bishops on Jan. 28 in Denver, Colo.

The names of three bishops-elect for the dioceses that are forming have already been announced and a fourth bishop is scheduled to be chosen on Jan. 7.

The Rev. James O. Mote, St. Mary's Church, Denver — the first parish to break with the Episcopal Church — will be consecrated Bishop of the Diocese of the Holy Trinity, which includes parishes from Los Angeles to Denver.

The Diocese of the Southeast has chosen as its bishop the Rev. Peter F. Watterson, Church of the Holy Spirit, West Palm Beach, Fla., and the non-geographic Diocese of Christ the King — formerly San Francisco — has chosen the Rev. Robert S. Morse, St. Peter's Church, Oakland, Calif., to be its bishop.

The Diocese of the Midwest has scheduled an episcopal election for Jan. 7 and leaders in that group expect that person to be consecrated in Denver on Jan. 28 with the others.

A diocese composed of several breakaway Episcopal churches in the state of Virginia is reported to be ready to form on Jan. 7 but no bishop is expected to be elected at that time.

The identities of the three or more consecrating bishops is a closely guarded secret, though officials in the Anglican Church in North America say they will be validly consecrated bishops in the apostolic succession. In Anglican tradition, at least three bishops must take part in the consecration of a bishop.

The service will be held at 10:30 a.m. on Jan. 28 at Augustana Lutheran Church in Denver, a Lutheran Church in America congregation.

The Anglican Church in North America disassociated itself from the Episcopal Church when the latter's General Convention in 1976 approved the ordination of women to the priesthood and episcopate and because of other acts and trends which the dissidents claimed

repudiated the Church's ties to the apostolic tradition.

While accurate statistics are not available at this time, it has been estimated that several thousand individual Episcopalians and a few dozen parishes and priests have affiliated with the dissident group. In the Episcopal Church there are three million members, and 12,625 active clergy and 7,500 congregations. — DPS.

## Restoration of Relationship

Nineteen Episcopal bishops met in November with Presiding Bishop John Allin to discuss the appointment of an ad hoc Committee to "establish and maintain relationships" among people who hold differing views about women in the priesthood, revision of the Book of Common Prayer, and other controversial church issues, the *Maryland Church News* reported.

Bishop Allin asked the nineteen bishops, who represent many shades of opinion, to help him select members for the "Committee on Restoring Relationships" mandated by the recent House of Bishops meeting.

The bishops suggested that the Presiding Bishop appoint a Committee of five bishops, who would then call upon lay people, deacons, priests, and other bishops to work with them as needed.

The nineteen bishops adopted a statement of purpose to forward to the Committee, saying that it should "establish and maintain relationships between parties in the Church in order to heal the breaches now existing, avoid future breaks, find a way for us to live and work together in peace and mutual respect, and so to fulfill Christ's will for his Church."

The Presiding Bishop said that he hopes to appoint the Committee "within a few weeks," the *Maryland Church News* continued.

## Heart Sad

Unbelief among French youth between 15 and 30 years of age has jumped from 17% to 30% in the past ten years, according to an article in *La Vie*, reported by NTC.



CHRISTMAS at St. Peter's, Honolulu. Left to right: Richard Yuen; Jonathan Lee, crucifer; Fr. Franklin Chun, Rector; the Rev. Lynette G. Schaefer, Assistant and Deacon.

## Bishop for the Armed Forces

The House of Bishops have elected the Rev. Charles L. Burgreen to succeed Bishop Clarence E. Hobgood as the Presiding Bishop's Suffragan Bishop for the Armed Forces. The Bishop-elect is 53 and a retired Army chaplain. For four years he has been Executive Assistant to Bishop Hobgood. Bishop-elect Burgreen holds the Bronze Star, Legion of Merit, and Meritorious Service Medal.

## A Curious Understanding

Episcopal Bishop Charles T. Gaskell of Milwaukee has rejected the ordination request of James E. Groppi, who as a Roman Catholic priest led militant civil rights activists in Milwaukee in the 1960's. Bishop Gaskell stated that he had an understanding with his Roman Catholic counterpart that neither would accept the transfer of a priest from the other. Groppi said for himself and for his wife, "We are a little disappointed. We will have to look around for a new diocese now."

## New RSV Bible

The publication of *The New Oxford Annotated Bible with Apocrypha* has been announced for the near future. It will be the most substantial revision of the Revised Standard Version since 1952, *Advance* of the Diocese of Chicago reports.

For the first time since the Reformation, Protestant, Anglican, Roman Catholic, and Eastern Orthodox churchmembers will be able to use the same edition of the Bible.

This new edition is the only Bible version which has been approved for use by the leaders of the major branches of Christianity. And to it, Jewish scholars as well have made their important contribution.

## Sponsors for Indochinese Needed

The Office of Refugee Resettlement at the Episcopal Church Center has issued a call for sponsors for a new wave of Indochinese refugees whom the U.S. government has agreed to admit to this country.

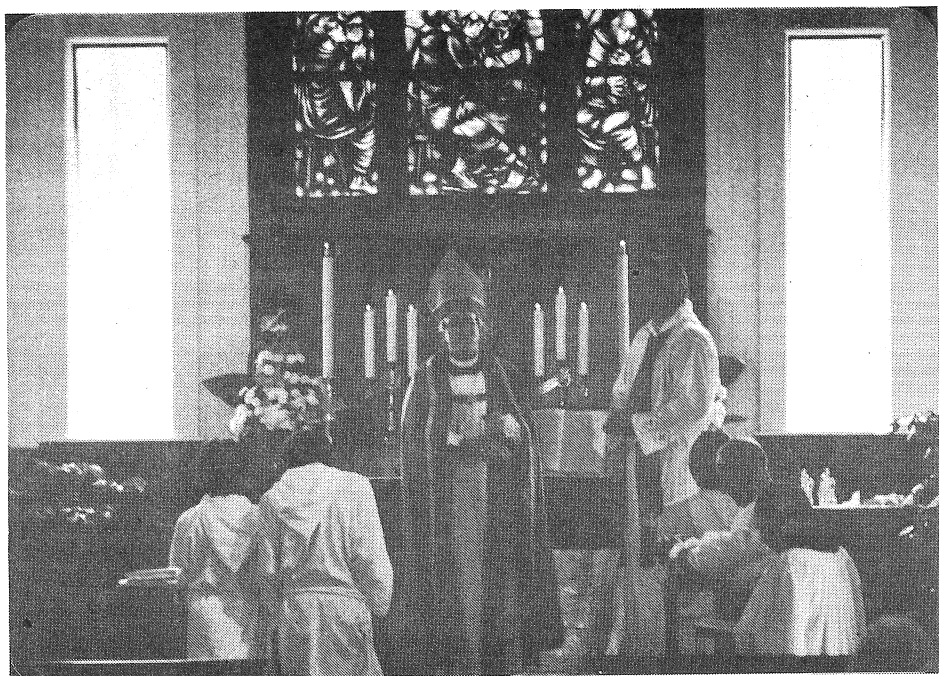
Eight volunteer agencies are seeking sponsors for some 15,000 refugees in this country. The Episcopal Church works through one of these volunteer agencies, Church World Service, the relief office of the National Council of Churches.

While Church World Service does not have an assigned quota, it is seeking sponsors for some 2,200 of the refugees, which represents the approximate percentage it has had in the past.

The Episcopal Church's Office of Refugee Resettlement is a part of the Presiding Bishop's Fund for World Relief in the National and World Mission unit.

About half of the new group of Indochinese refugees are so-called "small-boat cases," who are people who fled Vietnam, Laos, or Cambodia in small fishing boats, arriving initially in other Asian countries.

Parishes that wish to sponsor refugees may contact Mrs. Isis Brown, Office of Refugee Resettlement, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017, Telephone: 212/867-8400, ext. 287. —DPS.



75th ANNIVERSARY EUCHARIST at St. Mary's, Moiliili. Bishop Browning (center); Fr. Rudolph Duncan, Rector (standing, right); Bishop Harry S. Kennedy (kneeling, right).

### South Africa

Protests to South Africa's recent banning order affecting 18 organizations, two black newspapers, and a number of individuals have come from the Archbishop of Canterbury, the World Council of Churches, the British Council of Churches, and the *Church Times* (London), the Bishop of Natal, as well as from the Canadian Church.

The Canadian Church's House of Bishops and that Church's National Executive Council have appealed to the Canadian government to sever all ties with South Africa "until apartheid is eradicated," the *Canadian Churchman* reported.

The Canadian House of Bishops accused the South African government of "total travesty" in claiming "to be ruling in the name of Christian civilization."

Indeed, among the organizations banned was the Christian Institute, which the *Church Times* (London) called "the centre of the best Christian thinking on the problems of (South Africa)." It was "a non-violent, public, ecumenical institute which has aimed for years at bringing about inter-racial understanding," according to *The Virginia Churchman*.

The banning order followed the death of Anglican layman Steven Biko under strange circumstances while in police custody. He was the 21st political detainee in less than a year to die in such strange circumstances, the B.B.C. noted. Among them was also a youth worker employed by the Church.

At Biko's funeral, attended by 20,000 at the Kingwilliamstown rugby field, Anglican Bishop Desmond Tutu of Lesotho publically appealed to the South African government, "Please, please, for God's sake, listen to us while there is still just a possibility of reasonable change.

"For God's sake, let us move away from the edge of the precipice before all of us, blacks and whites, crash to our destruction," *The Virginia Churchman* reported.

### Namibia The Diocese of Damaraland

Without a bishop for some two years now, because of the expulsion of Suffragan Bishop Richard Wood in 1975, the Anglican Church in Namibia received its first black and

indigenous Bishop with the consecration of the Rev. James Hamupanda Kauluma as Bishop Suffragan in Westminster Abbey on Sunday, 15 January, at 6:00 p.m. (8:00 a.m. Hawaiian time).

The Rev. Brian Grieves, Chairman of the Diocesan Ad Hoc Committee on Human Rights, participated in the consecration service in the Abbey.

Both the appeal to return by exiled Bishop Colin Winter and an ecumenical petition from the Anglican, Lutheran, Roman Catholic, and African Methodist Episcopal churches in Namibia on his behalf were denied by the Administrator General, Mr. Justice Marthinus Steyn.

The judge, instead, accepted a counter-petition of white Anglicans, who feared that the Bishop's return would aggravate existing divisions within the Church.

Bishop-elect Kauluma studied with the Church Army in Nairobi and New York, attaining the rank of Captain in 1967.

He has worked for the Episcopal Church during 12 years of study in Toronto (B.A., Trinity College) and New York (M.A., N.Y.U.).

Further complications with the South African authorities administering Namibia (formerly German South-West Africa) may be expected in that Bishop-elect Kauluma's wife Sally is Caucasian.

Suffragan Bishop Richard Wood, 54, who resigned to make way for Bishop Kauluma, is presently Chaplain to the Hull College of Higher Education and Vicar of St. Mary's Lowgate. Since his expulsion from his see in 1975, he — like Bishop Winter — has been living on donations contributed in consequence of an appeal launched through the *Church Times* (London).

### Well Said! & How's That?

"The ordained priesthood are to feed the sheep rather than amuse the goats." — The Rev. Christopher Wansey

"I do believe that non-Christians are lost — whether they live in far-off countries or in America." — Billy Graham

**CHANGING ADDRESS?**  
Please let the *Chronicle* know.  
Your letter in time saves over two dimes.

### Uganda

Two weeks of "indiscriminate reprisals" against Christians, including the disappearance of Roman Catholic Bishop Hadrian Ddungu of Musaka and his Vicar General, have followed on the murder of a prominent Moslem businessman and supporter of fellow-Moslem Idi Amin, Uganda's President-for-Life.

Fellow Catholics who gathered at the bishop's residence to inquire about his whereabouts were fired upon by military police.

### The Year That Was

Wanted or not, the Episcopal Church topped the Top Ten religion news stories of 1977.

As reported by United Press International, the Top Ten picked by the Religion Newswriters Association were:

#1. Schism in the Episcopal Church. (See page 2, col. 2)

#2. The drive by homosexuals for understanding and acceptance by churches. Here the names of Bishop Paul Moore of New York, the Rev. Ellen Barrett, and Anita Bryant, a Southern Baptist, figured.

#3. The booming evangelical "born-again" movements.

#4. The controversies over the cults, especially those surrounding the Rev. Sun Myung Moon and his Unification Church.

#5. The actions of traditionalist Roman Catholic Archbishop Marcel Lefebvre and apparent Vatican inaction.

#6. The continuing growth of the Charismatic, or Pentecostal, Movement and its congress in July in Kansas City.

#7. The controversy within the Roman Catholic Church over the book *Human Sexuality: New Directions in American Catholic Thought*, a study commissioned by the Catholic Theological Society of America.

#8. The decision by numerous church groups during 1977 to confront the TV industry over programming, as, for example, over "Soap."

#9. Revocation of automatic excommunication for divorced and remarried Catholics in the United States; and

#10. The debate surrounding the services of reconciliation, with general absolution, at the behest of the Roman Catholic Bishop of Memphis.

### Moslem Missions to Christians

With the energy crisis and the emergent political and cultural self-confidence of the Arabic world has come a newly aggressive Islam.

An Islamic missionary crusade, part of a world-wide campaign by Ahmadiya Moslems, will climax in Britain in June, just before the Lambeth Conference (see p. 6, col. 1), in a three-day international conference in London on the theme, "The Deliverance of Jesus from the Cross."

Jesus was removed from the cross still alive, according to Ahmadiya belief; travelled to India in search of the lost tribes of Israel; and died at the age of 120 in Kashmir, where his purported tomb is still pointed out.

Some Ahmadiya Moslems see in their founder, Mirza Ghulam Ahmad (d. 1908), the key figure of three religions: the Moslem Mahdi ("a spiritual personage who will appear at the end of time and restore the supermacy of justice and Islam over ungodly forces"); the Messiah (Jesus in the Second Coming); and an Avatar (Incarnation) of Krishna, himself the earthly form of Vishnu, the supreme Lord of the World, in Hindu thought.

While some discount their founder's more extravagant claims about himself, all Ahmadiya Moslems hold him to be a genuine "renewer of religion" and believe that the true Holy War is never by the sword but by preaching and non-violent missionary activity.

Christian leaders in England expressed the hope that Moslem countries would be as tolerant of Christian evangelists as Britain is of Moslem missionaries, *The Living Church* reported.

### For R.C. Monks & Nuns Social Justice: First Priority

In an epoch-making decision in Montreal recently, leaders representing the 300,000 members of the Roman Catholic Church's North and South American religious orders have claimed social justice for the poor and the oppressed as their primary mission, rather than their traditional preoccupation with defending or preaching the Faith.

Jesuit Father Pedro Arrupe, Superior General of the Society of Jesus and President of the Union of Superiors General (Men), set the

(Continued on P. 4, Col. 3)



75th ANNIVERSARY EUCHARIST at St. Mary's, Moiliili. View of the Nave, Sanctuary, and Rood Screen, 11 December 1977.



CORRESPONDENCE:

Dear Sir:  
Mr. Magee's letter in the December issue regarding Convention deserves discussion. This is one man's view.

First, regarding the role of the Constitution and Canons Committee. Fr. George Lee may have been understood by Mr. Magee to be speaking about the feelings of the C&C Comm. However, as chairman of that committee I must point out that Fr. Lee was not a member during 1977 nor was he ever authorized to speak for the committee. Fr. Lee may have been speaking about the attitude of the C&C Comm. prior to my involvement. The C&C Comm. did not take a position on any resolution except those which it introduced. Never in my presence did the committee discuss the desirability of "reopening" issues.

As chairman of the committee I assisted Dr. Ghali with appropriate wording of Resolution #11 (voting by retired Bishops). The resolution was referred to the C&C Comm., apparently for lack of a better alternative place to refer it. Since I felt then (and continue to feel) that it would be inappropriate for the committee to make any recommendation on such an issue, and time was also short, I did not call a committee meeting to review it. I announced to Convention that the C&C Comm. had not taken a position. I then asked for and was given permission by the Chair to speak personally against the resolution.

But that is a minor clarification of a misunderstanding. I am really much more concerned about the fact that Mr. Magee threatens the entire Diocese.

I have reread all of Convention's resolutions looking for the "conservative resolutions". I confess to be confused among social, economic, and theologic conservatism. If #1 (Africa), #8 (Ordaining women), #9 (Prayer Book), #10 (Campus ministry), and #11 (Retired Bishops) are the conservative resolutions, then I do come out a non-conservative by a 3 to 2 vote. How then can I accommodate Mr. Magee? Must I change my beliefs regarding women priests? The Prayer Book? Would a change in my vote regarding voting by retired Bishops suffice? How do I accommodate Mr. Magee's views on these issues? Should I? I do not know.

But I do know that I do not like threats. I do not think anything is to be gained by them.

I can only say to Mr. Magee that I am more concerned with being tomorrow's Christian than I am with being yesterday's Episcopalian.

Robert A. Merriam

Mr. Merriam is Chairman of the Committee on Constitution & Canons for 1978, as he was for 1977. He is a member of the Church's Board of Directors (1978-1980) and a member of Emmanuel Church, Kailua.

The **Chronicle**, whenever possible, prints correspondence in its entirety. Shorter, succinct letters are preferable. Any editing is always indicated: omissions, for example, by three dots, etc. All **Chronicle** correspondence is answered. Not all, of course, is printed.



I want a copy of that sermon  
Illinois Churchman

**BOOKS:** *Catholic Pentecostalism.* By Rene Laurentin (Darton, Longman and Todd, L 3.30).

"Here is a particularly valuable study of the growth of the charismatic movement in the Roman Catholic Church during the past ten years. It deserves to be widely read both by those who find themselves attracted by the movement and by those who do not," writes A.M. Allchin in his review in the *Church Times* (London) of 30 September 1977.

"Fr. Laurentin is unusually well placed to write on this subject," the reviewer continues, as he describes himself as "a participating observer."

"His book describes the rapid spread of the movement from its first beginnings at Duquesne University, Pittsburgh, in 1967, until now, when it touches very many parts of the Roman Catholic world."

Allchin found the chapter on speaking in tongues particularly illuminating, as well as exceptionally balanced and perceptive. Passages in Paul, formerly considered bizarre, he found now full of meaning. And he is grateful to Laurentin for shedding light on elements of the tradition which have been obscured. "Who would have thought that St. Ignatius Loyola spoke in tongues? But here the passages from his diary are quoted," observes Allchin.

Noting "the seriousness with which the Roman Catholic Church responds to new movements of this kind," in order to prevent their becoming sectarian and so that they may become a source of renewal to the Church as a whole, Allchin reminds Anglicans of our "particularly strong incentive to seek for ways of integrating movements of enthusiasm into the main stream of the Church's life."

"We have everything to gain from bringing together the deep intuitions of the heart with the clear and critical reflections of the intellect."

"The fact that this book manages to do precisely this is some indication of its importance to all who seek to discern what the Spirit is saying to the Churches," Allchin concludes.

**BOOKS: Briefly Noted**

Two studies by the late Bishop John William Charles Wand: *The*

*Mystery of the Kingdom* (1953), "certainly the best thing of its kind on the Kingdom of God;" and his *Life of Jesus Christ* (1955), which "has taken its place as the standard short life of our Lord," according to the *Church Times* (London).

*An Anthology of Christian Mysticism*, edited by Paul de Jaegher, translated by Donald Attwater and others. "This anthology is recommended for those who are unfamiliar with the Christian mystical tradition. It includes selections from 17 mystics," together with suggestions for further reading, according to the reviewer in *The Living Church*. The price seems a bit steep: Pp. 185. \$7.95. Templegate.

*A Lay Reader's Guide to the Proposed Book of Common Prayer*, by Clifford W. Atkinson (Morehouse-Barlow, \$2.50, paperback). "This book is a replacement for an earlier *Guide* that is keyed to the 1928 Prayer Book... Not only is Father Atkinson's book up-to-date for the services now widely in use, but the deficiencies of the earlier *Guide* have been made up... There is also a good deal of compactly written background material about worship and the services we use. One who has read this book will do a better job partly because he or she will know more about the history and meaning of our services," writes the reviewer in *The Messenger of the Diocese of Central New York*.

*For R.C. Monks & Nuns*  
Social Justice: First Priority (Cont.)

tone for the conference against materialism and for identification with the poor, saying,

"Over against 'homo consumens' (man the consumer) must be set 'homo serviens' (man the server), that is, men and women with a modest sense of what is sufficient, seeking to serve others in solidarity."

"We are gambling for the credibility of the gospel and the church with this solidarity, frugality, and authentic poverty," the *National Catholic Reporter* quoted Fr. Arrupe.

Franciscan Father Alan McCoy, president of the Montreal conference, said, "We saw the relationship between the two continents (North and South America). We saw how our affluence is directly tied to their poverty."

IN MEMORIAM:

Edna Mitchell Sargent, Deaconess, educated at Boston University and at the School for Deaconesses in Chicago, on 18 December, in Kaneohe, following a long illness. She devoted many years to working in a psychiatric hospital, retiring in 1967. "Her many friends remember her for her wit and true Christian spirit," writes the *ECW News*.

Lorna Jarrett Desha, beloved kamaaina teacher, at 85, on Christmas morning, in Kaneohe. A member of the Iolani Guild and of the Women of St. Andrew's, she delighted all with her sparkling humor and jolly laughter, her ever-inquiring mind and pre-eminent good sense. At her own wish, her passing and inurnment were private, quiet, and simple.

Oscar Carr, human rights advocate and the Episcopal Church's first executive for stewardship and development (1971-1976), on 5 November, at 54. Nearly 500 Episcopalians, civil rights and civic leaders attended his memorial service and paid his life and work the singular honor of a prolonged, standing ovation.

The Rev. J. Thurlow Baker, first resident priest of St. John's, Elelee, and life-long friend to the congregation, whose ashes were placed in the columbarium there by his widow, Emily Jane, in October.

Professor Margaret Deanesly, Professor of History in the University of London, who died at 92 on 16 October. Her special subject was the medieval church.

The Rev. Dr. Max Warren, General Secretary of the Church Missionary Society (1942-1963), whose *CMS News-Letter* was one of Anglicanism's great forces for good, who died on 23 August. "He will be remembered as a leading missionary statesman, scholar, and author," writes the *CMS news special 13* in the *Church Times* (London).

CHANGING ADDRESS?

Please let the **Chronicle** know.  
Your letter in time saves over two dimes.

Marks of the Sound Vestry Member

I heard it once said that the marks of a healthy Vestry member are:

— Commitment to Jesus Christ as Lord and Savior and to the spreading and acting out of the Good News to all men.

— Regular attendance at church and good stewardship evidenced by pledging of a proportionate amount of income to the support of the church locally and throughout the nation and the world.

— Deeply cares about people because the Lord does, and in this light believes that the church is people and that buildings are only incidental.

— Listens compassionately, but can also make hard decisions when necessary.

— Prays regularly, reads Scripture, and is open to the guidance of the Holy Spirit.

These are ideals toward which we strive, and it will be up to you to nominate and elect ideal Vestry members.

—Fr. Richard Kim, Rector, Good Shepherd, Wailuku, in the parish newsletter.

Venture in Mission is a Church-wide program aimed at re-energizing our Church's missionary work and outreach and, thus, re-vitalizing the Episcopal Church generally.

Recent years have seen the Church absorbed with very important, but essentially *inner*, tasks — the renewing of the Church's Liturgy, and the question of the ordination of women, for example.

Venture in Mission is the dropping of the other shoe, or, the other side of the coin: the mission work of the Episcopal Church, that necessary turning outward after necessary inner revision and renewal.

#### Perspective

That Renewal results in Outreach is a fundamental rule in the Church's history:

— The reforms of Gregory the Great turn outward with the mission to Anglo-Saxon England;

— The reforms of Francis and Dominic spawn missions to the Albigensians, the Mongols, and the Moslems;

— the Reformations of the 16th century — Protestant, Anglican, and Catholic — find Jesuits in Peking and Patagonia, Calvinists in Transylvania, and the Book of Common Prayer in California (Sir Francis Drake, 1578) and in Virginia (Jamestown, 1607); and

— Hawaii herself is heir to a great Protestant revival in New England and the mission to which it gave birth.

And the present program called

Venture in Mission is to complete with mission and outreach just what the Episcopal Church's inner renewal has begun.

That is, by Venture in Mission, the Church becomes more what she essentially is: a missionary organization.

#### The Nitty-Gritty

But missionary how? where? with what support? to what tangible result?

Venture in Mission teams have been in 92 of the Church's 93 dioceses (including Hawaii) to ask just those questions of the local church.

A committee at the national level is at work collating the findings of the various V.I.M. regional teams.

And a local diocesan committee, assisted by Ashley Hale and the Diocesan Stewardship Committee (headed by Fr. Charles Crane, Holy Nativity, Aina Haina) is at work on the same questions locally.

#### More

There is more to be said on Venture in Mission.

But it is enough now to remind ourselves that a Church turned inward is at best only half a Church, and perhaps no Church at all, in view of the Lord's Command in Matthew 28:19,20 which some call the Great Commission.

Venture in Mission is the Episcopal Church's present way outward to the work Providence has provided us to do.

#### CURSILLO - What is It?

Bishop McNairy of Minnesota puts it this way: "We who belong to the company of the Cursillos celebrated the joy of life. It has been experienced and expressed through the companionship of a weekend committed to knowing Christ through Word and Sacrament, through discussion and learning. We have met Christ anew in the loving concern of those who have fed us in body, mind and spirit. We have found him in the friendship and faith of others."

Let's look at those words more closely. First, "*Companionship*." The full title of the Cursillo (pronounced kur-see-yo) is "Cursillo de Cristiandad" which means "Cursillo in Christian Living." "Cursillo" just means "Short Course" or "Little Course." So, a Cursillo weekend is, among other things, the experience of living for three days in a community of persons who are consciously trying to live as Christians. It's quite a contrast to everyday life in the secular world, and it's a wonderful feeling.

"*Weekend*." The Cursillo begins on Friday evening and ends on Sunday evening.

"*Knowing Christ*." Part of the purpose of the weekend is to help us recognize Christ's action in our lives and in the lives of others. That's also part of the Whole Church's purpose, but we rarely get this kind of concentrated opportunity to do so.

"*Word and Sacrament*." These are the two traditional Christian ways of teaching and worship. Our Sunday mornings in a parish, for example, consist of Sermons and Service by

means of which we both learn of God's ways and worship Him. A Cursillo weekend consists, among other things, of spiritual preparation of several talks and worship services, and post-cursillo support in Christian living and outreach.

"*Discussion and Learning*." This is one of the good features of a Cursillo weekend. We have the opportunity to share our thoughts and ideas with others. It helps us to clarify our feelings about a lot of the Church's teachings, and a great deal of learning takes place.

#### Plain, old Christianity

"Well," you may say, "that doesn't sound like a very unusual sort of experience."

Exactly! There's nothing "new", "different" or "far-out" about any aspect of the Cursillo. It's just plain old Christianity! What makes it special is that you experience it in a concentrated time-period (instead of in bits and pieces, spread over a lifetime) and you actually live it (instead of just hearing about it in an abstract and theoretical way.)

So why is a Cursillista (a person who has been to a Cursillo weekend) so enthusiastic about it? Simply because that person has experienced the fullness of Christian living in a way not usually possible in our fragmentary way of life.

#### Spanish origin

"But why all these Spanish terms and things," some ask; "you come across like a secret society."

Well, we aren't a secret society in any sense. There's nothing mysterious about Cursillo. The movement began in the late 1940's on the island of Majorca when several priests and laymen were searching for a more effective way to do evangelistic and pastoral work. The group concluded that many Christians needed to return to the essence of Christianity — "to a conscious and full, living experience" of their baptism, so they might be "saints, apostles, and Christians of their time." The Spanish terms have been kept from the original Cursillos in Spain because, as an international movement (today Cursillos are given in more than 50 nations on five continents, and it is estimated that more than two million men and women of various languages and races and communions have participated), it is one important way we have of all talking the same language when we speak to each other about Cursillo.

#### Not sensitivity-training

One last word. Cursillo is NOT, in any way, an encounter group or sensitivity-training exercise. It's just basic Christianity.

And, oh yes — if a Cursillista ever sounds like he's "got it" and makes you feel a little "put down," please forgive us. It's just that, in our enthusiasm for something that we've found to be very meaningful, we want to share it. Sometimes, however, we make it sound like Cursillo is absolutely necessary for salvation! If that were the case, several centuries-full of Christians would be in deep trouble!

Cursillo isn't necessary to being a Christian; but it is helping some of us on our journey through the Christian life. And that's OK.

#### HAWAIIAN CHURCH CRONICLE

#### Hawaii's New Catholic Bishop

Pope Paul VI has appointed the Rev. Joseph A. Ferrario, 51, to the office of Auxiliary Bishop of Honolulu. As such he will assist the Most Rev. John J. Scanlan, the Ordinary of the Roman Catholic Diocese of Honolulu.

Bishop Ferrario was consecrated Bishop in the first such ceremony to be held in Hawaii on Friday, 13 January, in the Neal Blaisdell Center. Bishop Browning was an honored guest at both the Consecration and the Banquet afterwards.

Ordained priest in 1951, Bishop Ferrario holds degrees from the Catholic University of America (S.T.L.) and the University of Scranton (M.S. in educational psychology).

In Hawaii, Bishop Ferrario has taught at St. Stephen's Seminary, Kaneohe (1957-1966), and been pastor of Holy Trinity Church, Kuliouou (1973-1975), and of St. Anthony of Padua Church in Kailua (1975 to date).

From 1966-1973, Bishop Ferrario served as secretary to Bishop Scanlan, acted as Vocations Director for the Diocese for seven years, and served as project director for Project Hawaii, a most successful Church fund raising project.

Bishop Ferrario has also served for five years as Executive Director of the Catholic Youth Organization, been head of the Diocesan Liturgical Commission, and held offices — including that of chairman — in the Priests' Senate.

(An Auxiliary Bishop corresponds to the Episcopal Church's Suffragan Bishop.)



JUBILEE OPENING OF CORNERSTONE, St. Mary's, Moiliili. Moheb Ghali, Senior Warden (standing, center); Fr. Rudolph Duncan, Rector (standing, right); Don Hill (standing, left).

#### HAWAIIAN CHURCH CHRONICLE (237700)

A Publication of the Episcopal Church in Hawaii. Published monthly, except July, August, September, and November. Deadline: the 5th of each month of issue. 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. The Rev. John Paul Engelcke, Editor. Second Class Postage paid at Honolulu, Hawaii. Postmaster: Send Form 3579 to the Hawaiian Church Chronicle, Queen Emma Square, Honolulu, Hawaii 96813.

#### Mixed Metaphors

As a caution to students of English and a delight for the reader, this small offering of mixed metaphors detected by *The Times* (London):

The only thing this Government will listen to is muscle

The hand that rocked the cradle has now kicked the bucket

The image he has built around himself has misfired

The inflationary spiral is a running sore

Those who live in glasshouses should heal themselves

The war has seen the burgeoning of much latent creative talent that must be harnessed and crystallized

We have now buttered our bun — and must lie in it.



**Meeting of World's Anglican Bishops**  
**1978 LAMBETH CONFERENCE**

The 11th Lambeth Conference — a consultation of all the Church's bishops and an important part of each bishop's continuing education — meets in England for three weeks this summer (22 July - 13 August) at the University of Kent, one mile north of Canterbury, to consider the direction and future, under God, of Anglicanism and her mission in today's world.

But the main object of this Conference "will not be to make pronouncements, but to reflect on the gospel and ministry in which each bishop is involved, and which he shares with the whole People of God," declares Bishop John Howe, Secretary to Lambeth 1978.

**Concerns**

Issues certain to come before this Lambeth Conference include:

- the world-wide Pentacostal, or Charismatic, movement;
- the ordination of women, and its effect on ecumenical relations, especially with the Orthodox;
- the problems of the contemporary family in today's world;
- the role of women in society and in the church;
- the effects of technology upon ethics, attitudes, and belief;
- the question of human sexuality, including homosexuality, in current scientific and authentic Christian perspective; and
- the office of the bishop, his own relationship with God, his role as pastor, his place in the ministry of mission, his role as guardian of the faith, and his relationship with theologians.

**Further Concerns**

Other items for reflection by the bishops will be:

- the health of the Church and the degree of commitment to Christian values in what was once confidently and correctly called "Christendom";
- the state of Christianity in the Third World with the decline and collapse of European hegemony and colonialism and the revival and rebirth of the pre-European cultures;
- the witness and survival of the Church in Maoist Mozambique, Amin's Uganda, and Vorster's South Africa and her "protectorates," such as Namibia, as well as in other places of the persecution of Christians;
- the relation of the Gospel, mid-wife to democracy in Europe and North America, to the "Liberation" movements in Latin America and Black Africa;
- the question of social justice and brotherly love posed by the industrialized Northern Hemisphere's disproportionate consumption of the resources of the southern half of our one world and the North's support, directly or indirectly, of what *The Times* (London) calls "unspeakable governments"; and
- the world-wide inflation and the near collapse of the American dollar, with consequent serious effects on mission outreach and support of the so-called Newer Churches.



**BISHOP KENNEDY AND BISHOP BROWNING at St. Mary's 75th Anniversary Celebration.**

**Participants & Perspective**

Some 420 Anglican Bishops from throughout the world — including the Bishops of the Episcopal Church — will comprise the 1978 Lambeth Conference.

They clearly have their work cut out for them, as they worship and pray, study and reflect, speak and listen, under the presidency of the 101st Archbishop of Canterbury, the Primate of All England and Metropolitan, the Most Reverend and Right Honorable Frederick Donald Coggan.

The first Lambeth Conference met in 1867, at the suggestion of the Church of Canada, with 76 bishops in attendance. The Conference takes its name from Lambeth Palace, the official London residence of the Archbishops of Canterbury and site of previous sessions.

Meeting every ten years or so, these Conferences follow the wisdom of the Council of Constance's decree *Frequens* (1417), which foresaw the need for councils every ten years for the Good of the Church.

Had the Council of Constance succeeded, there might never have been the Reformation, which began with Luther just one hundred years later (1517).

War precluded the meeting of the Lambeth Conferences scheduled for 1918 and for 1940.



**TABLES laden with food and refreshments in the Parish Hall, St. Mary's, Moiliili, at the Jubilee Celebration.**

**New Diocesan Program & Organization**

**CHRISTIAN EDUCATION**

Under the leadership of Dr. Jerry Gifford of Iolani School and of Fr. Jan Rudinoff of St. Michael's and All Angels', Lihue, a diocesan-wide organization and program in Christian Education are becoming a reality.

In addition to Dr. Gifford and Fr. Rudinoff, Co-Chairmen, the Diocesan Christian Education Committee includes six Field Representatives; that is, contact and resource persons. They are: Janet Hall, Hawaii; Beverly Van Horne, Maui; Fr. Norio Sasaki, Molokai; Fr. Donn Brown, Oahu-East; Fr. Bill Collins, Oahu-West; and Phoebe Pummill, Kauai.

The six Functional Committees cover the following areas and are chaired by the following persons: Children's Education, Beverly Van Horne; Youth Education, Fr. Robert and Nancy Rowley; Educational Media, Fr. Del Westling; Schools, Fr. Richard Eckart; with Adult Education and the Lay Academy committees open at present.

The Christian Education Committee itself is made up of the Co-Chairmen, the Field Representatives, those who chair the Functional Committees, and Members-at-Large.

Committee Members-at-Large are Fr. George Hartung; Fr. Morimasa Kaneshiro; Mrs. Joseph (Lois) Lucas, St. Stephen's, Wahiawa; Ms. Margaret McCandless, Punahou '79 and St. Andrew's; Miss Peg Culley, D.R.E.; and Mrs. Claude (Burt) DuTeil, St. Christopher's, Kailua.

The agenda for the Committee's initial meeting on Saturday, 25 February, in the Cathedral's Von Holt Room (10:00 a.m. - 12:30 p.m.) includes:

— Organization and initial business;

— Reports by the Co-Chairmen on the "Shared Approaches" Christian Education Program of the 11 denomination Joint Educational Development and on the meeting of Province 8 Christian educators;

— Committee responsibility for Venture in Mission; and

— Committee responsibility for the Church's 1978 Missionary Offering: the Ministry to the Deaf.

Dr. Gifford and Fr. Rudinoff will have attended the Province 8

meeting of Christian educators (28 January), as well as the National (Episcopal and Inter-Denominational) Meetings of Christian Educators in St. Louis (30 January - 3 February) just before the Christian Education Committee's initial meeting.



**PUANANI HANCHETT receiving a corsage from Bernice Tawarahara at St. Mary's Jubilee.**

**QUIET DAY**

**What is it?**

A QUIET DAY is a retreat! It can run from several hours to a full day, when we set ourselves apart from the things of this busy world and take time to live out the words so familiar to us in Morning and Evening Prayer, "The Lord is in His Holy Temple; let all the earth keep silence before Him."

**Why a quiet day?**

We all need to draw apart from time to time, to change our pace, to refresh our minds and bodies. A QUIET DAY is an opportunity, with appropriate leadership and in the proper setting, to focus totally on God and some aspect of the walk you are taking with Him.

**Is it really quiet?**

As far as conversation is concerned, "YES"!

Outside noise is determined solely by location of the QUIET DAY. At the beginning of the DAY, the schedule and instructions are outlined and the LEADER (Bishop, Priest, or qualified lay person) is introduced. Silence then becomes the order of the Day, except for the Leader's presentations. After each presentation, there is a time for individual meditation, reflection, prayer, or reading something of your own choosing.

If meals are involved, silence is broken only by selected readings during the meal.

**What else takes place?**

This is dependent upon the length of time set aside for the QUIET DAY. There may be a time for private confessions. A QUIET DAY usually ends with all invited to take part in the Eucharist.

**What do I have to do?**

Just be there, and bring your Bible and possibly some reading material you'd like to give some quiet thought to. You will *not* be left to your own devices. You'll probably be surprised at how the time passes.

—Nancy Vanture & Bea Goris for *The Diocesan Prayer & Devotional Life Committee*

**CHANGING ADDRESS?**

Please let the **Chronicle** know. Your letter in time saves over two dimes.



## JANUARY: A Church Historical Note

January is the month which looks both ways — backward to the year that was and forward to what is to come, just like its ancient patron, the Roman god Janus.

### Births & Beginnings

It is a month of births and beginnings. Queen Emma was born on the 2nd (1836).

The Hawaiian Cathedral Grammar School (Nuuanu at Kukui) opened on the 12th (1863), just three months after the arrival of the Anglican Mission led by Bishop Staley. This Cathedral Grammar School, in its turn, gave birth to St. Andrew's Priory School (1867) and to St. Alban's College (Kaala in Pauoa, then Lahaina, Maui, 1865-1887) and was the grandfather of Iolani School.

On the 22nd the first Japanese members of the Episcopal Church in Hawaii were confirmed, five men and one woman, presented by the Rev. W.H. Barnes to Bishop Alfred Willis, at the Church of the Holy Innocents, Lahaina, Maui, 1888.

On the 28th there occurred the first recorded Christian service in Hawaii Nei: the Burial of William Whatman, seaman, in the heiau at Napo'opo'o, Hawaii, according to the Rite of the *Book of Common Prayer*, 1779. (Napo'opo'o was later, for a while, the site of an Anglican mission station and school.)

And the 31st saw the first ordination in Hawaii Nei according to the *Book of Common Prayer*: Joseph James Elkington, ordained to the Sacred Order of Deacons by Thomas Nettleship Staley, 1st Bishop of Honolulu, 1864. The Rev. Mr. Elkington was posted to the Kauai estates of the Hon. Robert C. Wyllie, Foreign Minister of the Kingdom of Hawaii. Save for the Bishop's earlier missionary visit, during which he preached in Kalihiwai, this is the beginning of the work of the Anglican Church on Kauai.

Emmanuel Church had its dedication and first service, Fr. Guy Piltz, Vicar, on 23 January 1964.

The Church of the Epiphany, Kaimuki, began on the 8th in 1911, hence her name.

And the 2nd Church of the Holy Innocents, Lahaina, was consecrated by Bishop Alfred Willis on the 1st. Among those confirmed that day in 1875 were Nahaolelua, Governor of Maui.

And on the 1st, also, St. Elizabeth's, Palama, became a parish, with Canon Wai On Shim as 1st Rector (1946), as did St. Peter's, Honolulu, with Fr. Yim Sang Mark as 1st Rector (1947).

And on the 8th the Church's first church on Molokai — the Chapel of the Holy Cross — in the Robert W. Shingle, Jr., Memorial Hospital, Ho'olehua, was dedicated by Bishop S. Harrington Littell in 1932. "At 3 p.m. on the same day, the Bishop baptized five children of Dr. and Mrs. A. K. Hanchett of Ho'olehua, in the Chapel," including Hawaii's future 7th Episcopal Bishop, E. Lani Hanchett.

The 19th saw the consecration of Christ Church, Kailua-Kona, Hawaii, by Bishop Littell, in 1941.

### Changes

January is a month of changes.

Indeed, it was in January that Hawaii was brought into the larger world by her European discoverer, Captain James Cook, R.N., in *HMS Resolution*, 18 January 1778.

And during January, King Kalakaua died (20th, 1891), Queen Liliuokalani ascended the throne (29th) and was in turn deposed by the Provisional Government (17 January 1893).

King Kalakaua was a benefactor and protector of the Church, a translator of the *Book of Common Prayer* into Hawaiian, and a trustee of the Anglican Church in Hawaii.

The comfort of the *Book of Common Prayer* and the loyalty and ministry of Bishop Willis during the Queen's deposition and time of trial brought her to Anglicanism and to St. Andrew's Cathedral.

And on 11 January 1944, the Rector of Grace Church, Colorado Springs, Harry S. Kennedy, was consecrated Bishop of Honolulu.

### Departures

And January is a month of departures.

During it King Kalakaua died (20 January 1891), as did Prince Jonah Kuhio Kalaniana'ole (7 January 1922), and his mother, Princess Mary Kinoiki Kekaulike, Churchwoman, Governess of Hawaii, sister of Queen Kapiolani, who together with her husband David Kahalepouli Piikoi, was one of the earliest members of



SCENE OF ADVENT PAST: Wreath-making under the expert direction of Euphemia Nagashima at St. Peter's, Honolulu.

the Anglican Church in Hawaii, 8 January 1884.

Also, during January two of this Church's great priests went to their Father and ours:

— Edmund Ibbotson, Priest and S.P.G. Missionary to Hawaii (1862-1866), schoolmaster and musician, sailor and naval chaplain, member of the first company of Anglican clergy in Hawaii, 1st organist and choir-master of St. Andrew's Cathedral, Chaplain to the Dowager Queen Emma, in England, 1 January 1913. Bishop Noel Porter of Sacramento, once a chorister in Fr. Ibbotson's choir, said, "He was one of God's noblemen, a true priest, a faithful shepherd, and above all a true Christian gentleman."

— Fr. Kenneth Augustine Bray, Rector of the St. Andrew's Hawaiian Congregation; Priest-in-Charge, St. Mark's, Kapahulu; Chaplain, St. Andrew's Priory School; Coach, Iolani School; in the 43rd year of his priesthood and in the 73rd year of his life, in Honolulu, 9 January 1953. A model of manliness and of Christian sportsmanship and living exemplified.

### New Year's Day

The year has not always begun with the first of January. Some Christians in the Middle Ages thought that the Day of Jesus' Birth (25 December) was a more fitting New Year's Day. Others preferred his conception at the Annunciation (25 March). Still others opted for Easter, the Beginning of the New Creation. Others still favored a September date (1st, 24th, or 29th) for the beginning of the year. (September really is our practical New Year — the beginning of school, the end of the vacation season for business, and the revival of Church activities after the summer.)

The first of January has been New Year's Day officially only since 1600 in Scotland and since 1752 in England and Ireland.

In Hawaii, we are fortunate, for we have three New Year's Days: 1 January, the Chinese New Year (7 February 1978), and the Jewish New Year, or Rosh Hashana (2 October 1978).



SCENE OF CHRISTMAS PAST: Florence Lum adds a decoration to the Christmas tree, St. Peter's, Honolulu, during the singing of Carols.



ORDINATION to the Priesthood of Fr. Robert Rowley in St. Andrew's Cathedral, Epiphany, 1978, with the Rev. Mr. Robert Walden, Deacon; and Bishop Browning.