

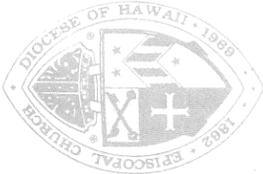
HAWAIIAN CHURCH CHRONICLE

Since 1908, Continuing The Anglican Church Chronicle (1882-1908)

A Publication of the Episcopal Church in Hawaii

VOL. 68, NO. 9

NOVEMBER-DECEMBER 1978



The Reverend Charlie Burger and the Children of Lahaina, Guy Buffett, 1977.

Hawaii Historical Society
560 Kawaihahao St.
Honolulu, Hawaii 96813

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EPISCOPAL CHURCHWOMEN OF HAWAII

Ruth Birnie, Editor

NEWS

St. Andrew's 98th annual Market was held on November 18 on the Cathedral grounds, with good weather and the best crowds in years. Joining with Tuesday Thimblers were Iolani Guild, St. Paul's, St. Matthew's and St. Luke's.

1980 will mark the 100th anniversary of this annual event, and plans are already under way to re-enact a fair of monarchy days. Virginia Koch has agreed to chair this project.

Women of St. Andrew's invited the Cathedral family to a House Blessing and Open House at the home of Dean and Mrs. John Bright on Mott-Smith Drive on December 16.

St. Andrew's held solemn Evensong on the evening of November 30 in celebration of their Patronal Festival, the Feast of St. Andrew.

Economy Shop at the Cathedral will be closed from December 20 through January 7.

The Book and Gift Shop now has Liturgical calendars in stock at \$1.50 each. Here you will find many gift items, all kinds of crosses, books, Bibles and Prayer Books.

Iolani Guild held its annual holiday lunch on December 2 at the Cathedral, with Dean Bright and his wife and children, Fr. Fritz Minuth, and Fr. John Engelcke as guests. This

group is working to raise funds for another statue of an apostle over the Cathedral entrance.

THOUGHTS AND PRAYERS

For Jan Bond, whose son Rick recently passed away . . . for Gertrude O'Neill, Fr. Vince's mother, recovering from surgery in Hartford, Connecticut . . . Hannah Bonsey and her family upon the death of her husband William.

CHANGING ADDRESS?

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

TRAVELLERS

Alma Hutchinson, former Holy Nativity member and ECW Treasurer, is back for a visit, with husband Elmer.

Betty Brodhead is travelling in South America; Peggy Kai, in China.

Bess Montgomery, Corresponding Secretary, on the mainland for the arrival of a new grandchild.

Katherine Kong, St. Peter's, attended the Episcopal Church's Chinese Convocation in Los Angeles in late November.

ECW BOARD

The December 14 meeting of the Board was held at Patti Browning's, with clergy wives as guests. A Eucharist, short business meetings and a talk by Dean Bright were on the agenda, followed by a pot luck lunch.

BOARD ACTION

The Board voted to contribute \$60 to the annual Thanksgiving dinner for military personnel and young service families at Armed Services YMCA, and \$50 to the Anglican Fellowship of Prayer.

THOUGHTS AND PRAYERS FOR

Helen Twitchell (Good Shepherd, Maui) who reached 91 in late October. She recently participated in a workshop on "Death and Dying" given at Kona by Dr. Elizabeth Kubler-Ross, along with her rector, Dr. Richard Kim.

Jerry Wakefield (St. Andrew's) upon the death of her husband, Eric.

The family of Jennie Schoenberg, who died recently at the age of 90. She was one of the founders of St. Timothy's and a faithful member.

IN MEMORIAM

Marion Brandt, long-time member of St. John's, Kula, Maui and teacher in the church school was laid to rest recently and Eliza Smythe, long-time member of Good Shepherd, Wailuku, Maui.

APPOINTMENTS BY THE BISHOP as Confirmed by Convention:

Assistant Secretary to Convention: The Rev. Donn Brown (St. Andrew's Priory, Honolulu).

Registrar: The Rev. Canon Curtis Zimmerman (St. Andrew's, Honolulu).

Historiographer: The Rev. Kenneth Perkins (Retired).

Chancellor: Mr. John Lockwood (St. Christopher's, Kailua).

Commission on Ministry: Mrs. Manono Clarke (St. Peter's, Honolulu), Mr. Don Dawson (St. Andrew's, Honolulu), Mr. Larry Grant (Holy Nativity, Aina Haina), Miss Grace Iwami (St. Andrew's, Honolulu), the Rev. Richard Chang (All Saints', Kapaa), the Rev. George Lee (St. Luke's, Nuuanu), the Rev. Roger Melrose (Seabury Hall, Makawao), and the Rev. Norio Sasaki (St. Alban's, Iolani).

VENTURE-IN-MISSION, EVANGELISM, HUNGER BISHOP'S ADDRESS TO CONVENTION

SUMMARY OF CONVENTION ACTIONS

Heard the Bishop's charge and challenge: "I challenge this Diocese, every congregation within it, every baptized person, to a three-fold commitment: *first*, to join with me to enter actively in preparation for a *major capital fund drive* within the Diocese; *second*, to join with me to plan and implement in every congregation in this Diocese an *active program of evangelism*; and *third*, to join with me in using Lent of 1979, by giving *special concern for the hungry and starving*, both at home and abroad."

Raised St. James', Kamuela, to parish status.

Adopted a new Constitution, Canons, and Rules of Order.

Adopted a 1979 budget totalling \$473,910 and providing for staff assistance to the Bishop in the areas of Administration (Program), Finance, Planned Giving, and Communication.

Adopted resolutions:

— Asking General Convention's adoption of the 1928 Book of Common Prayer as an authorized alternative to the present Proposed Book of Common Prayer on that book's adoption as the new BCP;

— Affirming Lambeth XI's support of the World Council of Churches and its stand against violence in human affairs;

— Preparing the way for the appointment of a commission to consider the inclusion of Queen Emma in the Calendar and the updating of the written history of the Church in Hawaii;

— Stipulating the more timely submission of resolutions to Convention and establishing procedures therefor;

— Requiring quarterly reports of all administration and program spending units as to activities and expenses for the current year and anticipated goals and expenses for the following year, which reports are to be made available on at least three occasions during each calendar year to parishes and delegates.

HAWAIIAN CHURCH CHRONICLE (237700)

A publication of the Episcopal Church in Hawaii. Published monthly, except July & August, and one issue for November-December. Deadline: the 1st 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.

ing, 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.

HAWAIIAN CHURCH CHRONICLE

"At no time do we Christians gather other than in the presence of Jesus Christ. Where two or three are gathered in His Name, there He promises to be," began Bishop Browning.

"The Tenth Annual Meeting of the Convention of the Diocese of Hawaii does indeed gather in His Name. And by Him and in Him, I officially greet you!"

"May all we do be to His greater Glory and Honor."

Thanksgiving

The Bishop first thanked the many "who have served in countless ways, both in the course of this year and in preparation for this Convention — members of program units, the Standing Committee, Commission on Ministry, the Board of Directors, the Convention Committee, our Chancellor, the Cathedral staff, and my own beautiful staff of three lovely ladies (Manono Clarke, Nancy Minuth, and Ruby Nakamura), magnificently



Manono Clarke & Fr. Donn Brown.

supported by more than 12 volunteers who serve as greeters in our new office arrangements."

The Bishop especially thanked the Rev. Franklin Chun of St. Peter's, Honolulu, for his five years' service as Secretary of Convention and Alice Mamiya, secretary to three bishops, now retired, for her "sense of sacrifice and diligence that I have seen in few."

After recapitulating clergy changes throughout the past year, the Bishop thanked his wife Patti for her help this past year. To the lei was added the standing ovation of the Convention.

Pluses . . .

"As I began to prepare this address," the Bishop continued, "I spent some time in reviewing the past year, the pluses and the minuses, the areas we moved ahead a little and the areas where we fell short.

"Inasmuch as the Bishop's Address should be concerned with the State of the Church (Diocese) and how he views the new year, I would like to share this exercise.

"The good news first.

"(Two things should be said at the outset: (1) it's a list which we own together, pointing to a great deal of shared work, and (2) it's open ended, pointing to a kind of future.)

"A strong beginning in education and sensitizing to some live issues in our community by the Advisory Com-

mittee on Hawaiian Ministry; re-institution of the Lay Academy; workshops offered in Human Sexuality; creation of a Commission on Alcoholism with programs on this subject offered to all congregations; establishment of a service center for the poor and drop-outs in downtown Honolulu; production of an excellent Hunger study-guide; stewardship workshops; continued renewal for many through excellent programs of Cursillo, Marriage Encounter, Faith Alive, and the experiences shared in the Episcopal Charismatic Fellowship;

"An improved *Chronicle*; new ministries among the Filipinos on Kauai and in Ewa Beach; enlarging of a ministry to Korean immigrants; finding a piece of property for Trinity-by-the-Sea; a new church building for St. Barnabas; a proposed new salary scale after 8 years; a Planning Conference with a great deal of good sharing; the proposed Constitution and Canons; a new library for Seabury Hall; successful fundraising for the Priory; a good year at our camps; an absolutely tremendous gift for our trip to Lambeth; 25th wedding anniversaries for the Hopkins, Vantures, Maxsons, and Brownings.

"We have always, we will always, whatever the State of the Church may be, have much to give thanks for, for all that He has done for us!

. . . & Minuses

Noting the things left undown and fallen between the cracks, the Bishop continued, "I'm here to tell you tonight that we have got a long ways to go."

"It's important, I think, for pointing to the future that we hold ourselves corporately accountable. So let me offer this list of minuses. You had the good news, now the bad news:

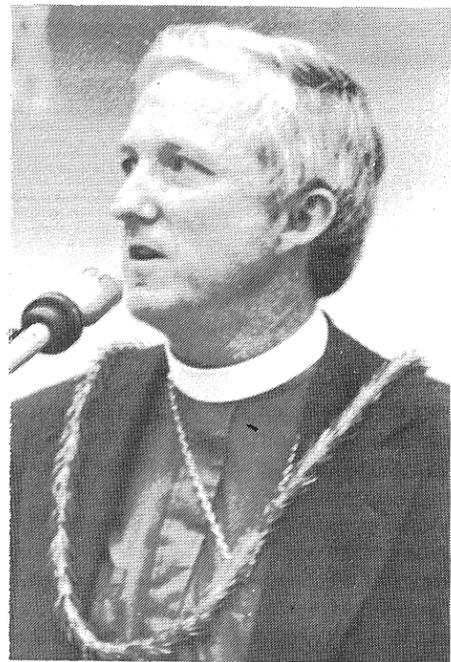
"Careless planning with little results from some of our program units; little evident follow-through from the Two Days in May Planning Conference; lack of serious ecumenical commitment; absence of



Nellie Turner

long-range strategy, goals and priorities in our Mission Outreach; continual confusion about college ministry; lack of communication between Diocesan services and parish needs; on each island in this Diocese, a kind of competitive parochialism between congregations that hinders any kind of real cooperation for the mission of Christ's Church;

"Lack of strong administrative leadership from the Bishop; lack of clear distinctions or goals for the



Bishop Browning addresses the Episcopal Church Women. M. Cameron Photo.

Diocese; some Mission congregations refusing to take more accountability for their lives, with an unhealthy dependence upon the Diocesan structure; a growing feeling among some that there is a 'we/they' syndrome developing



Ruth Birnie

between congregations and the Diocesan structure; fear of a heavy-handed bureaucracy developing; and, finally, I would have to add, under which I would think all the rest could be subscribed, a rather timid commitment to the Lord Jesus Christ, who calls us all to unity under His Cross for the ministry of the servanthood to all."

Context & Considerations

In considering these minuses, Bishop Browning made the following observations:

"First . . . I am not suggesting by any stretch of the imagination that they (the above listing of minuses) will be completely corrected in 1979 — I don't want anybody to hear that — as we still must deal always with our imperfect humanity.

"Second, I want to remind you that two years ago, I cut back on the Diocesan staff for several reasons, but it is obvious now to me that I am in need of assistance. And if, at this Convention, you restore the position that is being requested, the listing of minuses which I just made can be more adequately addressed, allowing me even more freedom to be the

(Continued on P. 4, Col. 1)

EPISCOPAL CHURCHWOMEN OF HAWAII

77th ANNUAL MEETING

Attended by 115 delegates and alternates, many clergy and guests, and representing 30 parishes and missions, this important meeting began with Bishop Browning's celebration of the Eucharist in the Cathedral at 8 a.m. on October 27. In his sermon that followed, the Bishop expressed gratitude to the women for their gifts and service to the Diocese. UTO Ingathering followed.

The business of elections, passing the budget and the ECW Specials was promptly disposed of, officers were installed and adjournment reached to begin the day's program: "The Dignity of Death."

Although a grim and serious subject, interest was intense, and all who attended were impressed. Nancy Ghali, Program Chairman, deserves great commendation for arranging such a timely and meaningful program.



Installation of ECW Officers. M. Cameron Photo.

dealing with death . . . From another: A very informative program. . .

On Workshop #1A, with Nancy Cramer: Families must be open and honest, must communicate freely with and about the patient. . .

On Workshop #1B, with the Rev. Hirano: We can't force . . . actions mean more than words . . . often just our presence is helpful . . . death is a learning experience. . .

On Workshop #2, with Mrs. Lamkin: Grief is an experience we all must cope with . . . and share.

On Workshop #3, with Dr. Marguglio: As you live, so you die. Live one day at a time, with faith. Live in faith, die in faith. . .

On Workshop #4, with Charlotte Dennis: Rights of a dying person are to be heard, to be told the facts, to share decision-making, to refuse treatment if we choose . . . to share

On Workshop #5, with Dr. Guaian: A hospice is not a place but a concept . . . an idea whose time has come . . . A member of this group felt that there was little emphasis on the spiritual approach.

On Workshop #6, with Dr. Fessenden: Don't play God . . . it is sometimes better not to take measures to sustain life . . . listen to your fellow men . . . remember Lindbergh who abandoned medical help and returned to Maui to die peacefully. . .

We learned that St. Francis Hospital is opening a hospice soon, and has a home care team. Volunteers are being trained. Bea Goris (Calvary) is one of them, working out of St. Francis. Churches may sponsor programs to set up teams and train to work with hospice teams.

Dora Kraul and a committee from St. Clement's were hosts at the dinner on Saturday evening at Iolani School Cafeteria. St. Clement's Players presented their "Light in the Wilderness," directed by Eunice DeMello.

FROM THE TREASURER:

Latest totals for ECW Specials:	
Bishop's Discretionary Fund	\$ 5,144.25
Alban Sato to Pennsylvania Farm School	1,393.25
Institute for Human Services	2,208.25
Camp Mokuleia	1,729.25
Total	\$10,475.00

Christian Counselling and educational Center, Aiea, withdrew from the specials so was omitted from the list. However, it will remain in operation until December 31 and can still use funds if any persons or churches wish to contribute to it.

UTO fall ingathering to date: \$771.91.

ELECTION RESULTS

New officers for ECW will be:

1st Vice-President: Nita Hogue (St. Stephen's)

Corresponding Secretary: Bess Montgomery (St. Christopher's)

New chairmen:

Devotions: Beverly Van Horne (Epiphany)

Church Periodical Club: Diane Crane (Holy Nativity)

United Thank Offering: Helen Redding

Nominating Committee Member: Nancy Ghali (St. Mary's)

Delegates to 1979 Triennial:

Hannah Ching (Epiphany)

Martha Ho (St. Peter's)

Nita Hogue (St. Stephen's)

Helen Redding (St. Matthew's)

Alternates:

Bess Montgomery (St. Christopher's)

Marjorie Young (St. Peter's)

Ruth Todd (St. Christopher's)

Gertrude Tyau (St. Elizabeth's)

Mary Ann Punua (All Saints', Kauai)

ECWomen elected to Diocesan offices:

Standing Committee: Bettye Harris (St. Christopher's)

Board of Directors: Dora Kraul (St. Clement's)

Diana Lockwood (St. Christopher's)

Hatsune Sekimura (Good Samaritan)

Ruth Birnie (St. Luke's)

Paula Rudinoff (St. Michael's, Kauai)

Delegates to General Convention, 1979:

Margaret Cameron (Good Shepherd, Maui)

Hazel Mahoe (Holy Innocents', Maui)

Alternates: Jean Lee and Peggy Kai (St. Andrew's)

Cathedral Chapter:

Ray Elizabeth Herkner (Holy Nativity)

NEWS

The Rev. Lynette G. Schaefer was installed as Vicar of Grace Church, Hoolehua, Molokai on the evening of October 31.

Response to pleas for "Bishop's Greeters" was most gratifying. Bishop Browning extended his mahalo and praise for the 14 new volunteers at the recent Convention.

From Shinichiro Sato, now in Paoli, Penn. at the Church Farm School: "I have been here two weeks now. I am enjoying life at school; playing soccer for fall sports; have above average grades in my subjects. The Headmaster is a very nice man and cares for me very much. The Principal has been to Guam. I have a friend who has been to Japan seven years ago and another who lived in Guam before. I am freezing and it's 60!" (From the Mission Bell, Newsletter of St. John the Divine, Tumon Bay, Guam) (Sato will be the recipient of an ECW Special for the coming year).

A significant resolution presented at Convention was that concerning Queen Emma whose good works and influence have been important in our Island church history. Study will be made to see if she will be included in the Church's Calendar and appropriate commemoration and celebration made upon her various anniversaries. Also, the Church will seek to sponsor the writing of biographies of both the Queen and King Kamehameha IV, and a history of the Church in Hawaii up to date.

The National Assembly of Women Religious urged Roman Catholic cardinals to include women in their deliberations for a new pope, but to no avail. A spokeswoman, a nun, said: ". . . Women have no recognized political power in the church . . . at this point in history . . . all this will go on without even one woman inside (the Vatican) — not one woman even as an aide or as an observer." (Continued, Pg 8)



ECW President Ray Elizabeth Herkner. M. Cameron Photo.

Dr. Mitsuo Aoki, Department of Religion, University of Hawaii, presented death from a holistic point of view, as a compelling force with awesome power. We all see more clearly as death approaches. "There can be no resurrection without the Cross . . ." His was almost an Easter morning sermon.

Dr. Ray Lundy, Chief of Hematology and Oncology, Tripler Army Hospital, spoke of death from a medical point of view. It is necessary for family and friends to share, to give mental, moral and spiritual support. Children should be told of death. Secrecy is wrong. Home environment is helpful, giving the comfort and contact patients need as the end approaches. Death is not to be feared.

A taped conversation between Ray Elizabeth Herkner and former Dean Herbert Conley was played, giving us an insight to his thoughts and feelings as he shared his personal experience with terminal illness.

Lunch at St. Peter's was provided by women of several churches, set up and served by Juliet Young (St. Elizabeth's) and her committee. Peggy Bartels (St. Andrew's) provided leis for new clergy and wives, introduced at the morning session.

Afternoon workshops divided us into groups, each led by an expert, on various phases of death and dying. Response was most enthusiastic.

Since time and space did not allow for long interviews upon the workshops, we have settled for a few brief comments:

From a clergyman: The ECW program was the best ever presented



Participants in the ECW Program "The Dignity of Death." M. Cameron Photo.

THE PUBLIC CELEBRATION OF CHRISTMAS. . .

A ROYAL CHURCHMAN'S GIFT TO HAWAII NEI

Among the many contributions of the Episcopal Church to Hawaii, not the least is the celebration of Christmas publicly and officially, which today we take as a matter of course, but which — surprisingly — is only 116 years old this Christmas, dating from the reign of Kamehameha IV and good Queen Emma.

The First Nowell

Hawaii's first recorded Christmas celebration was a jolly shipboard affair in the *Queen Charlotte* (Capt. George Dixon) and the *King George* (Capt. Nathaniel Portlock) anchored in Kauai's Waimea Bay in 1786.

"This being Christmas," wrote Captain Dixon, "that season of the year so universally convivial throughout the civilized world, we spend our time as agreeably, and with plenty of as good cheer as we could procure, such as roast pig, sea-pie, &c. &c. and to show our refined taste, even in our liquor, we no longer drank grog mixed with simple water, but offered our Christmas libations in punch, mixed with the juice of the coconut, toasting our friends and mistresses in bumpers of this liquor, which, perhaps, pleased more on account of its novelty than for any other circumstance."

Silent Night

An agreeable season it is, but the Calvinist scrupled at celebrating a festival uncommanded by Scripture and reeking (he thought) with Romanism, not to mention its further contamination with a most un-Puritanly, groggy and fleshy boisterousness. Indeed, it was not until after its second Christmas on 30 December 1837 that the *Sandwich Island Gazette* could bring itself to wish one and all "Merry Christmas" and "Very Happy New Year," the first time so daring — if belated — a sentiment found public print in Hawaii.

But even in 1856 discretion was still the better part of valor as regards the public and official celebration of Christmas. In a decision worthy of King Solomon, Kamehameha IV proclaimed a national day of Thanksgiving for 25 December of that year. Previously, New Year's had been the local Thanksgiving Day, celebrated festively with gift giving, social calls, and laden tables — a sort of a late Christmas in Puritan disguise. But in 1856, "everybody celebrated the one day according to his own ideas, either as Thanksgiving a la Yankee, or with Christmas cheer in British fashion." And *The Friend* happily reported a sober and proper celebration by one and all, with no conscience compromised by the King's wise arrangement.

Deck the Hall with Boughs of Holly

Only in 1862, with the arrival of the Anglican Mission, invited by King Kamehameha IV and Queen Emma and led by Bishop Staley, did Christmas become undeniably and unashamedly a public and official holiday in Hawaii Nei. "Two days before Christmas," writes Meiric Dutton in his lovely booklet *Christmas in Hawaii*, now sadly out of print, "the king sent to the mountains

to cut cypress boughs to decorate the temporary cathedral The king also supplied a large quantity of myrtle, orange boughs, and beautiful flowers.

"Archdeacon Mason recorded, 'On Christmas Eve, the arrangements in the church were finished by 5 p.m., and I never saw in England a church so beautifully decorated. The natives have great taste in these matters The king lent all his silver candelabra, so that when night came and the time (11:30 p.m.) for midnight service arrived, the church was a perfect blaze of light.

O Holy Night

"The litany was first, softly chanted in native. Then the bishop and clergy put on their best robes, and with a choir of twenty in surplices we walked in procession round the church singing *Adeste Fideles*. Then the Holy Communion service commenced — choral throughout. About thirty received. Service over at 1 a.m., a salute was fired from the battery and then commenced a grand night scene as I can only faintly describe."

As cannon boomed, and the slope of Punchbowl was set ablaze by flaming tar barrels rolled down its side, a torchlight procession of king and clergy, choir and congregation caroled its way through downtown Honolulu to Iolani Palace, serenading especially two Bishops — Bernice

Pauahi (Mrs. C. R. Bishop), whose home was at 110 King St., and the Roman Catholic Bishop Maigret, at whose residence the crowd cheered not only him, the King, and the Queen, but also — somewhat maladroitly — the Church of England.

Once in Royal David's City

At the Palace, continues Archdeacon Mason, "the torches and blue lights were ranged round the small circular piece of water in the middle of the palace courtyard. The fountains played grandly, and the reflection of the torch lights, together with the clear brilliant moonlight . . . was very remarkable. At this moment, some really good fireworks were let off, and rockets shot up into the air amidst deafening shouts from a thousand voices for the King and Queen. Then we sang the good old carol *Good King Wenceslas*; and after a glass of champagne punch we made the air ring with the National anthem, and another round of protracted *Hurras*, and so to bed."

Thus, over a period of 76 years, the agreeable spirit of Christmas made the long journey from foreign ships off Kauai's shore to the very heart of the capital city of these Islands, and changed in character from secular, year-end, shipboard rowdiness to a dignified public expression of the community's common joy at the Saviour's birth.

—JPE



King Kamehameha IV.



Madonna Adoring Child in a Wood, Fra Filippo Lippi (1406-1469).

BISHOP'S ADDRESS (continued)

chief pastor.
 "Third, having just said that, I do not expect to give up my responsibilities as administrator, for, if I am serious in seeing that with the assistance of an executive officer, the



Frs. George Lee (standing) & David Paisley.

keep us honest and serve as some warning to the rather self-righteous stances that we sometimes find ourselves taking.

"That's not to say we are to do nothing about the 'we/they' syndrome. On the contrary, I want to say this, each and everyone of you must feel free to tell me when you are in this syndrome. You must feel free and act. Press me and the Diocesan structure. If we are going to be a family, we must be willing to help sensitize one another to the real needs that do exist. I need your help. We need one another to overcome this feeling of 'we/they' which separates!"

Bishop Browning specifically addressed himself to the 'we/they' syndrome as related to the Board of Directors (now Diocesan Council). "I wish very much to remind you — and please hear this," the Bishop emphasized, "that *you* elect the members of the Board . . . I encourage you to realize that this is not my budget or the Board's, not my Canons or the Chancellor's. The decision must always be that of the

above deficiencies are addressed, it means that I am going to press with all of you the issue of accountability. Those who will join me, I promise to give my all in support and loyalty, and I will ask and I will expect the same from them!

We/They

"The fourth and final thing I would like to say in this context, deals with the 'we/they' syndrome that I mentioned. I would confess to you that I think it does exist and for some rather justifiable reasons! There is evidence of this feeling in several areas: between Oahu and the other Islands; between certain ethnic groups and 'the rest'; between those feeling the need to make a conservative witness and others; between certain mission congregations that feel isolated from Diocesan consideration, support, and Diocesan authorities; and between certain other congregations and the Diocesan Board of Directors, including the Bishop.

"I really hope that for most of you, this is an overstatement of the case. However, wherever it exists, it must be taken seriously. These are problems the Diocese has had for a long time, from the time it was a missionary district, through the transition, until today. And, in one form or another we will always have them. And, I have to say in some ways, I'm glad that we have them, because they

OTHER ELECTIONS

Secretary to Convention: Mrs. Marilyn Greenwell (St. Andrew's, Honolulu).

Judge, Ecclesiastical Court: The Rev. Robert Rowley (St. Andrew's Priory, Honolulu); Mr. Stephen McClaran (St. Christopher's, Kailua).

Judge, Ecclesiastical Court of Appeals: The Rev. J. W. Turnbull (St. Mark's, Kapahulu); Mr. Christopher Magee (St. Mary's, Moiliili).

Vice Chancellor: Mr. Walter Beh II (St. Christopher's, Kailua).

Convention to either accept or reject. It either becomes *our* budget, *our* canons, or not. Your decision, my friends, is what is all important!"

Challenge

"I challenge this Diocese — every congregation within it, every baptized person — to a three-fold commitment: first, to join with me to enter actively in preparation for a major capital fund drive within the Diocese;



Bettye Harris

second, to join with me to plan and implement in every congregation in this Diocese an active program of evangelism; and third, to join with me in using Lent of 1979, by giving special concern for the hungry and starving, both at home and abroad.

"These priorities came forth as among the highest concerns in our

Two Days in May Conference. Undoubtedly other programs begun in the past year will demand our attention and concern. And, really, I do not diminish their importance, but I ask that these three have the highest priority in our planning, that we focus the greater part of our energies and efforts to these goals. To sense growth in these three areas in the next two years, I believe will do a great deal for the health of this Diocese."

Venture in Mission

Bishop Browning called "this Diocese into full participation in Venture in Mission. Using the post-Easter season to the end of the year 1979 for preparation and study, I am asking that final plans, goals, and objectives calling for the actual campaign in the first part of 1980 be brought to our next year's Convention for ratification."

Preparation is to include *prayer* for God's guidance and blessing, "*study* about mission, trying our best to personalize what the Church is doing both within and outside of Hawaii, and making *decisions* as to where we want our gifts used in the Mission of the Church. More about the process will be presented later by Fr. Crane," the Bishop advised.

Bishop Browning indicated that "such a program will mean learning the Gospel imperative of mission, of



Dr. Moheb Ghali.

reaching out beyond self, of discovering something of the sacramental nature of giving, of seeking to overcome a kind of paralyzing provincialism experienced in this Diocese."

"The Diocese's only other major capital fund drive was in 1961 — 17 years ago," the Bishop noted. "It's time to ask for a commitment again . . . It's needed now!"

"I ask that we make adequate plans and move into it with conviction!"

Evangelism

Bishop Browning called for the commitment of each congregation to join with him in planning for itself an active program of evangelism, to think seriously, but even more to do something, about this imperative of the Christian Gospel."

The Bishop quoted the Diocesan Committee on Evangelism: "The primary objective in evangelism is to share God's redemptive story and our experience of it, that others shall come to put their trust in God through Him and serve Him as King in the fellowship of the Church."

He quoted Bishop Stephen Neill: "All men need the Gospel. For the human sickness there is one remedy,

and this is it. There is no other. The Church cannot compromise on its missionary task without ceasing to be the Church. If it fails to see and accept this responsibility, it is changing the Gospel into something other than itself."

And he concluded, "However you read it, there is no way to avoid it, the Gospel imperative calls the Church to be evangelistic, to share the redeem-



Ernie Uno

ing love of Christ, so others will come to put their trust in Him."

The Diocesan Committee on Evangelism "will be bringing to every congregation in this Diocese a challenge to become involved, will be bringing resources to help you develop a program for your situation," the Bishop reported.

"To my brother and sister clergy — the bee is really on us — I earnestly ask that you each commit yourself to having this as a high priority. No program of this sort will possibly have a chance without your support," the Bishop remarked.

Hunger

"I would ask all of you, of every congregation in this Diocese, a third, and final, commitment for the new year: to join with me in using Lent of 1979 in special concern for the hungry and starving, both here in Hawaii and in other parts of the world. I think this terribly important," the Bishop said.

"The Lambeth Bishops meeting this summer, called the Anglican



Fr. Charles Crane

Communion in every place, to see hunger and all of its ramifications — ecology and conservation, just prices for and just distribution of food resources, a more equitable economic order — to be an issue that the Gospel imperative mandates us to *do something about!*"

(Continued next page)

THE STANDING COMMITTEE, 1978-1979

The Rev. Dr. Gerald Gifford, President (St. Elizabeth's, Palama).

The Rev. Canon Charles Hopkins, Secretary (St. Matthew's, Waimanalo).

The Rev. David Kennedy (St. Timothy's, Aiea).

The Rev. John Engelcke (St. Peter's, Honolulu).*

Mr. William (Babe) Chillingworth (Holy Apostles', Hilo).

Mrs. Richard (Jan) Bond (Holy Nativity, Aiea Haina).

Mr. Ernest Uno (St. Timothy's, Aiea).

Mrs. Bettye Harris (St. Christopher's, Kailua).*

*Members elected this Convention.

The Bishop spoke of the program in which the Diocesan Committee on Hunger will assist. This program has three parts: (1) Prayer "Forward Day by Day" will provide a daily plan of Bible reading, with meditations, using hunger as its theme. I will encourage in every way possible that this devotional booklet be used in every possible setting where our people gather," the Bishop said.

(2) Study. There are to be courses for use at every level in the parish, as well as for home use. Moreover, the Church Missionary Offering is going to emphasize the Church in Africa, "a place where hunger and suffering seem to have no end."

(3) Action. "This course is up to you and to me, as we allow the Holy Spirit to lead us through our prayer and study," the Bishop said. "I have no doubt that the issue of hunger is so broad that its ramifications are as threatening to our ways as anything I know. For if we really understand the hunger problem, then we will see much that the Advisory Committee on Hawaiian Ministry wishes us to see through its Aloha Aina program. Through better understanding of the hunger problem, we will also see



Puanani Hanchett & Ululani Duncan.

DEPUTIES & ALTERNATES TO GENERAL CONVENTION

Deputies

The Rev. Charles Burger (Holy Innocents', Lahaina).

The Rev. Charles Crane (Holy Nativity, Aina Haina).

The Rev. David Kennedy (St. Timothy's, Aiea).

The Rev. Thomas Yoshida (St. Stephen's, Wahiawa).

Mr. John Lockwood, Chancellor (St. Christopher's Kailua).

Mr. Thomas Van Culin (St. Christopher's, Kailua).

Mrs. Margaret Cameron (Good Shepherd, Wailuku).

Mrs. Hazel Mahoe (Holy Innocents', Lahaina).

Alternates

The Rev. Edwin Bonsey (Holy Apostles', Hilo).

The Rev. Rudolph Duncan (St. Mary's, Moiliili).

The Rev. Canon Charles Hopkins (St. Matthew's, Waimanalo).

The Rev. Homer Vanture (St. George's, Pearl Harbor).

Mrs. Jean Lee (St. Luke's, Nuuanu).

Mr. Frederick Overstreet (St. Timothy's, Aiea).

Mrs. Ernest (Peggy) Kai (St. Andrew's, Honolulu).

Mr. Robert Merriam (Emmanuel, Kailua).

better the problems of aging, of alcoholism, of the youth and adult drop-outs, of immigrants, of political abuse, and of the continually widening divisions between rich and poor."

Commitment

In concluding, the Bishop noted that at the basis of all our shortcomings lay "a timid commitment to the Lord Jesus Christ, who calls us all to unity under His Cross for the ministry of servanthood to all." Israel, he observed, never understood itself "until it solved its hesitancy to move into the future."

"It really pains and hurts and disturbs me," the Bishop continued, "to discover pockets of suspicion, disintegration of families, unaffirming relationships among the clergy, kinds of self-centeredness among congregations that hinder any sort of supportive relationships in the service of Christ, unwarranted judgments on people and situations based on assumptions, totally out in left center field, which, if tested, would be found uncharitable in the most serious degree, clergy and laity in the most unhealthy feeling that the Church owes them something, which cancels out any sense of obedience, loyalty, or sacrifice.

"If you want to know the truth," the Bishop confided, "it is in these areas that I spend most of my time and with hopefully the Spirit of Christ as my guide and strength. What do I try to do? I try to do the best of my ability to

actualize His presence in these situations and to bring His life to bear on the brokenness of humanity.

"What I want to say to you are two things:

"First, it really makes little difference as to how many are the things to which I ask you to commit yourself, if there is not the prevailing love of Jesus Christ calling out to the terrible separations we allow ourselves to be in. We are not going to move anywhere, if we do not allow His love to unify us under His Cross for the ministry of servanthood to all.

"The second thing I want to say to you in this regard: *I need your help.* I cannot bring our Diocese into that

kind of unity without your dedication to Christ Himself, to seeing that this sense of unity becomes more a reality as we seek to support one another, regardless of what the past may have been or the opposing positions we may take on sensitive issues. Like Israel, we will never solve our crisis of identity, our crisis of timidity, til we commit ourselves to His love, to love of Him, to love of another, to love for His creation. This and this along will allow us, will enable us to move into the future with a sense of confidence and creativity that befits truly dedicated followers of Christ."

A prolonged, standing ovation followed the Bishop's Address.



Peggy Kai, Canon Zimmerman, Bee Wilson. M. Cameron Photo.

RESPONSE TO BISHOP'S ADDRESS

In a witty and weighty rejoinder which delighted Bishop and Convention, Fr. Brian Grieves (Camps & Conferences) spoke for the Committee to Respond to the Bishop's Address in part as follows:

"We view your willingness to look at the minuses, the bad news, of the diocese, as a sign that you mean business. There is no cotton candy or pie in the sky here. You chastize yourself and you chastize us. We view your frankness in looking honestly and realistically at some of the fragmentation in the diocese as a sign of hope, as a foundation for reconciliation where it is needed. We view your pastoral concern and care of your clergy and people as the rallying point for healing these wounds. And, it was pointed out, sir, you have already healed numerous wounds in this diocese through your pastoral sensitivity.

"With respect to your remarks concerning accountability for your staff: it is suggested that such accountability be in terms of diocesan goals, clearly stated; and job descriptions, clearly written and realistically drawn up.

"Pertaining to your three goals that you set out for us in the next two years, we offer the following observations:

"Your call for a major capital fund drive is rightfully supportive of our national church's program, Venture in Mission. It is a call to release us from provincialism. But we do perceive that to join this program because we have been asked to do so by the National Church is not reason enough to commit ourselves. First, along with you, we hope to see the

need. Before anything is pledged to this drive, we hope we will know specifically what needs we will be meeting both in the diocese and beyond. We would ask before we undertake this enormous task, as you so aptly describe it, that we gather a consensus in the diocese that this is something that we don't just merely *want* to do, but that it is something we *need* to do. We hope that as a part of this process you will share with us your specific concerns that you believe need to be met through this effort. We affirm your leadership and decision in this area, and we certainly know that there are great and critical needs to which we should commit ourselves. Under your leadership, we are confident that we can identify them.

"Pertaining to evangelism: We are fully convinced and challenged by your continued call to a program of purposeful and aggressive evangelism. We affirm with you that we do not need to set increased membership goals, because we recognize that a dynamic, authentic, and alive church leads to increased membership, not vice versa. We eagerly await guidance in this area.

"Pertaining to your special concern for the hungry and starving, we shout 'Amen!' and suggest that our concern for this dreadful area of human suffering extend itself well beyond the season of Lent which you propose. We hear you when you say that a deep and penetrating look at this tragic problem will be discomforting for us, for in it we will see our complicity in the cases of the problem and the relationship of this problem to other human sufferings. We recognize and hear you saying

that hunger is not merely a matter of fate, but that it is a consequence of social injustice.

"We have said in our earlier comparisons that we do not see what happens after you enter the lion's den. We do not see the outcome of your struggle with the giant. After crossing the Red Sea, we do not arrive at the Promised Land. Twice in your address, you boldly challenge us not to be a timid church. Twice, also, in your address, you say you need our help. We don't blame you for not wanting to enter the lion's den alone. We do not blame you for not wanting to try and slay the giant alone. We do not blame you for wanting us to seek out the Promised Land for this diocese with you. In fact, we love you for it. We love you because we have felt your love for us, and know that your openness invites us all to join in your ministry. We don't say this to be sentimental. We say it because it is true. We wonder if you know just how much you are loved.

"What happens in the lion's den, on the battlefield with the giant, and across the Red Sea is rightfully not in your convention address. We, with you, will provide the ending. And, because of the love that so easily flows from you, because we sense it is a love born of your commitment to our Lord Jesus Christ, we of this committee want to join you and walk with you into the den, onto the battlefield, and towards the Promised Land. We thank God that He has chosen to send us a pastor and a lover of souls to be our shepherd. We have heard your challenge, and we accept your challenge boldly, not timidly, and invite this Convention and diocese to do likewise."

ABOUT THE DIOCESE

CLERGY COMINGS & GOINGS

Bishop Browning has announced two additions to the Diocesan staff:

Fr. Richard Chang, Rector of All Saints', Kapaa, for the past eight years, has accepted his call to be Executive Officer; and

Fr. Rudy Duncan, Rectory of St. Mary's, Moiliili, for the past ten years, will become the Diocesan Finance Officer, which is a half-time position. Fr. Duncan will also become the assistant at St. Peter's, Honolulu, where Fr. Franklin Chun is Rector.

Other clergy comings and goings: The Rev. Dr. Gerald Gifford was instituted Rector of St. Elizabeth's, Palama, by Bishop Browning on St. Andrew's Day.

And Fr. Covy (Ed) Blackmon was installed as full-time Vicar of St. Paul's, Maili, and St. Barnabas', Ewa Beach, by Bishop Browning on November 8.

The Rev. Dr. Claude DuTeil resigned as Rector of St. Christopher's, Kailua, on October 16.

The Rev. Norman Ault, retiring for the umpteenth time, has left Trinity-by-the-Sea, Kihei, for his home in Kula.

Churches now seeking pastors: All Saints', Kapaa; St. Christopher's, Kailua; St. Mary's, Moiliili; and St. John's, Kula.

HEART GLAD

St. John's, Eleele, and St. Paul's, Kekaha, contribution of \$418.96, from March to Thanksgiving, to the Presiding Bishop's World Hunger Program.

The offering of \$684.54 at the Diocesan Convention's closing Eucharist sent to the Rt. Rev. James Kauluma, Suffragan Bishop of Damaraland (Namibia).

The excellent parish magazine of Emmanuel, Kailua.

The University of Chicago Divinity School's naming the Rev. Dr. Massey Hamilton Shepherd, Jr., of the Church Divinity School of the Pacific 1978 Alumnus of the year.

The new newsletter of Grace Episcopal Church, Molokai, helpfully printed by the Rev. Tuck Wah Lee and his wife Pat in an ecumenical assist to the Rev. Lynette Schaefer.

Fr. Jerry Reynold's appointment to the Pohai Nani Advisory Board, the first non-Methodist clergyman so to



Campers and Counselors at this Summer's Camp Mokuleia, which was awarded the A, highest rating by the American Camping Association.

serve.

The Sunday service and sermon from St. Clement's, Makiki, now on the air Sundays from 10:00 to 11:00 a.m. over radio station KNDI, 1270 on the dial.

Five — count 'em, 5 — on-going, weekly Bible Study Groups at St. Timothy's, Aiea.

ST. ANDREW'S PRIORY

The Victory Celebration on November 1 was highlighted by the announcement that the renewed Main Hall will be named in honor of Bishop and Mrs. Harry S. Kennedy and that pledges have topped \$1,300,000. The building should be ready for classes beginning September 1979.

BOARD OF DIRECTORS

In their September and October meetings, the Board of Directors:

— Expressed gratitude for the work of those terms expire: the Rev. Dr. Elsbery Reynolds, the Rev. Lynette Schaefer, Keith Adamson, Marilyn Greenwell, Diana Lockwood, Chandler Rowe, and Paul Weaver;

— Moved to have the Mission Strategy Committee consider St. Paul's, Kekaha, and St. John's, Eleele;

— Initiated an evaluation of the Diocesan Campus Ministry, with special emphasis on the current work at the University of Hawaii Manoa and Hilo campuses and Leeward Community College, with report due at the January 1979 meeting; and

— Received the request of Trinity-by-the-Sea, Kihei, for a subsidy.



Members of St. Mark's Church, Cape Palmas, Liberia, attending Good Shepherd, Wailuku, while visiting Hawaii to study sugar technology. M. Cameron Photo.

MY FIRST DIOCESE OF HAWAII CONVENTION . . .

I'd like to convey to you my impressions of the first diocesan convention for me in Hawaii. It started with a beautiful morning Friday at 7:30 as the Women's Eucharist began the weekend. I helped in the service and was blessed as the Priory choir sang. Then we had the business meeting and a very informative program on death and dying.

Then in the evening I was joined by our delegates John Newcomer, Bruce O'Neil, Shirley Bryan, Barbara Ahia and Ivor Hyndman, alternate Bea Goris and my wife and Gordon as observers. The Bishop's Address listed pluses and minuses of the last year, a very frank analysis, and was concerned about a "we-they" syndrome which is never helpful. He called us and challenged us to a three-fold commitment for 1979: (1) A major capital funds drive called Venture in Mission for prayer and study in '79, (2) An active program of Evangelism, and (3) A hunger program in Lent — for prayer, study and action.

The Dean of the cathedral and myself were given warm welcomes into the diocese and graciously given a vote in the convention. We celebrated the elevation of a mission to parish status — St. James, Kamuela, Hawaii.

Nominations were very numerous, indicating a high degree of involvement and interest in diocesan affairs, which is a refreshing change for us from California. Jack Lockwood, Chancellor, introduced the new Constitution and Canons, and with few alterations they passed overwhelmingly. They lower the age of voters and candidates for local church offices to the age of 14, and also establish a minimum salary scale for ordained clergy in missions and parishes. By 10:30 p.m., my body had come to the END of its endurance — a 15-hour day on what have to be the worst hard wood folding chairs in existence!

On Saturday we reconvened with prayers and passed a budget which represents about a 15% increase over last year with greatly increased help in administration for the Bishop to free him for more pastoral duties. Elections went more quickly with an improved voting procedure designed by Jack Lockwood, who received a standing (mercifully!) ovation for his work for the convention.

The resolutions, as is usually the case, were debated hotly and generated often more heat than light, and, truthfully, it was already hot enough! A resolution was passed asking General Convention in '79 to authorize continued parish use of the old Prayer Book. Also passed was a resolution to put Queen Emma in the yearly calendar of saints, have a yearly commemoration and celebration of her day, and start a work toward making an adequate biography of Emma. A resolution was passed which supported the Lambeth Conference bishops' support of the World Council of Churches.

I was very impressed with the amount of Christian love and respect that was shown, over all, by the members for one another, even though we disagreed radically over many matters. I think the Bishop is responsible for this, setting an example of loving yet firm guidance from beginning to end. Her sermon in the glorious closing service in the cathedral was excellent as he affirmed the value of the work of parishes and missions, and called us to the highest possible standards, and that we live for others, for, as he said, "If we live only to ourselves then we will die to ourselves." And I say, AMEN!

Yours because of Him,
Father Sarge

(From *Calvary Crossings*, the parish newsletter of Calvary Church, Kaneohe.)

LETTERS TO THE EDITOR

Dear Sir:

May I share with you something I have learned about the family that God has given to me?

Recently, after being in an automobile accident near the downtown area, I went to Queen Emma Square, thinking I could probably find someone to let me use the phone to call my insurance agent.

I was not expecting to be ministered to and loved by everyone on the Square that late afternoon, but that is what happened.

Mrs. Hirano, of the Priory kitchen, kindly gave my son ice for the bump on his head.

Ruby Nakamura not only let me use the telephone, but listened to what had happened with sympathy and love.

Robert Nakamura (of Epiphany) took care of the insurance details with special concern that my son's head be checked by a doctor (which I had planned to do and I appreciated the encouragement to do so).

While we were waiting for the tow truck, Manono Clarke gently loved us, even giving my children pencils so they could do their homework.

The custodian Meral gave us loving smiles and permission to use one of the rooms with comfortable chairs.

Diana Lockwood, working late in the Book Store, gave us cheery words.

What wonderful surprises the Lord gave to us that day!

I have always known Queen Emma Square to be a friendly place.

Now I know it is because my family is there.

Aloha,
Sue Reynolds
Kailua

MUSINGS ON THE INCARNATION

Is the Incarnation true?

Some theologians doubt it, at least those who have written the recent book *The Myth of God Incarnate*.

Yet, however absurd or terrible the Incarnation may seem, the Christian has no other option, nor wants one.

The Lord of All was indeed once a Babe in Palestine.

But how does the Christian explain or understand this?

One never does, fully.

But what follows may help.

II.

Those who speak of "body language" remind us that we communicate with more than words.

Our whole body transmits and receives messages beyond, above, and below words.

We may say, "Yes, sir!", but the glint in the eye, the way we move, and our posture may say as well, or instead, "Go jump in the lake!"

The best way to communicate with humans is not through things — letters, telephones, photographs, or golden plates — but through another human, in person as a person.

Communication at its best with humankind requires the Incarnation.

Of God do we expect less than the best?

III.

Then, too, there is something very fair about the Incarnation.

The inventor of the game of life — with its wins, draws, and losses — and the creator of its playing field — this world — entered the lists and played the game of his invention.

Do we respect the swim coach who cannot swim or the chess master who does not compete?

Sportsmanship and fairness dictate the Incarnation.

And Jesus showed us that life's game can be played well, with honor and humor, even on the most rocky playing field.

IV.

Knowledge in its completeness and perfection is another compelling reason for the Incarnation.

God's knowledge of man was surely complete and infinite before the Incarnation.

But, and here one speaks as a fool, he gained a still greater completeness of knowledge by being man, by adding the knowledge of being to his knowledge of knowing.

To speak thus, as to speak of greater and lesser orders of infinity, is to speak as a fool.

And so men must ever speak when

they treat God's knowing and knowledge.

But isn't being man essential to knowing man perfectly?

V.

And the Incarnation fits the dynamic of history.

In the drama of redemption, God's message to and for man moves by stages from things to the personal, from the hand of man to the action of God.

Knowledge of God's word and will moves (1) from dead oracular implements (urim and thummim) in the hand of the high priest (2) to the ecstatic prophet like Saul ("beside himself," less than fully man when siezed by God), (3) to the classical and rational prophets of word and deed (like Amos and Hosea), and, finally, (4) to Jesus the Prophet, fully God and man, God's Word and Deed manifest in the fullness of time.

The Incarnation is thus a culmination of God's long caring for humankind.

VI.

And it is love which provides the origin and explanation of the Incarnation.

Can we imagine love divorced from human warmth?

For a God of Love, isn't Incarnation a necessity?

Indeed, any God who is not Incarnate must be a monster.

—JPE.

EDITOR'S NOTE

The Editor takes this space both to explain that this combined November-December *Chronicle* results from production difficulties and to wish each reader a blessed Christmas and prosperous New Year.

"TRULY WONDROUS is the whole chronicle of the Nativity. For this day the ancient slavery is ended, the devil confounded, the demons take to flight, the power of death is broken, paradise is unlocked, the curse is taken away, sin is removed from us, error driven out, truth has been brought back, the speech of kindness diffused and spreads on every side, a heavenly way of life has been implanted on the earth, angels communicate with men without fear, and men now hold speech with angels."

—St. John Chrysostom (354-407), "Christmas Morning."



Newly blessed Gravestone of "Rev." Horton, Hawaiian Homes Cemetery, Hoolehua, Molokai. "Vicar, Holy Innocents' Church, Lahaina, 1936-1962. Helped Pioneer the Ministry of the Episcopal Church on Molokai, leading to the Foundation of Grace Church, Hoolehua, in 1950."



Before the Convention's Closing Eucharist (left to right): Frs. Aiona, Melrose, Lee, Perkins, Wheeler, & Blackmon.

"THEN IN NOVEMBER . . ."

November is a bittersweet month in the Hawaiian Church's history.

During it Death claims more than his just due, it seems.

Two bishops and two sovereigns o Hawaii had their birthdays into eternity in November: Bishop Staley (1st, 1898) and Bishop Willis (14th, 1920), Queen Liliuokalani (11th, 1917) and King Kamehameha IV (30th, 1863).

So did Mr. Justice Abraham Fornander, student and preserver of Hawaiiiana (1st, 1887); Elizabeth Caroline Greenwell, benefactress of Christ Church, Kona (5th, 1934); the Rev. Yim Sang Mark, first rector of St. Peter's, Honolulu (20th, 1964); Solomon Meheula, a builder of St. Mark's, Kapahulu, and editor and printer of our Church's last Hawaiian hymnal (25th, 1922); Thomas Charles Hyde Rooke, uncle and foster-father to Queen Emma (28th, 1858); and Robert C. Wyllie, foreign minister of the Kingdom and "father" of our Church in Hawaii, according to Andrew Forest Muir (19th, 1865).

And in November the Old Religion died with the abolition of the kapu, destruction of the heiau, and the overthrowing of the idols by act and order of Kamehameha II (4th (?), 1819).

Yet, November is a time of birth as well.

Churches are consecrated: St. Thomas', Hanalei (30th, 1952); St. Mark's, Kapahulu (28th, 1954); St. Peter's, Honolulu (22nd, 1914); and St. Paul's, Kehaha (10th, 1946).

Religious arrive in Honolulu: Eldress Catharine and Sisters Bertha and Mary Clara of the Society of the Most Holy Trinity (11th, 1864). They are the first post-Reformation religious to enter the mission field.

The Rev. Woo Yee Bew was ordained to the priesthood (23rd, 1902).

A school was founded: St. Cross School, Lahaina (30th, 1864).

Services were begun in St. John's, Eleele (3rd, 1941) and by the Apostle and Archdeacon of Kauai, Henry Alphens Willey, in Kealia (16th, 1924).

And on Hawaiian Independence Day, Bishop Staley confirmed King Kamehameha IV and Queen Emma in the first Mission House, Nuuanu at Kukui, Honolulu (28th, 1862).

They made their first communions during the first celebration in Hawaiian of the Service of Holy Communion according to the rite of the Book of Common Prayer.

Surely, without Christ, all history is merely "an immense river of oblivion . . . sweeping us away into a nameless abyss."

WELL SAID! & HOW'S THAT?

"But Acton could as well, or even more to the point, have said — powerlessness corrupts, and absolute powerlessness corrupts absolutely."

— David Bazelon.

"Loneliness teaches the essence of things, for their essence is also loneliness."

— Iosif Brodsky.

DIOCESAN COUNCIL (Formerly the Board of Directors), 1978-1979

Mrs. Ruth Birnie (St. Luke's, Nuuanu).*

The Very Rev. John Bright (St. Andrew's, Honolulu).*

The Rev. Edwin Bonsey (Holy Apostles', Hilo).

Dr. Thomas Cahill (St. Timothy's, Aiea).*

Mrs. Margaret Cameron (Good Shepherd, Wailuku).

The Rev. Rudolph Duncan (St. Mary's, Moiliili).

Dr. Moheb Ghali (St. Mary's, Moiliili).

The Rev. William Grosh (Campus Ministry).*

The Rev. Paul Kennedy (St. Alban's, Iolani).

Mrs. Julie Keppeler (Holy Apostles', Hilo).

Mrs. Dora Kraul (St. Clement's, Makiki).*

Mrs. Jean Lee (St. Luke's, Nuuanu).

Mrs. Diana Lockwood (St. Christopher's, Kailua).*

Mrs. Hazel Mahoe (Holy Innocents', Lahaina).

Mr. Robert Merriam (Emmanuel, Kailua).

Mr. Robert Moore (St. Peter's, Honolulu).

Mr. John Newcomer (Calvary, Kaneohe).

Mr. Frederick Overstreet (St. Timothy's, Aiea).

Mr. Nathaniel Potter (St. Andrew's, Honolulu).

Mrs. Paula Rudinoff (St. Michael's & All Angels', Lihue).

Mrs. Hatsune Sekimura (Good Samaritan, Palolo).*

Mrs. Ruth Smith (St. John's, Kula).

Mr. Thomas Van Culin (St. Christopher's, Kailua).

The Rev. Peter Van Horne (Epiphany, Kaimuki).

Mr. Frank Yap (St. Elizabeth's, Palama).

*Members elected this Convention.