

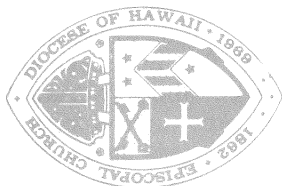
HAWAIIAN CHURCH CHRONICLE

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

A Publication of the Episcopal Church in Hawaii

VOL. 69, NO. 2

FEBRUARY-MARCH 1979



Christ & the Miraculous Catch of Fish: Lavrans. From Churchwork, Diocese of Louisiana. By permission.

Hawaii Historical Society
560 Kawaiahaeo St.
Honolulu, Hawaii 96813

266.305
H313

Forensic Club members — sophomores Irene Wong, Stephanie Shim and senior Phyllis Aki — consistently received outstanding awards all year long, as well as in the Intermediate Festival held at Kamehameha Schools. Eleven girls received superior or higher awards. This group, led by Mrs. Janet Mertens, advisor, have been busily engaged in car washes, bake sales and cookbook sales to raise funds for the Priory.

Please continue to save and send in labels from Campbell's soups and Franco-American products to help on needed elementary school projects. Drop off your empty aluminum beer cans in plastic bags at the Priory office.

FISH

Island FISH celebrates ten years of good deeds this February. Begun in England many years ago, and brought to this country by the Rev. Robert Howell, FISH began in the Islands on February 1, 1969.

A special program on February 11 marked this anniversary at First Lutheran Church.

FISH does not ever solicit donations, but works solely on voluntary contributions.

Volunteers provide transportation, home telephone duty, babysitting, companionship for the elderly, counseling, errands for handicapped and/or shut-ins, home service

(meals, cleaning) locating and providing needed articles, telephone visits for the lonely, and emergency lodging.

What is FISH all about? It is Fellowship In Service to Humanity. For a local contact, call 531-5878.

DIOCESAN DOINGS

The Wednesday noonday meditations during Lent at St. Andrew's, followed by soup and sandwich luncheon in the Von Holt Room, a program designed for those who work downtown.

Quiet Mornings at the Cathedral, first Saturday of the month, 9 a.m. to noon. Bring a bag lunch.

The Lenten Quiet Day for Episcopal Churchwomen, March 8 at St. Anthony's Home in Kalihi, with Fr. Vince O'Neill at Retreat Master and Celebrant.

The Diocesan Lay Academy's Lenten classes "The Gospel According to Luke" with Fr. John Engelcke, Thursdays, 7-9 p.m., the Von Holt Room.

VITAL STATISTICS

The birth of Fr. John Park and his

wife Eugenia of the first child Titus on February 6.

The death of the Rev. Edward M. Mize in retirement in San Francisco, California. A chaplain in the U.S. Army, Fr. Mize officiated at General Patton's funeral. The Rt. Rev. Robert H. Mize, the late chaplain's father and Bishop of Western Kansas, ordained Bishop Kennedy and officiated at his marriage to his wife Katharine. Chaplain Mize's brother is the retired Bishop of Damaraland (Namibia). Chaplain Mize was buried in the Arlington National Cemetery and is survived by his widow.

Conference was led by Fr. Bob Rowley and his wife Nancy, Sam Williams, De Chang, Molly Mayher, Greg Chong, Betsy Cullen, Mary Ann Slane, Jeff Lee, Bonnie McKenne, Michelle Cook, and Chrissie Chase.

Summary Follow-up.

What was said at the beginning may be said at the end: "People have to care and share."

Christian people certainly have to. (A one-day follow-up to this Youth Conference met March 31, at St. Timothy's, Aiea, and included further hunger study led by Fr. Kennedy and a workshop on Banners led by Diana Lockwood.)



At the End of a Four Day Training Mission, Good Shepherd, Wailuku: Fr. Richard Kim, Kitsy Kim, Edith Marshall & Peter Marshall. M. Cameron Photo.

CLERGY ASSIGNMENTS

Fr. Tom Yoshida has resigned as Rector of St. Stephen's, Wahiawa, after a ten year ministry there, to become a full-time member of the religious education faculty at Iolani.

St. John's, Kula, Maui, has called the Ven. H. Robert Burton, Archdeacon of Trans-Pecos and Big Bend in Texas, to be their Rector. Bishop Browning will install Fr. Burton on Sunday, April 1.

Fr. George Hartung has been appointed Diocesan Hospital Chaplain by the Bishop, with responsibility for visiting Castle, Kapiolani, St. Francis, Kuakini, Queen's, Straub, Kaiser, and the Rehabilitation Hospital of the Pacific.

Bishop Browning has appointed Fr. Donn Brown of St. Andrew's Priory to serve St. Luke's, Nuuanu, in the interim between Rectors. He has previously served on the Big Island, Guam, and at St. Barnabas', Ewa Beach, and Holy Cross, Kahuku.

Fr. Joe Pummill has resigned as Vicar of St. John's, Eleele, and St. Paul's, Kekaha, effective March 15, in order to take a short leave to pursue a course of studies in California.

Fr. Richard Chang, Executive Officer of the Diocese, has been appointed by the Bishop to serve as Diocesan Deployment Officer.

GOOD NEWS AT GOOD SHEPHERD, WAILUKU

The Silver Beaver Award, Boy Scouting's highest honor to long-time volunteer workers, to Eugene Jijine of Good Shepherd, Wailuku.

The on-going study of C.S. Lewis' *Screwtape Letters* by Good Shepherd's ECW.

The gift to Good Shepherd of a Sony video-tape recorder/player by Mr. & Mrs. William Neilson — a gift immediately put to use with videotape lessons by the Rev. Terry Fullam of St. Paul's Episcopal Church, Darien, Ct.

The establishment by Good Shepherd's Vestry of a living memorial to the late W. Edwin Bonsey, a distinguished teacher and a music lover, in "The W. Edwin Bonsey Annual String Music Festival." This festival is scheduled annually for the afternoon of the Sunday next before Advent.

The gift by Dr. J. Alfred Burden of a Bell & Howell 16 mm sound projector for showing films at Church-sponsored programs.

HAWAIIAN CHURCH CHRONICLE (USPS 237-700)

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"PEOPLE HAVE TO CARE & SHARE!"

YOUTH CONFERENCE ON HUNGER

"It's different knowing how others feel."

"I never knew the problem was so large."

These comments — two of many — followed the Proportionate Share Meal which opened the February 16-18 Diocesan Youth Conference on Hunger at Camp Mokuleia led by Bishop Browning.

The sixty-four conference participants ate, in percentage and kind, the way the world's population eats daily:

— 10% received a full meal of meat, vegetables, starch, bread, desert, and drink;

— 30% received vegetables, starch, and drink; and

— 60% received starch (a serving of rice) and water.

Lots determined who ate what.

The Question

"What did you learn this evening from the Proportionate Share Meal?" the participants were asked.

Some of the responses:

"I learned how it feels for other people to be unhappy."

"Food is wasted even though there is a problem."

"To be grateful."



Listening to Hunger Facts.

"Shock that more than half the people are starving."

"After hearing the story of Lazarus and having just shared food with my friends made me feel better."

"People have to care and share."

Scripture Study

Sensitized to the realities of world hunger, Conference participants then explored the Bible teachings relating to the hungry and the have-nots of God's world, so that understanding and action might be grounded in God's Word.

The following were the passages of Scripture especially studied at the Conference and they are listed here so that readers of the *Chronicle* might reflect on the Divine commands at home on their own:

— The Rich Man & Lazarus (Luke 16:19-31): How does this parable relate to today's situation, where some suffer poverty, malnutrition, even starvation, while others live in

luxury?

— Love, a Shared Meal, & "Feed my Sheep" (John 21:4-17): What does a shared meal signify, both in religion and elsewhere?

— The Road to Emmaus: "He was recognized by them in the breaking of bread" (Luke 24:13-32): What is the meaning of Jesus's using Bread and Wine to represent (re-present) himself?

— The Last Judgement: To each and every one as to Christ (Matthew 25:31-46).

— The New Commandment: "Love one another, as I have loved you." (John 13: 31-35, 15:11-17).

— The Good Samaritan (Luke 10:27-37): Who is my neighbor?

— The Miracle of the Loaves: The Bread of Life (John 6:1-15).

— Christian & Sub-Christian Living:

— The Earliest Church (Acts 4:32 - 5:11)

— The Summary of the Law & the Parable of the Good Samaritan (Luke 10:25-37).

— The Year of Jubilee (Leviticus 25:13, 23-28)

— True Religion (James 1:21-25).

— The Last Supper (Luke 22:14-20).

Conclusions

The last question asked at the Conference (and the question asked each of us): "What will we do as individuals?"

Some of the answers:

"Don't just think and talk — get involved."

"Educate our church."

"Help the poor in our own small way."

"Make ourselves heard."

"Study the whole problem — get the facts."

"Put what we learned into practice: food drives, support IHS, send money to the Presiding Bishop's Fund, talk to congregations about food pantries and get them more involved..."

"People have to care and share."

Some opportunities for caring and sharing:

Presiding Bishop's Fund for World Relief.

Needs: money, volunteers.

Contact: Bishop Browning (Oahu 536-7776)



Bishop Browning celebrates the Conference's Sunday Eucharist.

IHS. Institute for Human Services. Peanut Butter Ministry. (Smith Street, Honolulu)

Needs: clothes, peanut butter, jelly, occasional meal.

Contact: Mary Ann Slane (Oahu 254-4812), Fr. Vince O'Neill (Oahu 524-2822), Fr. Bob Rowley (Oahu 536-6102)

Bread for the World

Needs: money, volunteers, write Congressmembers.

Contact: Fr. Bob Rowley (Oahu 536-6102), Fr. Brian Grieves (Oahu 637-6241), Pastor Ted Fritchel (Oahu 941-4040).

Food Pantry.

Needs: food drives, money, volunteers.

Contact: Fr. Tom Yoshida (St. Stephen's, Wahiawa, 621-8662); Dr. Paul Wheeler (St. Clement's, Makiki, 955-7745); Dr. Jerry Reynolds (Oahu's Windward Churches, 262-4548).

Hunger Task Force.

Supplies: information on hunger.

Contact: Fr. Paul Van Horne (Oahu 734-5706); Fr. Charles Burger (Maui 661-4020); Bishop Browning (Oahu 536-7776).

Conference Leaders

Besides Bishop Browning, the

(Continued on pg. 8, Col. 4)



Group discussion on hunger Scriptures led by Jeff Lee.

EPISCOPAL CHURCHWOMEN OF HAWAII

Ruth Birnie, Editor

QUIET TIMES

Monthly first Saturday Quiet mornings began on February 3 at St. Andrew's Cathedral, from 9 a.m. until 12 noon. These include a meditation, selected scriptures based on the meditation, time for personal prayer and reflection, and the celebration of the Eucharist. A brown bag lunch follows in the Von Holt Room, and coffee is served.

A Lenten Quiet Day for all ECWomen was held on Thursday, March 8 at St. Anthony's Home in Kalihi. Fr. Vincent O'Neill was retreat master and celebrant. Arrangements were in charge of Nita Hogue, and included lunch.

St. Andrew's Cathedral is again sponsoring Wednesday noonday meditations this Lent. A soup and "make your own sandwich" lunch follows at 12:30 p.m., provided and served by women from various churches. If successful, it is hoped that these Wednesday sessions may develop into a year-round program.

NEWS FROM THE BOARD

Each church should send a representative to Diocesan Board meetings. If your president cannot come, please delegate someone else from your parish to attend in her place. This is a means of communication from the Board to you, and from you church group to the Board. It can be a learning experience for new women in your parish, to get to know what women in this Diocese are doing. Ask a new person to come with you to these meetings.

ALTAR GUILD

A very useful new book is suggested by Chairman Hannah Ching for Altar Guild workers. Done by the directress of Washington Cathedral's Altar Guild, Sandy Hynson, it is titled *Homage through Flowers, a Handbook*. Richard Hynson, the author's husband and a gifted amateur photographer, provided the many illustrations. This book tells all you ever need to know about flower arranging for your church. It is available at the Queen Emma Book Shop. If you are a member of the National Cathedral Association, you may order it from their book store at a nice discount.

CHRISTIAN SOCIAL RELATIONS

Once again Emmett Cahill is acting as a legislative observer for the Hawaii Council of Churches. He is editing the popular "Legislative Reporter," begun last year and enthusiastically received by ECW. There will be 10 issues, the first issued late in January after the legislative session opened. Molly Branaka, St. Luke's, will serve as the new Christian Education/Christian Social Relations Chairman for 1979.

CHURCH PERIODICAL CLUB

Diane Crane, Chairman, requests that you send her names, addresses and phone numbers of your parish church chairmen. Her address is 525-A Pepeekeo Street, Honolulu, 96825. Phone: 395-5016.

HAWAIIAN CHURCH CHRONICLE

DEVOTIONS Bev Van Horne

For the April meeting, consider and bring your favorite Epistle, Gospel, Collect, or O.T. lesson.

UNITED THANK OFFERING Helen Redding

This chairman now has posters, grant lists, order blanks and other supplies for UTO gatherings. If your church has not yet got theirs, please call her at 259-7157. Next ingathering is May 13, Mothers' Day. UTO celebrates its 90th birthday this year, and special plans are in the making for observance at the coming Triennial Meeting in Denver in September, 1979.

IN MEMORIAM

Gladys Holroyde Duncan, mother of Fr. Rudolph Duncan, buried from Calvary Church, Kaneohe, where she was a founding and delightful member, on Monday, March 19.

HISTORIAN/CUSTODIAN BOOK OF REMEMBRANCE

Peggy Bartels, asks your kokua in compiling necrology for the Book of Remembrance. She has forms you may use to provide information about women in your parish who have passed away in 1978. Work with your clergy on this. Call Peggy at 988-3483.

ERA

The subject of ERA has surfaced again. You will remember that last year your Board sponsored an evening meeting with speakers pro and con on this issue. Response was somewhat indifferent. Nancy Orr, Holy Nativity, dismayed by the fact that many church groups have endorsed the movement, but not the Episcopal Church, requested that the ECW Board take a stand in favor of ERA. She has submitted a resolution for consideration, hopefully at our Convention this year, and General Convention in September, 1979.

Your board discussed this at the January meeting. A suggestion to defer action until Neighbor Island women might have a chance to consider and participate was not successful, and a motion was passed to adopt the resolution. Notice of this action and copies of the resolution will be submitted to the Diocesan Council and to Fr. Crane to be presented to deputies to General Convention, and also to delegates to ECW's Triennial Meeting.

IN MEMORIAM

Funeral services were held recently at St. Andrew's Cathedral for Mary Ann Williams who died at age 84. Mrs. Williams was a lifelong member of the church, and a great-granddaughter of the Rev. R. Cooper Searle, an early worker in the diocese, both on Hawaii and at Lahaina, Maui (1874-1876).

She was one of the first graduates of St. Andrew's Priory and sang in St. Andrew's Cathedral choir for many years.

OPPORTUNITIES OUTREACH

The Institute of Human Services' needs continue. They are now without suitable quarters and must serve food outside the building they formerly occupied which now has been condemned. Fr. Vincent O'Neill and Fr. Brian Grieves are now in charge of IHS and can use volunteer help. Food supplies are always necessary, and men's jackets and sweaters would be appreciated.

Marge Connell, Cathedral Economy Shop manager, is now a member of the Diocesan ECW Board. She urges all women to remember this shop and donate good used clothing and household articles. Many demands are made upon the Economy Shop for suitable clothing for those in need. Requests from IHS have frequently been filled.

New and used clothing is very badly needed in Micronesia. Edith Wolfe, UCC Women's Board of Missions, 2103 Nuuanu Avenue, continues to send clothing to these islands and would appreciate any contributions.

NEWS NOTES

Bishop and Mrs. Kennedy will lead a 25-day tour, beginning October 2, cruising the waterways of Burgundy by barge, then to Vienna, Salzburg, Oberammergau, the Black Forest, Alsace, Berchtesgaden, Fontainebleau and Paris, with accommodations in chateaus and castles. For more information, call 531-5181.

The GATHERING PLACE opened on February 1 at Holy Nativity in the room next to the gym. It is a Community Center for education, information and referral activities free to all residents of the community. It is a Satellite Social Service Center for a variety of public agencies. All sorts of programs, activities and courses are offered to people of all ages. Sarah Cole is coordinator and may be called at 373-2131 for further information.

Margaret Mead, who died in New York City on November 15 at age 76, was a well-known anthropologist, social critic and Episcopal laywoman.

The LIVING CHURCH says of her in a recent issue:



The Annunciation (March 25): Gerard David, Flemish, 1484-1523.

"Margaret Mead's commitment to and involvement with the church over the years has not gained the attention it deserves. She represented the Episcopal Church in many ecumenical conferences and committees. She was a member of the World Council of Churches' Working Committee on Church and Society ... (she was) straightforward, articulate, and emotionally charged ... her affiliation with the Episcopal Church was 'far from nominal' ..."

Margaret Mead never hesitated to speak out on such subjects as family life, ecology, education, mental health, international relations, modern youth and religion, nuclear war ...

Margaret Mead's LETTER FROM THE FIELD, 1925-1975 (Harper & Row) provides her observations from many places, including New Guinea, Samoa and the Admiralty Islands, where she lived and studied.

PRIORY NEWS

Jeffrey Schneider won the first place award for creative writing in a contest sponsored by the Portuguese Centennial Commission in December. There were many entries from schools throughout the State.

(Continued on page 8)



Confirmands, Good Shepherd, Wailuku. M. Cameron Photo.

CARRY THE STORY: New C.E. Program at the Cathedral

A light from above flashed, and Saul fell to the ground.

A voice said, "Saul, Saul, why do you persecute me?"

All during the re-enactment of the story of the stoning of Stephen and St. Paul's conversation on the road to Damascus, the children sat listening, eyes wide to the re-enactment of God moving in the life of one man.

This was the beginning, a few weeks ago, of St. Andrew's Cathedral's new Christian Education Program, CARRY A STORY.

Underlying this new, creative approach to the education of children is the belief that the stories in the Bible continue to be told, because they embody some human experience and understanding that is basic, timeless, and profoundly true.

It is a characteristic that these stories are understood at various levels — as the hearer grows more complex, so does his appreciation of what the story means.

New Approach

The Cathedral embarked on this unique and creative approach to Christian Education because few of the young people in the congregation were participating in its previous program.

Moreover, the new format allows the children and leaders to participate in the celebration of the Holy Eucharist with the rest of the Cathedral family by entering the service of worship at the time of the sharing of the Peace.



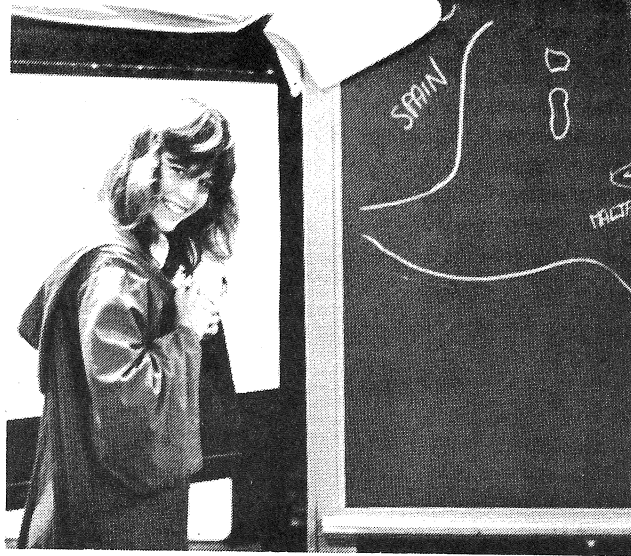
Emily Obrecht watches "The Road to Damascus" with her mother Margaretta.

The new program is under the direction of The Rev. Canon Curtis Zimmerman and Sandra Bright.

"To tell the 'story' of Jesus," says Sandra, "one must tell not only the historical episode but what it reveals beyond. But, *first* one must be told the story; *then* its specific relevance becomes apparent as it confronts the universal experience with its timeless truth. Experience then clarifies the truth, and the truth clarifies the experience."

Procedure

The stories to be presented are selected by the Cathedral clergy from those which appear in the Sunday lectionary. They also prepare for the leaders a brief packet giving the key words and concepts which they hope will be presented. Then members of



Bonnie McKenne costumes for her role in "The Road to Damascus."

the congregation agree to take one of the stories and provide leadership for the three Sundays it is presented and studied. On the first Sunday, the story is presented to the children in any way the leaders wish, making use of their particular talents. For the story of the Conversion of St. Paul, a brief dramatic play was presented. Then, for the following two Sundays, the children delve more deeply in four groups, dealing with drama, music, art, and literature. On the fourth Sunday of the cycle, the children worship their families in the Cathedral. Then the process begins again with a new group of leaders and another story.

Father Zimmerman says, "We are amazed with the infectious enthusiasm for our new venture.

"We have not had to recruit any teachers or leaders; all have come forward to volunteer their time.

"The children are also excited discovering the reality of the story to them."

— By our Cathedral Correspondent.

April Charismatic Conference EPISCOPAL CHARISMATIC FELLOWSHIP

At its March meeting, the Episcopal Charismatic Fellowship heard the Rev. J. Sarge Edwards of Calvary, Kaneohe, and heard announced the 1979 Hawaii Charismatic Regional Conference to be held April 27 through 29 at Chaminade University.

Sponsored by the Hawaii Catholic Charismatic Renewal Services and the Charismatic Renewal Services, South Bend, Indiana, the Chaminade conference will have as speakers on the theme "Jesus Christ the Light of the World":

— Fr. Robert Duggan, CSB, Director of the Detroit Catholic Charismatic Renewal Co-ordinating Center;

— Brian Smith, National Chairman of the Catholic Charismatic Renewal in Australia and a member of Cardinal Suenens' International Committee; and

— Fr. Vincent Pretera, "a dynamic leader and speaker for the Hawaii Catholic Charismatic Services," in the words of Fr. John Read in the *Hawaii Catholic Herald*.

In addition to members of Charismatic prayer groups in the Islands (there are 12 Roman Catholic ones), "the general public is invited to become acquainted with and to experience the fastest growing Christian movement in America and throughout the world," writes Fr. Read.

Wailuku, Maui

GOOD SHEPHERD'S GOOD STEWARDSHIP

"Good Shepherd has experienced a miracle and blessing beyond the fondest expectations," our correspondent writes, reporting:

— 136% increase in pledges over the paid pledges of 1976;

— 68½% increase over the 1977 pledges paid; and

— 186 pledges in all, averaging \$7.59 weekly.

"This achievement has enabled Good Shepherd to become wholly self-supporting," our correspondent continues.

The secret?

Tithing!

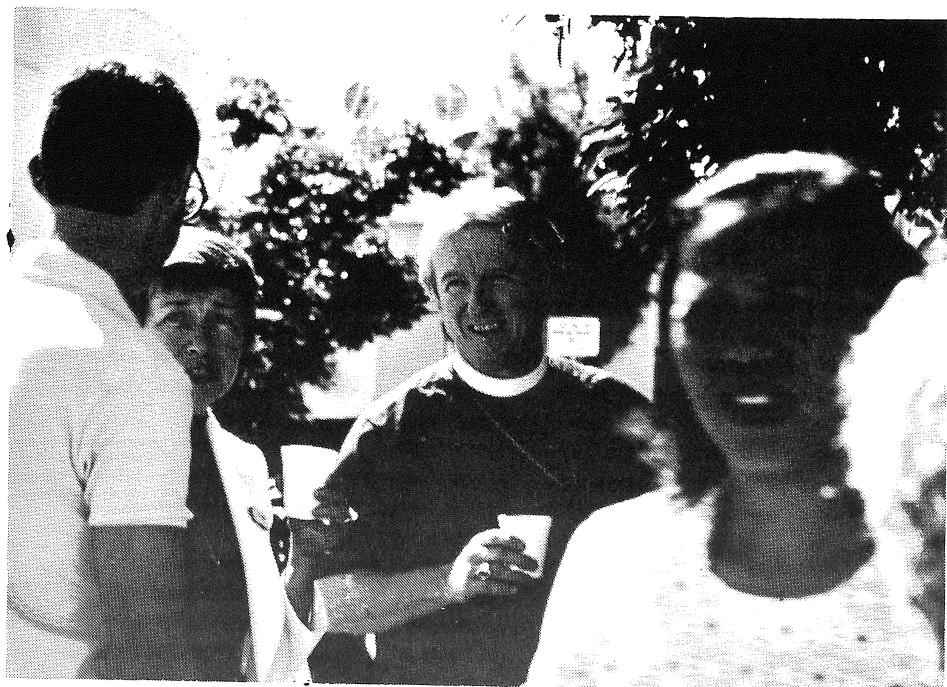
No secret at all, but "a way by which to show our love for God and our willingness to trust and obey him," our reporter adds.

"In our teaching, we have learned and continue to learn that there is a difference between need, want, and desire.

"The tither who is a good steward knows that God promises to supply his needs, but God did not promise to satisfy either his wants or desire."

Good Shepherd's stewardship program is led by Helen Jennings, Fred van Voast, Senior Warden, and Bert Olais, Vestryman.

Good Shepherd's clergy are the Rev. Richard Kim, Rector, and the Rev. Justo R. Andres, Associate Rector.



Confirmation Day at Good Shepherd, Wailuku: Jerry Meise, Kitsy Kim, the Bishop, and Guadalupe Ruiz. M. Cameron Photo.

Bishop Browning to Speak ANGLICAN FELLOWSHIP OF PRAYER'S INTERNATIONAL PRAYER CONFERENCE

The Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada, will lead the International Prayer Conference of the Anglican Fellowship of Prayer at the Sea/Tac Red Lion Inn here April 25-28.

The theme, "Getting to Know More About Prayer," will be emphasized in every feature of the conference from the addresses of the leader through each one of the seminars conducted by six bishops of Province VIII and western Canada.

The Anglican Fellowship of Prayer was founded in this country 26 years ago by the Rev. Samuel Shoemaker and his wife, Hele. The group meets annually, bringing together speakers who share their Christian experience which focuses on prayer and action in daily life.

Seminar leaders include two Canadian bishops, the Rt. Rev. Robert E. Berry of Kootenay, and the Rt. Rev. Frederick R. Gartrell of British Columbia; and four U.S. bishops, the R. Rev. Edmond Lee Browning of Hawaii, the Rt. Rev. David R. Cochran of Alaska, the Rt. Rev. Hal R. Gross (retired suffragan) of Oregon, and the Rt. Rev. Robert W. Wolterstorff of San Diego.

The Friday night banquet will feature exiled Ugandan Bishop Festo Kivengere, whose banquet speech will tell the story of his escape from Uganda after treats to his life following the assassination of Archbishop Janani Luwum in 1977.

The Conference headquarters will be at the Red Lion Inn, Sea/Tac (close to airport) where a chapel will be maintained throughout the conference for meditation and services.

(Diocesan Press Service)

HITHER & YON

Beginning April 1, St. Paul's Mission, which has been meeting in the old Ewa Hospital, will hold services at St. Barnabas', Ewa Beach. This joint use of facilities by the two congregations has been approved by both Bishop's Committees.

The visit of the Rev. Dr. Sam Van Culin, Executive for National and World Mission of the Executive Council of the Episcopal Church, and Matthew C. Costigan, Treasurer of the Executive Council, March 14 & 15. Dr. Van Culin is a kamaaina, the son of Susie Van Culin, a member of the Iolani Guild.

**DIOCESAN COUNCIL'S
JANUARY & FEBRUARY
MEETINGS**

At its January meeting held at St. Clement's, Makiki, the Council:

— Learned that Good Shepherd, Wailuku, is now wholly self-supporting and will no longer need a subsidy;

— Commended the Diocese on the timely and complete payment of the 1978 Assessments;

— Moved toward the establishment of uniform reporting system of parish and mission expenditures and income;

— Heard that St. Jude's, Naalehu, is ready to begin its selection process for a part-time vicar and that Trinity-by-the-Sea has completed its profile and continues to make progress;

— Learned that, after many years, the lease for Trinity-by-the-Sea had been finally executed;

— Was informed that the Constitution & Canons, complete with detailed index, should be available on April 1. "Plans are underway to schedule area meetings on each Island to present it to our leadership groups," reported Chancellor Jack Lockwood.

— Learned that Fr. Richard Chang had assumed the additional duties of Clergy Deployment Officer;

— Was asked to keep churches with clergy vacancies in their prayers; All Saint's, Kapaa; St. Mary's, Moiliili; St. Jude's, Naalehu; St. Christopher's, Kailua; St. Luke's, Nuuanu; Trinity-by-the-Sea, Kihei; and St. Clement's, Makiki (vacant 31 August).

At its February meeting, the Diocesan Council:

— Received a report on Seabury Hall, Makawao, from Fr. Roger Melrose, Headmaster; guaranteed a loan to Seabury Hall to build a "fourplex apartment house for faculty housing;" and expressed its thanks to the Headmaster;

— Heard the 1979 goals of the Real Estate Department (Bob Moore) to prepare a "property inventory in a format that will permit evaluation of properties for development potential, as well as keeping track of lease renewal dates" and "... to prepare a repair and maintenance budget that better reflects the true value of our Real Estate assets";

— Noted the 1979 goals of the Finance Department (Dr. Thomas Cahill) to "perform a comprehensive review of Diocesan investment system (General Endowment Fund) and make recommendations for change, if appropriate; update clergy compensation program and make recommendations for the 1980 package; and search for ways to conserve expenses and promote new income to meet expected increases of 1980 and future years";

— Learned the 1979 goals of the Program Department (Ruth Smith): "to provide support to programs within the Diocese; to be responsive to new opportunities for program development; to answer the Bishop's challenge to the Diocese in his Convention address; to respond to the concerns which came out of Two Days in May; to allocate funds available from the block grant consistent with the expressions of Two Days in May, the Bishop's annual address, and the ideas of the various program units; to review and evaluate these programs; to work toward the Program Department structural reorganization more responsive to today's needs; and to be responsive to wider community needs";

— Heard the 1979 goals of Mission Strategy (Fr. Ed Bonsey):

HAWAIIAN CHURCH CHRONICLE



—From the Canadian Churchman, reprinted with permission.

(1): "Development of an overall Diocesan mission strategy for the Diocese of Hawaii," through determining "where we ought to be 5-10 years from now in terms of mission expansion and/or geographical relocation of mission work"; (2) "Maintain contact with all missions," through an "annual evaluative contact with each," the compiling and up-dating of "profiles on each mission, troubleshooting at the request of Bishop, mission clergy, and/or mission congregations;" and the assigning of a "contact person to each of the missions;" and (3) the development of "a planned approach to mission subsidies."

— Learned from Chancellor Jack Lockwood that additional copies of the Constitution, Canons, & Rules of Order will be offered without covers at \$3.50 each, instead of the \$10 originally quoted, and that model by-laws are being prepared for parish use.

— Consented to the Bishop's appointments as follows:

- Fr. Brian Grieves to the Cath-

edral Chapter to fill an unexpired term;

- Fr. Rudy Duncan as Treasurer of the Council;

• Chancellor Jack Lockwood, Fr. David Kennedy, and the Bishop as Deputies to Province 8's Synod (Seattle, April 23-25). (Deputies for the Episcopal Church Women are Ray-Elizabeth Herkner and Nita Hogue.)

— Learned of the Bishop's appointment, at the Dean's request, of an *ad hoc* committee to investigate all phases of the Diocese/Cathedral financial relationship: Dr. Thomas Cahill, Mr. Joseph Dacey, Mrs. Linda Devine, Mr. S. Turner Gates, Mrs. Jean Lee, Mr. Donald McKenne, Mr. Frederick Overstreet, Mr. Nathaniel Potter, Jr., and Mrs. Frank Steffen, together with a member of St. Paul's congregation, with Fr. Duncan serving as "staff person" to this committee.

The February meeting of the Diocesan Council concluded with prayers of Herb and Eloise Conley and for Claude and Bert DuTeil.

**PARISH VACANCIES
SYSTEM INAUGURATED**

By pushing a few buttons on a typewriter-like terminal keyboard, Presiding Bishop John M. Allin learned that one New England diocese has nine clergy openings.

Curious about one of these, he pushed a few more buttons and the computer terminal soon displayed a profile of that parish very similar in format to the profiles that are produced about clergy in the Episcopal Church.

In doing all this, Bishop Allin was inaugurating a new Open Listing of Vacancies System for the Board for Clergy Deployment at the Episcopal Church Center. The new system consists of three parts: a monthly position open bulletin; parish/institutional profiles and a system of searching to match compatible institute with potential candidates as is done now through the clergy profiles.

New clergy will have the same opportunity to know about available positions and the nature of those positions as the parishes do about the clergy. The benefits are available free to unemployed clergy and on a subscription basis to others. The new system was developed by the Board for Clergy Deployment at the direction of the 1976 General Convention and in conjunction with the Church Pension Fund. The system uses the Pension Fund computers and was designed by the Fund's experts.

The Rev. Hays H. Rockwell, rector of St. James Church in New York and a member of the Board, pointed out that one of the problems in designing the system was that no workable models existed either in other churches or industry. The result is something that may serve not only the Episcopal Church, but other nationwide institutions that wish to develop their deployment methods.

A direct benefit, noted Pension Fund president Robert A. Robinson, was that participating congregations had an opportunity to take a serious in-depth look at their life and mission in preparing the profile for the Open Listing.

In commending the system to the whole Church, Presiding Bishop Allin noted the benefits for shared ministry: "It seems to me that this significant step is one more evidence that we are moving toward a Church where responsibility for mission is shared among all the people of God. Clergy, who often are hard pressed to find a place where their special talents and skills are needed, will find this new information a great help to carrying out their 'orders.' The laity, in like manner who are sometimes equally hard pressed to find the ministry they need, will also benefit in that they will have a source of information as to who among the clergy have such a ministry to offer."

For more information, or to obtain the monthly bulletin, contact the Rev. Roddey Reid, Clergy Deployment Office, 815 Second Ave., New York, N.Y. 10017. (Diocesan Press Service)

NEW ANGLICAN PROVINCE

The XII Diocesan Convention of the Episcopal Church of Ecuador decided to request the Colorado General Convention next fall to grant the Missionary Diocese of Ecuador extraprovincial status so that it can form, together with Colombia and Venezuela, an autonomous province within the Anglican Communion. (Diocesan Press Service)



BISHOP BROWNING'S LENTEN PASTORAL LETTER

My dear friends:

To each and everyone of you I send greetings in the Name of our Lord Jesus Christ, who became poor Himself so that we might know the abundance of life. I am asking that this letter be read at all services throughout the Diocese. It is written in the hope that you will hear it as call in discipleship to respond this Lent with a serious commitment to the poor and the oppressed and the hungry of this world. To the crises of World Hunger, I would call forth your response.

Share with me a few moments this perspective: — one thing is very clear as we read our Scriptures — in a very special way God has called His people into community — into a family chosen for Mission. Running through the early stories of man: — creation, Adam and Eve, Noah and the covenant, and then Abraham through Moses, the Judges, the Kings, the Prophets; — the Jewish nation saw itself as the chosen people — chosen to be the instrument by which God would work to bring all people unto Himself.

The New Testament is a continuation of that story — but with a more profound dimension — with the life, death, and resurrection of Jesus. In a way never known to the people of Israel until the time of Jesus, — God's will — God's mission — God's hope for his people is embodied in a person — in the person of Jesus, whom we recognize as Lord and whom we call Master. To recognize Him as Lord and to call Him Master is to be bound to those to whom He is committed. Listen to Jesus' commitment as recorded by Luke:

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor.

"He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (LK 4:18-19)

Master — Lord — can we share your commitment?

Come with me another step — yes — not only does He call us to share this ministry but equally does He remind us that we who seek His companionship will not find His in the coziness of a pietistic faith but in the suffering and agony of the hungry and poor of His creation.

"For I was hungry and you gave me food.
I was thirsty and you gave me drink,
I was a stranger and you welcomed me,
I was naked and you clothed me,
I was sick and you visited me,
I was in prison and you came to me,"

The Domestic and World Hunger Crises are filled with terrible complexities:

Consider — according to the World Bank, the U.S. — the wealthiest nation in the world — ranks 13th among major western donors of nations and peoples of this world?

Consider — the U.S. with 5 to 6% of the world's population, we consume 33 % of the world's non-renewable resources each year.

Consider — according to the World Bank, the U.S. — the wealthiest nation in the world — ranks 13th among major western donors of foreign aid, measured in terms of percentage of gross national product.

Consider — at least 500 million persons in the world are actually starving, and another 500 million are malnourished.

Complex — yes! Overwhelming — yes! and yet it is into this scene that our Lord calls us to offer ourselves.

This season of Lent I am asking each of you to enter this scene of suffering — to identify with the ministry of Jesus as He calls us to join Him in serving those whose need is great. I ask you through prayer and study, fasting and almsgiving to make this identification and share your resources, so others may share in the abundance of God's creation. Through the excellent work of our Diocesan Hunger Task Force, materials and resources have been made available to help us make this identification and to guide us through this Lent. It is my sincerest hope that congregations collectively and members individually might avail themselves of these resources so as to give meaning and direction to their season of preparation for the great feast of Easter when He calls us all to share in His resurrected life.

My prayer for each of us is that through this season of Lent we might come to a deeper relationship with our Lord Jesus as we seek to identify ourselves with His ministry and love for all of creation — especially for those who are poor, oppressed and hungry.

May we be willing really to sense the sufferings of the poor through our prayer and study.

May we be willing to challenge our own life styles, calling for a greater degree of moderation by our fasting.

And may we be willing to share our abundance in our almsgiving so others may share in that which God has intended for every man, woman, and child in His creation.

God Bless Each of You!

The Right Reverend Edmond Lee Browning
Bishop



First Communions, Good Shepherd, Wailuku: Bishop Browning & Fr. Kim. M. Cameron Photo.

REFUGEE MINISTRY

In 1978 the world's refugee population totalled 13,238,826 victims of war, intolerance, and social unrest, with 3.4 million in Africa; 0.6 million in the Americas; 6.3 million in Asia; 2.7 million in the Middle East; and 0.2 million in Europe.

Of those coming to the United States (about 7,000 per month), 35% (or about 30,000 annually) settle in the Western States (Province 8), including Hawaii.

Must not refugee ministry become a normal form of parish outreach and mission?

New Influx

Religious relief agencies, which have resettled the bulk of the 180,000 Indochinese refugees admitted to the U.S. since 1975, are now preparing for a new influx. About 75 percent of all refugees admitted have been resettled under the auspices of Roman Catholic, Lutheran, and National Council of Churches agencies. Roman Catholics have resettled about 45 percent of the total.

As many as 70,000 to 100,000 refugees may be admitted by the end of this year, and sponsors are being sought nation-wide by the cooperating agencies. The government provides a subsidy of \$350 per person in the Indochinese refugee program,

and cost of resettlement averages about \$1,000 per person, *The Living Church* reports.

WORD FROM IHS

"In the five months since we opened, we have seen an average of 50 plus people daily at IHS.

Most of these we have fed or given clothes to, many some measure of companionship, and three or four have benefited from temporary shelter, jobs, drug and alcohol treatment programs, or other types of referral and counseling that we offer.

The work here may vary from providing shoes for a chronic alcoholic to filling out welfare application forms for illiterate, retarded people; from first aid to a prostitute with a heroin addiction to providing temporary shelter for a childless abused spouse (oddly enough, there is a State-supported shelter for abused spouses *with* children, but none for those *without* children); from providing games and comradeship for elderly retired folks with no other place to go to arbitrating between individuals who would otherwise come to blows."

CHANGING ADDRESS?

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



Part of the Confirmation Class, Good Shepherd, Wailuku. M. Cameron Photo.

IF HUNGER IS PRESENT, THE LOVE OF GOD

The following paper on the theology of hunger was delivered by Fr. Gustavo Gutierrez, author of the influential book *A Theology of Liberation*, at the 1976 General Convention.

It is reprinted here, not only because of its subject "hunger," but also because of the insight it gives into the dynamic — indeed, revolutionary — Christianity forming in the Third World and influencing all Christianity.

As informed Christians, we need to know about both hunger needs and the responses.

Indeed, it was to encounter Liberation Theology that Pope John Paul II made his recent visit to Mexico and to the meeting of Latin America's Roman Catholic Bishops in Puebla.

— JPE

My subject is the *theology* of hunger; that is to say, what is the significance of the existence of hungry people in this world to our faith. I will not describe the terrible facts of hunger or give statistics. These can be found in publications such as Arthur Simon's *Bread for the World*. I will attempt here to make some theological reflections only.

Theology, according to the classical definition, is simply understanding faith. But understanding faith, it seems to me, falls between the important moments of living the faith, and announcing the gospel. Theology takes place in this context; between life experience and communication of the evangelical message. Theological reflection has its roots in our human and Christian existence, and is done in the function of the proclamation of good news. Theology is not a religious metaphysics. To *do* theology is to announce the gospel; this is obvious, but it is not always so obvious to the theologians!

Theology is always a second act and never a first act. The first act is commitment, love. Theological reflection is done in relationship to the pastoral work of announcing the gospel. When we speak about the theology of hunger, it is in this context.

"If I am hungry it is a material problem; but if another is hungry, it is a spiritual problem." Nicolai Berdyaev

The question is frequently asked, is hunger a material or a spiritual problem? Is hunger a biological, economical, and social problem, or a more global, human, Christian, spiritual one? Perhaps we have a clue to this situation in a quotation from the Russian Christian thinker Berdyaev: "If I am hungry, it is a material problem; but if *another* is hungry, it is a spiritual problem." This is paradoxical, but the meaning is clear.

If another is hungry, it is a challenge to my love for my neighbor, and therefore a spiritual question. In this sense, then, the hunger of others is a problem not only for the social scientists and economists, but also a challenge to my Christian faith. Therefore, it is proper matter theological reflection.

This spectrum has three levels of profundity. All classification is artificial, but hopefully this will be useful.

Hunger is an expression of poverty, and poverty is a consequence of social injustice. Misery and starvation are not a result of "fate". Hunger is a human product.

First, we can place hunger in the context of the theology of creation. God created the earth and all that it contains for the use of every human being and for all peoples. In the book of Leviticus, God says, "*Land must not be sold in perpetuity for the land belongs to me, and you are only strangers and guests.*" Land is property of God and not of persons. The right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone.

This was a classical question for the fathers of the church. They said that if a person is in extreme need, he has the right to take from the riches of others what he himself needs. This is a very revolutionary attitude. Today the powers are not very enthusiastic about this idea! This is a classical, not a Marxist idea. The fathers of the church were quite clear that the right of the community to material goods came before the right of private ownership. The right to food essentially expresses the right to live and we are quite within our bounds as Christians to demand the right to food for hungry people.

Under the aegis of the theology of creation we might also consider the theology of development. From this

Catholic Bishops, that is, a social break with God and others.

From this perspective we can approach the subjects of justice and love. To employ a Hebrew term, we can say *zedakah* — which means justice and love at the same time. Justice with love means liberation of the oppressed and commitment to the oppressed people — the poor.

To know God is to do justice. "To do justice" does not come after "to know God."

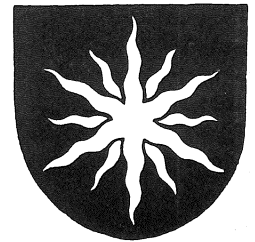
To know God is to do justice. This is not an application of the faith. It is the faith.

Considered as a social problem, hunger is a challenge to the global social system of capitalism. Today the multiplication of the loaves and fishes, and the distribution thereof, runs into the barrier of exploitation. We must seek a new social order, but a new social order constructed by revolutionary means. Where hunger is placed in the context of social injustice we run into the theology of revolution and the theology of liberation.

Without ruling out the two perspectives above perhaps we can place the problem of hunger in yet a third context — that of a new manner of being Christian. Hunger, poverty and social injustice are certainly not the end of the fulfillment of my own

theological principles. Rather, hunger, poverty and social injustice are the starting points of my faith.

In the poor today we encounter God. Scripture says "*I was hungry and you gave me to eat.*" Notice that the emphasis is not just that the poor were hungry and you gave them food, but "*I was hungry and you gave me food.*"



We must restore the memory of the poor. This is the memory of Christ present in every people who is hounded, thirsty, hungry, in prison.

Food is the place of encounter with Christ, with God. To know God is to do justice. "To do justice" does not come after "to know God". *To know God is to do justice.* This is not an application of the faith. It is the faith. And in the Bible to know God means to love God. These terms are the same. *Praxis* (action) is the place for verifying our faith in the God who liberated by establishing justice and love in favor of the poor. This means

(Continued on pg. 7, Col. 1)



point of view it is the duty of rich countries to help the poor or underdeveloped countries. The suggestion that rich nations give 1% of their budget to help poor peoples falls under this rubric.

A second approach to the theology of hunger is to place the question in the deeper context of social injustice. It is not sufficient to say there *are* hungry people in this world. It is necessary to *help* them. Hunger is an expression of poverty, and poverty is a consequence of social injustice. Misery and starvation are not a result of "fate". Hunger is a human product. Hunger might even be called the result of "institutionalized violence".

In 1968 the Catholic Bishops of my continent used the term "institutionalized violence" to describe the Latin American situation. "Institutionalized violence" is a situation created by the truly violent forces of history — the oppressors — the dominant social groups. For this reason the document issued by the Catholic Bishops in 1968 at Medellin addresses itself to the concepts of neo-colonialism, the domination of the oppressed peoples of Latin America. Thus, "institutionalized violence" is called a *social sin* by the

"EQUIPPING THE LAITY FOR PASTORAL MINISTRY" A Workshop for Clergy and Lay Leaders

PURPOSE	To equip participants to plan their own local programs in lay pastoral care through teaching of skills, to assist church members to become effective as "lay pastors", and to address the question of the role that the lay person may play in the local congregation.
SESSIONS	This workshop, developed by The Institute of Religion at the Texas Medical Center, Houston, Texas, will include a format for a lay pastoral training program, including all resource materials, and an introduction to the theory and practice of supervision, the key to a successful lay program.
DATES	6:00 p.m., Tuesday, May 1, through 5:00 p.m., Friday, May 4, 1979
PLACE	The Episcopal Conference Center, Mokuleia, Oahu
LEADERS	Mr. Tom Tull, Program Coordinator National Institute for Lay Training New York, New York The Rev. Chaplain (Major) Gerald W. Connor Clinical Pastoral Education Supervisor Schofield Barracks, Hawaii
COST	\$50.00 (resident), includes Workshop Fee, Room, and board, and contribution to the Travel Fund. \$38.00 (non-resident), includes Workshop Fee, lunch and dinner each day, contribution to Travel Fund. All Neighbor Island participants will receive travel subsidy from the Travel Fund.
ATTENDANCE	Given the subject and the training process, attendance at the sessions of the workshop for these three and a half days should be given top priority by all participants. Registrations will be limited to fifty (50) participants, clergy and lay. It is hoped that each congregation will have at least one member participating in this workshop.
MORE INFORMATION	The Rev. Richard S.O. Chang The Episcopal Church in Hawaii Queen Emma Square Honolulu, HI 96813 (808) 536-7776

IS NOT PRESENT

proving our faith in the Christ who gave his life to preach the kingdom of God by fighting for justice.

The pastoral life is the life of *praxis*. In I John we read that we have gone from death to life because we love our sisters and brothers. There is no life of faith without what the scriptures call *testimony*. Emphasis, therefore, is given to good works. To believe is to practice. When we speak about the question of hunger, we must realize that we are speaking not only of the material problem, but of human problem, and strictly speaking this is not a purely spiritual question. Indeed a purely spiritual question is not a Christian question.

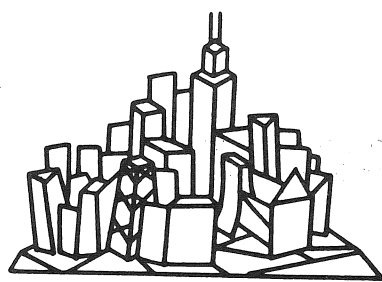
A Spanish missionary in Latin America, Bartolome de las Casas, advocate of the Indians in the 16th century, said, "It is better to be an infidel Indian who is alive than a Christian Indian who is dead." You may think this is a very materialistic point of view, but frequently the announcement of the gospel by the Spaniards had this price — the death of many Indians.

Rather than trying to make the church poor, it is a matter of the poor of this world becoming the church.

Bartolome de las Casas reasoned this way: The Indians were first of all *poor*, and only after, *infidel*. And to be *poor* for Bartolome meant to be more Christian than were the Spanish *conquistadores*.

The concrete history of human beings is the place for our encounter with the Father of Jesus Christ. In *Jesus Christ* we preach the love of God for all persons. It is necessary to insist that history be experienced from the poor point of view — from the view-point of the wretched of the earth.

Human history has been written by a white hand, a western hand, a male hand, from the dominating social class. The perspective of the defeated of history is different. Attempts have been made to wipe from their minds the memory of their struggles. This is to deprive them of a source of energy, of an historical will to rebellion.



"What we know is far less than the great hope which we share." Arguedas

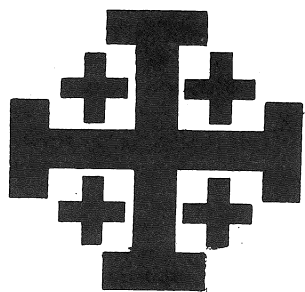
Christianity, as it had been historically lived, has been and still is closely linked to the western culture, the white race, the dominant class, the dominant sex. Its history has also been written by a white, western, male, bourgeois hand.

We must restore the memory of the poor. This is the memory of Christ present in every person who is hounded, thirsty, hungry, in prison. To relive history means to remake history, but it means making history from the lowest strata of humanity. Therefore, it will be a *sub-versive* history. History must be changed

around, not from *above* but from *below*. Today we are the inheritors of a "super-versive" history. We must correct that.

The *sub-versive* history is the place for a new experience of the faith, a new spirituality, a new preaching of the gospel. We might say that capitalism is super-versive and revolution is sub-versive. Scripture tells us that one sign of the coming of the kingdom is that the poor have the gospel preached to them, but the poor are evangelized when the poor themselves hold the view of the gospels. Rather than trying to make the church poor, it is a matter of the poor of this world becoming the church. And this pre-supposes a break with the present social order.

Our strategy with reference to the problem of hunger must be complex. It is necessary to demand the right to food for the poor and also to ask that 1% of the budget of the rich nations



be given to the poor nations. But to remain at this level is ambiguous. It is necessary to go farther. Above all, to perceive the true cause of the situation, it is necessary to be involved with the poor of this world. In this commitment to the poor and involvement with them, we have perhaps a new manner of living the faith, reflecting on theology, and announcing the gospel.

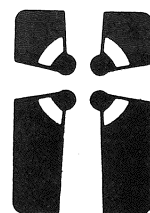
"God in no wise takes up a neutral position between the poor man and the rich man. The rich man may take care of his own future. God is on the side of the poor." Karl Barth

But to live, to reflect, to announce, are secondary to what is more important in Christian life, which is to *celebrate*. Now consider the main point of this discussion — that in this world today we have many hungry people. Then the question becomes how do we celebrate, how do we sing to God in a strange land, as the psalmist says.

This earth, this land, is a strange land to God because the love of God is not present. If hunger is present, the love of God is not present.

How to sing to God in a land alien to his love? This is a serious questioning of the faith. And maybe these questions lead up to something like a new covenant, a new alliance, breaking the historical alliance with the dominant social groups in our world. This leads us to an alliance with the world's poor towards a new type of universality.

I would like to conclude with a short sentence from an Indian Peruvian writer, Arguedas, who said, "What we know is far less than the great hope which we share." Our hope is greater than our knowledge. Perhaps it is from this posture that God calls up to confront the problems of hunger, of poverty and of social injustice.

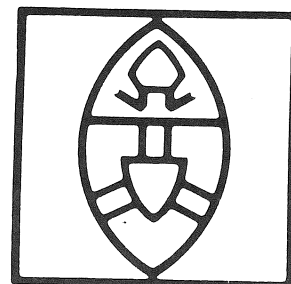


How does the Church pursue its mission? The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

—*the Catechism, Proposed Book of Common Prayer*

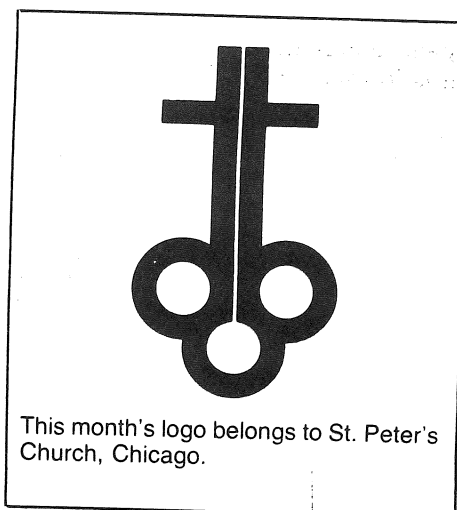
Give food to the hungry, we pray you, Father; and may those of us who have plenty to eat hunger for you. Through Christ our Lord we pray. Amen.

—*from the Diocese of Nevada*



Almighty God, we thank you for making the earth fruitful, so that it might produce what is needed for life: Bless those who work in the fields; give us seasonable weather; and grant that we may all share the fruits of the earth, rejoicing in your goodness; through Jesus Christ our Lord. Amen.

—*from the Proposed Book of Common Prayer*



For food that strengthens us and the Gospel that nourishes us, we thank you, Lord. Keep alive in us the desire to share and the willingness to live sacrificially, ever sensitive to the great hunger that exists throughout your world. Help us to pray and give and work toward the day when all who hunger and thirst may be filled. In the Name of Christ. Amen.

—*from the Diocese of Olympia*