

HAWAIIAN CHURCH CHRONICLE

Hawaii Historical Society
560 Kawaiahao St.
Honolulu, Hawaii 96813

Venture in Mission 67% of Goal

12 Churches Report 100%+

At press-time, Venture in Mission had reached 67% of the \$1.5 million goal, or \$1,006,354, with twelve churches reported reaching 100% or more of their goal, Bishop Browning announced. And VIM seemed well headed towards a successful conclusion, the campaign to continue to Convention, if necessary, so that each Church-member may have an opportunity to make a pledge, taking a part in mission and ministry.

Paraphrasing President Kennedy, Malcolm MacNaughton, Diocesan Lay Chairman for VIM, told the Venture in Mission Executive Com-

mittee that it was time now for us to ask what we can do for the Church, rather than what the Church can do for us. Convinced about VIM from the outset, Mr. MacNaughton reported that he had found Venture in Mission more meaningful each week and that he much appreciated this opportunity to serve the Church. He saw VIM as an opportunity for each member to do something for his soul's health by undertaking the privilege of sharing in the cost of mission.

The Venture in Mission Executive Committee, chaired jointly by Mr. MacNaughton and the Rev. David K.

Kennedy, Diocesan Clergy Chairman, plans to meet every other week during the summer to help wrap up the campaign.

At press-time, churches have contributed as follows: Honolulu Area — St. Andrew's Cathedral, 32%; St. Elizabeth's, 35%; St. Luke's, 75%; St. Paul's, 12%; St. Peter's, 100%; Epiphany, 95%; Good Samaritan, 65%; Holy Nativity, 53%; St. Clement's, 40%; St. Mark's, 24%; St. Mary's, 23%; Waikiki Chapel, 110%.

Leeward Area — St. Barnabas', 44%; St. George's, 91%; St. Philip's, 100%; St. Stephen's, 66%; St. Timothy's, 100%; Holy Cross, 64%.

Windward Area — Calvary, 27%; Emmanuel, 43%; St. Christopher's, 91%; St. John's, Kahulu'u, 113%; St. Mathew's, 164%.

Kauai — All Saints', 41%; Christ Memorial, 48%; St. John's, Eleele, 75%; St. Michael's 97%; St. Paul's, 39%; St. Thomas', 100%.

Hawaii — Christ Church, 0%; Holy Apostles', 69%; Resurrection, 149%; St. Augustine's, 28%; St. Columba's, 108%; St. James', 46%; St. Jude's, 91%.

Maui & Molokai — Good Shepherd, 29%; Holy Innocents', 100%; St. John's, Kula, 123%; Trinity Church, 85%; Grace Church, 110%.

The Nominations Are Open

Convention '80 is closer than you think, and the Convention's Committee on Nominations wants you to begin to think about it this summer.

In particular, to think about making nominations for the Diocesan positions which will be filled by election of the convention on November 7, 1980.

The quality of the leadership of the various components of the Diocesan structure depends on the quality of the nominations.

It is that simple.

It is up to each one of you to make the nominations we need in order to have representative leadership, to have excellence in leadership, to have a well-operating Diocese, and to assist our Bishop in the very best ways that we can so that we go forward to the Glory of God.

It all begins with you.

A list of the positions which must be filled will appear in the next issue. Also to be noted are the procedures dictated by the new Constitution and Canons.

The deadline for receipt of nominations to be circulated to members of Convention is Thursday, September 18, 1980. Nominations may, of course, be made from the floor of Convention.

Nominations should be made on forms which have been sent to the clergy and the senior wardens throughout the Diocese. Make copies if you need them, or write the Committee Chairman. Neighbor Island communicants may obtain more forms by calling the committee member on their Island.

The nomination forms ask for a brief (25 words or less) statement from each candidate as to why they wish to serve. These statements will

be circulated to the delegates via Convention mailing and to all through the *Hawaiian Church Chronicle*.

Nominations Committee Members will contact the clergy with the offer to talk about nominations with the various congregations during the summer. We hope many congregations will be able to have Nomination Committee visitors.

Please feel free to call Committee members if you have questions about the nomination process or the position to be filled. We are here to help this Diocese get the strongest Nominees possible and stand by ready to assist in any way we can.

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Ms. Marilyn Greenwell
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(r) 879-3042

Mr. Sam Kimura (Hawaii)
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Mrs. Linda L. Akana (Kauai)
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Mr. Linuce C. Pang, Chairman
(o) 841-6588 (r) 235-3844



Books

The Rev. Charles A. Cesaretti, ed., *The Prometheus Question: A Moral and Theological Perspective on the Energy Crisis* (New York: Seabury Press, in cooperation with the Episcopal Church National Hunger Committee, 1980).

"In terms of energy input compared to food yield, we have passed the point of diminishing returns, at least as far as corn is concerned."

"To feed a world population of four billion for one year would take 488 billion gallons of fuel, or some 3.5 percent of the known oil reserves."

These are two sobering facts from *The Prometheus Question*, an Episcopal Church resource book on energy issues published this summer by the Seabury Press.

Edited by the Rev. Charles A. Cesaretti, this book contains a four-

part adult Bible study and discussion section and a series of personal experiences and articles reprinted from the press, including the *Christian Science Monitor*, *Newsweek*, and *The New Yorker*.

Geographically, the personal experiences with facets of the energy issues range from California through the Navajo reservation, Puerto Rico, and Appalachia to affluent northern suburbs. They describe a variety of incidents in which Christians have been forced to confront the energy crisis.

The General Convention has asked that Episcopalians undertake a study of energy issues. Fr. Cesaretti has provided us one means.

Prometheus was the Greek hero who wrested fire (energy) from the gods and gave it to man, enabling civilization.

INTEGRITY/Honolulu Celebrates Second Anniversary

A group of exuberant members and friends of INTEGRITY/Honolulu gathered in Davies Hall, St. Andrew's Cathedral, Tuesday evening, May 27, to celebrate the second anniversary of the formation of the chapter.

The chapter was formed in May, 1978, and works to promote dialogue between the church and the gay community, to support gay persons in the process of living Christian lives, and for the dignity of all people. Last year members of the chapter met with the diocese's deputies to General Convention. Currently, they are carrying out a series of visits to various parishes in the diocese.

At the Eucharist which began the evening, the Rev. Brian Grieves, chaplain to the chapter, recalled the coming of the Holy Spirit upon the apostles at Pentecost. Fr. Grieves pointed out that the early Christians knew the joy they felt at this gift but could not know the suffering that lay ahead for them. In the same way, people associated with INTEGRITY are aware of joys of the past and of present fellowship, but they must be aware that the future may also bring hardships.

Following the Eucharist, the champagne was opened for a toast. Convenor Bill Potter confessed to being unable to find a suitable

adjective to describe the experiences of the chapter, and so the toast was made simply "to two years of INTEGRITY/Honolulu." Then all those present brought out the fruits of their culinary expertise to be shared in a joyous pot-luck.

INTEGRITY/Honolulu will meet again in Davies Hall on Tuesday, June 24, at which time the Rev. John P. Engelcke will speak on the development of attitudes towards sex and sexuality in the early Church. The meeting will begin at 7:00 pm with Eucharist and a pot-luck supper, followed by Fr. Engelcke's presentation.

In The News

Ben Gaddis of Holy Apostles' and the Hilo office of the Legal Aid Society, who was one of those instrumental in effecting the landmark compromise reached between poor Hawaiians and owners of the Mauna Kea Beach Hotel, assuring "public access forever" to the beautiful white sand beach fronting the hotel.

"It is a precedent for our State because it establishes the right of the people not only to move from the mountain to the seashore but provides lateral access along the seashore," Sidney Fuke, Hawaii County Planning Director stated.

Ben Gaddis is the husband of Mary Lamar Gaddis, Chronicle correspondent for the Island of Hawaii.

"Your Kingdom Come" World Evangelism Conference in Melbourne

"We cannot call ourselves Christians today unless we do share the suffering and anguish of the people who fight for their dignity and liberation all along Latin America," a young Pentacostal pastor from Costa Rica told the recent conference on World Evangelism in Melbourne.

This call for active church participation in the political and social struggles for social justice was heeded and dominates the conference documents, excerpts of which are printed below.

At Melbourne, the church in the Third World — and especially Latin America with its theology of liberation — carried the day. Of the 600 delegates and advisors from 82 countries — 50 were Anglican — only 20% came from Europe and America.

Also, for the first time in an ecumenical gathering of this nature, the input of the evangelicals was notable. Their contribution to the conference documents is evident in the language used and the reference to Scripture and witness.

And women from many countries called for justice for women in church and society. The statement called "The Vision of the Kingdom according to Women" said that Jesus affirmed the liberating action of the woman who anointed his feet, "It is time now that the Church become more like Jesus in its behavior and attitudes and involve more women who are dedicated to the spiritual and material support of the Kingdom of God," the statement said.

The conference studied the general theme "Your Kingdom Come" under four heads: Good News to the Poor, the Kingdom of God and Human Struggles, the Church Witnesses to the Kingdom, and the Crucified Christ Challenges Human Power.

Excerpts from the papers from each of these sections follow:

Good News to the Poor: "Although we have identified the poor in different contexts, we share a common

conviction that God intends for all humanity to have both enough of material and cultural riches, and to have both a personal and social state of well-being. We feel that this is what our Lord meant when He said, 'I have come that they may have life, and have it more abundantly.'

"We must confess that we have heard of more places where the churches are indifferent to the situation of the poor or — far worse — actively allied with those forces which made them poor, while enjoying the fruits of the riches that have been accumulated at the expense of the poor.

"If the churches are to be faithful disciples and living members of the body of Christ, they must be consistent in what they say, what they do, and what they are."

The Kingdom of God and Human Struggles: "There is a temptation for churches or the established leadership and the influential in the churches to avoid confrontation with the struggles of this world on the grounds that the Kingdom of God is not of this world. The kingdom is not of this world, but it is at hand precisely in a confrontation with the principalities and powers, as has been clearly revealed to the Church in the life of Jesus Christ.

"A church that lives in a situation of injustice but is not able to discover in the light of the Gospel entrusted to it, the injustices within its own fellowship, is no longer an authentic sign of the kingdom of God. In many countries the struggles for liberation and self-determination have taken place outside the churches and even in spite of the churches.

"When Christians convert or change the patterns and structures of life in consumer societies their witness to the kingdom of God can be taken seriously. This is true also of missionaries who are sent out from consumer societies to developing countries."

The Church Witnesses to the Kingdom: "The Church witnesses to the coming of the kingdom in many ways. The proclamation of the Word of God is one such witness, distinct and indispensable.

"For the Church, the Eucharist is the constant reminder of God's grace in Christ which is beyond us, which is forever, but which, by the miracle of love, we are invited to share.

"It is not for the Church to assume the powers of the State; yet, the churches corporately and through their members must be involved in common witness and action in the political realm even when recognizing the ambiguities and the diverse views and solutions which may be proposed.

"All Christians live in hope, expecting the power of the Spirit to transform life until the kingdom comes in all its fullness."

The Crucified Christ Challenges Human Power: "The Christian missions are perceived by many as the accomplices of the colonial expansion. Too often the churches have taught a spirituality of patient submission, conditioning the oppressed to accept their situation. Non-believers were at times dominated by Christians.

"We intend that our repentance should lead, by the grace of our forgiving Lord, to amendment.

"Racism and other powers such as militarism, aggressive nationalism and super-power ambitions continue to exert a demonic influence with an immense power of evil. How are we to confront them?

"Jesus' command, 'do this . . . ' impels us to be faithful to the truth we have already been given. We do not need more words but the will, the grace and the courage to act. We know that such action will lead us to conflict with the powers of this world along the way of the Crucified."

The Rev. David P. Coon, Headmaster of Iolani School, has been elected Chairman of the Board of the Hawaii Medical Services Association (HMSA). A native of Flint, Michigan, Coon came to Hawaii nearly 30 years ago, first to teach at the Hawaii Preparatory Academy. He joined Iolani in 1957, became assistant headmaster in 1964 and dean of faculty in 1968. He was named headmaster in the fall of 1970.

The Rev. John Shoemaker, an Episcopal priest, is the new Chaplain for Punahou School. Presently at Asheville School, Asheville, North Carolina, he and his wife will be in Hawaii this August.

The Rev. Brian Grieves, Director of Camps and Conferences and now also Youth Minister, succeeding the Rev. Robert Rowley, has been designated a Certified Camp Director (CCD) by the American Camping Association. Seminars, successful camping experience, and certain qualifications are required. This CCD recognition further enhances the Episcopal Church's camping programs.

The Rev. Guy Piltz is now full-time at the Hawaii Preparatory Academy, Waimea (Kamuela), Big Island, after serving as the last Vicar and first Rector of St. James', Waimea. St. James' is currently in the process of seeking a new rector.

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

Iolani, Priory, Seabury Graduate

Iolani School, the first of the Episcopal Church's school foundations in Hawaii (1863), graduated 168 young men in commencement services June 6 in St. Alban's Chapel on the school grounds.

Especially honored at commencement were: Thomas H.L. Chang, Bishop's Medal; Lawrence G. Tanimoto, Scholarship Medal; Jon T. Tanaka, Alumni Medal; and David F. Fasi, Headmaster's Medal. Steven T. Kaneko received the James H. Pott Award, awarded "to that student athlete who best exemplifies the highest standards of personal excellence and sportsmanship for teammates and school." And Patrick J. Nelson received the Roy T. Morikawa Award, awarded to that senior "who has provided significant selfless service to either the school or to the general community, and who displays a high standard for integrity, humility and character."

In the university and college sweepstakes for the Class of 1980, the University of Hawaii led, scoring 53 Iolani members for the UH Class of 1984. The University of Denver and the University of Washington tied for second with 9. The University of Puget Sound, University of Oregon, and University of Colorado were third with six. Fourth, with four each, were the University of California (Berkeley)

and the University of California (Los Angeles). And Harvard beat Yale, 2 to 1.

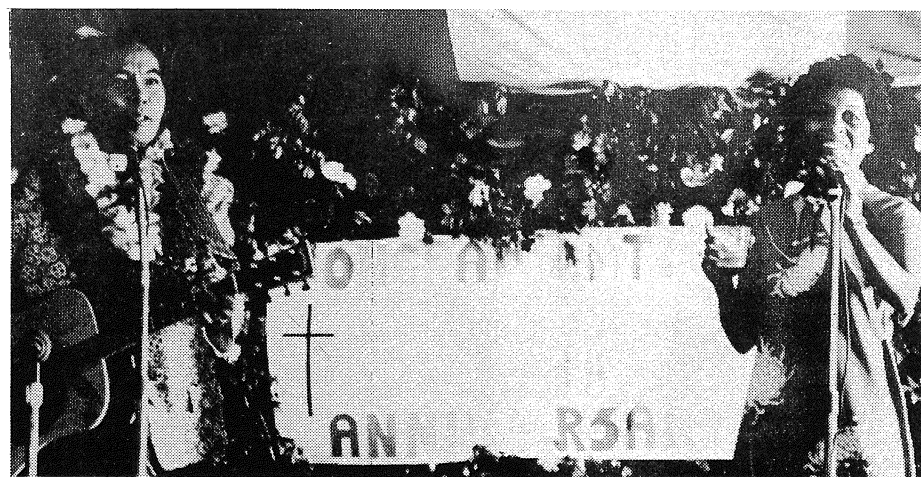
St. Andrew's Priory School, the second surviving school founded by the Church (1867), graduated 73 young women in services June 7 in St. Andrew's Cathedral.

Special awards were presented to the following seniors: Susan Akamine and Joan Kaneshige, Headmaster's Award to the Outstanding Senior; Laurie Quintero and Patti Young, Bishop's Award for Christian Citizenship; Joan Kaneshige, Scholarship Award (3.96 grade point average); and Kathleen Yuen, Alumnae College Scholarship.

A special presentation went to Miss Claire Nace, on her retirement after 20 years at the Priory, as English teacher and Director of the Summer School.

Seabury Hall, Makawao, Maui, graduated 36 in its 14th and largest graduation class so far. First in the class and Valedictorian was Cherise Bandy, followed by Fritz J. Heirich, Salutatorian. Sara Moore received the Bishop's Christian Citizenship Award.

One of the leading means of mission and ministry of the Episcopal Church in Hawaii is her schools, which range from parish pre-schools to these three giants in secondary school education.



Fr. Justo Andres and wife Nancy entertaining at the celebration of Fr. Andres' Silver Anniversary as a priest, Good Shepherd, Wailuku. (Photo: M. Cameron).

French Prayer Book Project Under Way

An Anglican and ecumenical international committee has begun work on what it hopes will be the "single finest French Prayer Book available in the Anglican Communion."

The Committee for the Translation of the Book of Common Prayer met in mid-May at the Episcopal Church Center, New York, to plan its work and begin translation of the eucharistic portion of the Episcopal Church's Book of Common Prayer. The committee consists of Anglican, Episcopal and Roman Catholic French and liturgical scholars and its work is financed by a grant from the Bible and Common Prayer Book Society.

The Rev. Samuel Van Culin, executive for World Mission in Church and Society at the Episcopal Church Center and chairman of the panel, explained that the group broke into subcommittees which will translate the Collects, Prefaces, Prayers of Intercession and the Rite I and II Eucharistic settings. They hope to review these works in a meeting of the full committee in November.

In expressing the committee's hope for the "finest French Prayer Book available in the Anglican Communion," Father Van Culin cited the potential for worldwide usage of such a book. The immediate focus is on the Diocese of Haiti, he said, but it will also be useful in French-speaking areas of New England, in French congrega-

tions of Canada, in the newly inaugurated Province of Rwanda, Burundi and Zaire and in other French-speaking areas of the world.

He also said that the committee visualized the Book as being a valuable tool in ecumenical settings where French is a common tongue. The new Anglican province has already asked to have access to the translations and a Canadian is a member of the committee.

The coordinator for the committee is the Rev. Jacques Gres Gayer, a Roman Catholic translator and liturgical specialist from the faculty of Yale Divinity School. Father Van Culin noted that Father Gayer had wide experience in translating similar Roman Catholic texts into liturgical French.

The Rev. Canon Charles M. Guilbert of San Francisco serves on the committee in his role as Custodian of the Standard Book of Common Prayer.

Other members of the committee are: the Rt. Rev. Luc Garnier, Episcopal Bishop of Haiti; Prof. Grover E. Marshall of the University of New Hampshire; Prof. James W. McCrady, department of French of the University of the South; the Rev. Marie-Louise Sherwin of New York; the Rev. Serge A. Theriault of the Centre d'étude universitaire dans l'Ouest quebecois; the Rev. Prof. Louis Weil of Nashotah House and the Rev. Thomas Wile of New York.

A Word From the Bishop

My dear friends:

You have read in this issue of the Chronicle the latest update of our Venture-in-Mission Program — we have reached 67% of our goal of \$1,500,000. The people of this Diocese are making a tremendous response to this Mission commitment with pledges thus far totalling \$1,006,354. The actual Campaign has been but within a short period of five weeks and with each week we come closer to reaching our goal. May I say to each of you how immensely grateful I am for this response!

Because of the late start of some of our congregations, and the difficulty of reaching all of our people, especially as we enter the summer months, the Campaign *will continue until every congregation in the Diocese has an opportunity to reach all of its members to offer them the privilege of participation.* I concur with our Executive Committee that because of the pace that has been set through these first weeks there is every possibility we will reach our goal.

I wish to express my sincerest gratitude to Malcolm MacNaughton and David Kennedy — our Co-Chairmen of the Executive Committee — for their superb leadership throughout the course of this Campaign. They have had one of

the finest group of men and women working with them on the Executive Committee that I have witnessed in a long time — they have met weekly for almost four months, setting policy and direction for the program. Also, throughout this Diocese we have had lay and clergy leaders serving as area chairpersons with their respective counterparts in every congregation — they all continue to labor among us to make the vision in Venture become a reality!

These words would not be complete without an expression of deepest thanks to Ray Collins and Paul Seifert, our Consultants, and our Diocesan Staff, who behind the scene, have all given increasingly of their time and resources to help to set the spirit which I believe has moved this program ahead.

God's Holy Name be Praised, He is indeed leading us to a deeper understanding of His Mission which I believe is bringing us into a challenging future.

Yours faithfully,

The Rt. Rev. Edmond L. Browning
Bishop



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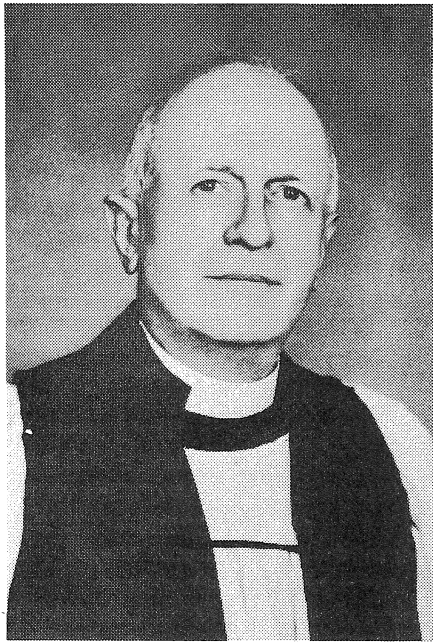
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Bishop Henry Knox Sherrill Dead at 89



The Rt. Rev. Henry Knox Sherrill (1891-1980), Presiding Bishop (1946-1958), who presided over the great General Convention in Honolulu (1955).

Bishop Sherrill's life spans the Episcopal Church's most recent history. As a child, before the turn of this century, he conspired with a fellow young parishoner of St. Paul's, Flatbush, Lila Lefferts Cooke, to enliven tedious sermons by quietly hiding the shoes which adults had slipped out of for comfort.

Parish priest, Diocesan Bishop, Army chaplain, Presiding Bishop, President of the National Council of Churches, and President of the World Council of Churches, Bishop Sherrill is one of the moulders of today's Episcopal Church and present-day, ecumenical Christianity. Many Island Episcopalians will remember him as the Presiding Bishop of the 1955 General Convention held in Honolulu.

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church from 1946 - 1958, died at his home near Boston May 11. He was 89.

An active advocate of ecumenism, Bishop Sherrill was the first president of the National Council of Churches and later served a term as a president of the World Council of Churches. His broadcast Lenten appeal in 1948 raised \$1.5 million for relief for the needy and launched what has become the "One Great Hour of Sharing" program in which 17 denominations now take part.

His current successor as Presiding Bishop, the Rt. Rev. John M. Allin, said of his ministry: "Henry Knox Sherrill served the Lord with faithfulness and enthusiasm. His vision of the Church was that of a missionary. His ministry was that of a skilled pastor. He was committed to ecumenism and his preaching brought the Gospel to Christians the world over. We will miss him, but we shall not forget him, for our memories of him will continue to challenge us all as we seek to know

and to serve Christ."

Bishop Sherrill was a native of Brooklyn, N.Y. He received a bachelor's degree from Yale in 1911 and his bachelor of divinity degree from the Episcopal Theological School in Cambridge, Mass., in 1914.

He began his ministry at Trinity Church, Boston, and then served as a chaplain with American forces in France during World War I. He remained in France as a chaplain for a year after the war.

On his return to the States, he became, first, rector of All Saints, Brookline, Mass., and then, in 1923, was called as the youngest rector ever of Trinity Church, Boston. He earned a reputation as a liberal churchman and early foe of intolerance.

He became bishop of Massachusetts in 1930. During World War II, he served as chairman of the Church's Army/Navy Commission and the General Commission of Army/Navy Chaplains. He traveled in that role throughout the war zones and training schools and became well-known to many of the Forces' chaplains. The nation honored his work with the Medal of Merit, highest award given to a civilian.

In January, 1947, he became twentieth Presiding Bishop of the Episcopal Church, succeeding Bishop Henry St. George Tucker. His tenure was characterized by his belief in the power of co-operative Christian action. In a statement shortly after he became presiding bishop, he noted: "Progress cannot be attained by sporadic, intermittent, individualistic action by churches working as separate and distinct units, but only by a well-planned and effective strategy backed by the pressure of Christian consciences and purposes in all Churches."

Convinced that "Far too many people in the Church have very great convictions about very small things," Bishop Sherrill used his gifts as a preacher and mediator to help move the Church beyond the Establishment role in which Protestantism found itself after World War II. He himself refused to accept a pay raise - from \$12,000 to \$15,000 - offered to him in 1949.

That same year, the Episcopal Church Foundation was created to fulfill a dream of his that lay men and women could take a leading role in developing new work in the Church. The group was designed to educate laity by giving them the responsibility of seeking out the Church's needs and then securing the resources to meet those needs. Today, with over \$5 million in assets, that Foundation provides grants and loans for emerging needs (such as energy resources for churches), graduate education and parish development.

The current executive vice-president of the Foundation, Frederick L. Redpath, said of Bishop Sherrill:

"Throughout his years as Pre-

siding Bishop, he was deeply involved in the affairs of the Foundation. Since his retirement, he has maintained this interest; it has been a source of constant pleasure and inspiration to Foundation directors and staff members to visit him and Mrs. Sherrill at their home in Boxford, Massachusetts. In 1975 - 1976, the Foundation successfully completed an \$800,000 capital campaign, The Henry Knox Sherrill Fund.

"We have cherished Bishop Sherrill's warm friendship, and shall greatly miss his wise counsel and lively interest in Foundation matters.

It was under his administration that the Seabury Press was begun as a publishing house for the Church's Teaching Series. It is now one of the major publishing houses of the Church. He was also instrumental in acquiring the Seabury House Conference Center in Greenwich, Conn., which has served as a national Church conference center and residence for presiding bishops for more than 30 years.

He served as President of the National Council from 1950 to 1952 and of the World Council from 1954 to 1961.

The Standing Committee

What makes the Diocese tick? One part of the Diocesan clock is the Standing Committee. For this explanation of its functioning we are indebted to the President of the Standing Committee, the Rev. Dr. Gerald G. Gifford II, Rector of St. Elizabeth's, Palama.

Every mission has a Bishop's Committee, and every parish has a Vestry, and every diocese has a Standing Committee. However, the Standing Committee of a diocese does not have all the responsibilities and duties of a Bishop's Committee or a parish Vestry. The National Canons of the Episcopal Church require that every diocese have a Standing Committee. The Canons specify certain responsibilities of the Standing Committee in every diocese.

In the Diocese of Hawaii, the Standing Committee is made up of four lay persons and four clergy persons. They are elected for a four year term at the Diocesan Convention. And, in order to provide for rotation, one clergy member and one lay member are elected each year.

The Standing Committee serves as an official Council of Advice for the Bishop. In certain matters, the Canons require the consent of both the Standing Committee and the Bishop. For example: the

He retired as Presiding Bishop in 1958 and has lived in the Boston vicinity ever since.

Bishop Sherrill was honored throughout his career with 21 honorary degrees, including doctorates in divinity from Yale, Harvard, Princeton and Columbia Universities. He served on President Truman's Committee on Civil Rights and is the author of *William Lawrence: Later Years of a Happy Life*, *The Church's Ministry in Our Time*, and *Among Friends*.

At his death, Bishop Sherrill was the oldest bishop of the Church and second in seniority only to Bishop Henry Wise Hobson, who was consecrated a bishop six months earlier in 1930.

He is survived by his widow, Barbara Harris Sherrill, and four children: the Rt. Rev. Edmund K. Sherrill, Bishop of Northern Brazil, the Rev. Franklin Goldthwaite Sherrill of Brooklyn, N.Y., the Rev. Henry R. Sherrill of Cambridge, Mass., and Mrs. Mason Wilson, Jr., of Woods Hole, Mass.

Bishop Allin joined Bishop John Coburn of Massachusetts and the Rev. Thom Blair, rector of Trinity Church, Boston, in funeral services May 14 at Trinity Church. -DPS

approval of the ordination of a person for the ordained ministry. In other matters, the Bishop may wish to have the advice of the Standing Committee in making his decisions. Often the Standing Committee is made up of the more experienced clergy and lay leadership of the Diocese. Taken along with the advice and counsel of the Diocesan Council, the Bishop has a broad range of opinions available to him.

The Standing Committee must give its approval for the sale or alienation of any real property owned by the Diocese. In these matters, it works closely with the Diocesan Council.

The Standing Committee elects a President and Secretary to serve one year, and the proceedings of the Standing Committee are provided in the annual report to the Diocesan Convention.

The Standing Committee has a monthly meeting and is subject to meet on call or special occasions.

The present members of the Standing Committee are: The Rev. Dr. Gerald G. Gifford II, President; Mrs. Bettye Harris; Mr. Robert B. Moore; Mr. William R. Chillingworth; Mr. Ernest Uno; The Rev. John P. Engelcke; the Rev. David K. Kennedy. At present, there is one clergy vacancy on the Standing Committee.

\$15,000 for Holy Innocents', Lahaina, Maui

The Fardens' Garden Party

Maui—When you stand on Front Street in the midst of squads of shopping tourists, giant buses, pot-growing entrepreneurs in their pick-up trucks—in the heat and the hucksterism—it's hard to believe that 17 years ago there were two restaurants and four bars in the whole town.

That ratio has remained constant, but just about everything else in Lahaina has changed in the years since Kaanapali was developed by Amfac in 1963.

One family in Lahaina that has weathered the changes are the Fardens, the 11 surviving sons and daughters of Charles Kekua Farden and his wife, Annie. The oldest are now in their 80's, the youngest in their late 50's, and without exception, they are all musical.

The seven daughters have performed professionally as "The Fabulous Fardens" and two of them are successful composers of Hawaiian songs. Of the four boys, who were all outstanding athletes during their school days, two had their own dance orchestra during the 1930's. The family has performed in hotel showrooms and at hundreds of private parties—but of the 11, only Emma Sharpe has ever had a formal music lesson.

"We always had music at our house. We had a banjo, guitars, drums, a saxophone, a flute, a taro patch—that's an overgrown ukulele and oh, I wish I still had it because it had the nicest tone. And we had a pianola that we had to pump to play. It was having all those instruments around that started us singing together," Emma Farden Sharpe recalled.

"Then we started singing with the neighborhood kids. Sunday afternoons, people would come by with their ukuleles and everybody would sing. There would be tea and cookies, and sometimes Dad would have okolehao for the men. It was a happy, bounteous life there at Puamana."

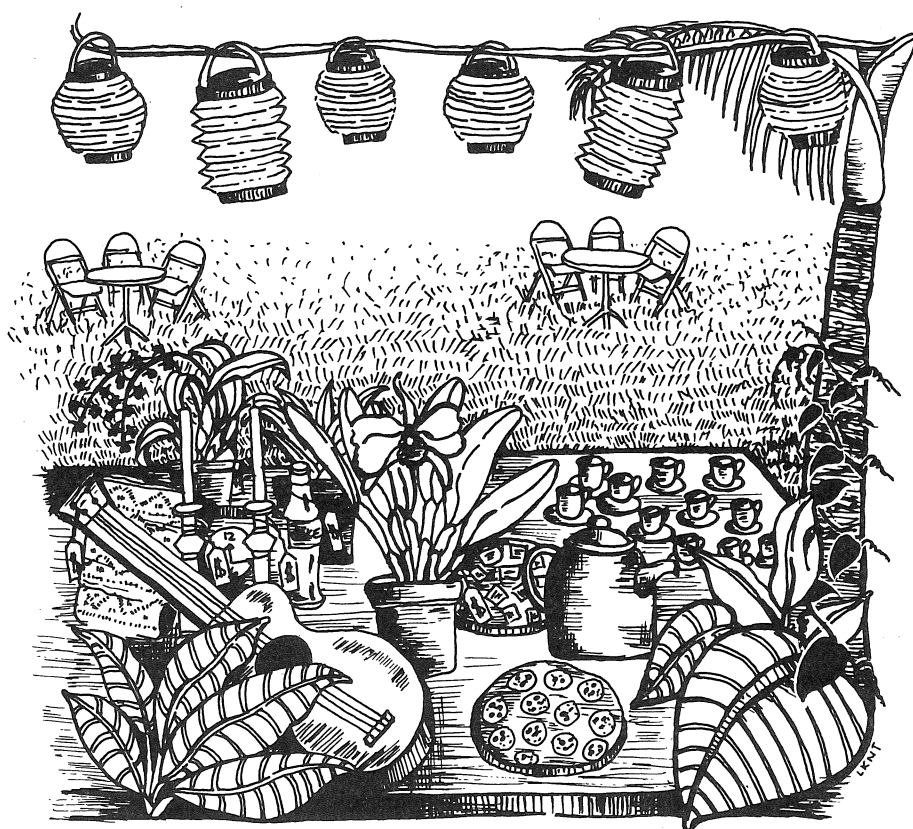
Puamana, the family homestead on the sea at Lahaina, is gone, replaced by an elaborate townhouse resort, just as the taro patch and the pianola have disappeared.

But one day recently Sharpe and her youngest sister, Edna Farden Bekeart were reminiscing about the days of their youth at Puamana and about creating another tea party in the old manner.

"It was my idea to have a garden tea like Mother used to have," Sharpe said, "but Edna is the practical one."

"She had the idea of an auction to raise money for Holy Innocents' Episcopal Church where we've all gone since childhood. The Fardens are getting older, and we've given many of our old things to our children. But there are things we've hung onto that we really don't need any more—things that have been in the family that other people might like to buy."

"The church is in the middle of a development program that will cost a lot of money, and it's a way we



could help."

So on Saturday, May 17, on Maui, between 2 and 5 p.m., the Farden family will open the gardens of the Sharpe home, Koaniani, past Kaanapali on the road to Napili, for tea and the auction. The grandchildren will serve tea, coffee, punch or wine with cookies made from Mrs. Farden's old recipes. Tickets are \$15, and only 300 are available.

At 4 p.m., after the auction, the whole family will present an entertainment of Hawaiian music and dance. This unique and never-to-be-repeated program will include the playing of Irmgard Farden Aluli's song, "Puamana" about their family home.

The auction will be conducted by Peter Radulovic of Honolulu, and will offer donations from all the Fardens. "There will be my father's cribbage board, crystal candlesticks, a Chinese silk jacket, silver—I tell my

family—"No cheap sale for the church," Sharpe said.

Among the other items mentioned were sheets of tapa, orchid plants, pottery and a clock advertising Coca Cola that Sharpe found upcountry in Paia. There are several well-cared-for ukuleles, a set of Canton ware and a pair of koa screen panels each 5 feet high that Sharpe never quite finished carving. "But if somebody buys them, I'll finish the job," she promised.

While Sharpe was assembling auction items, she was joined by her sisters Diane Fernandes and Margaret Bruss, a brother, Carl Farden, and the rector of Holy Innocents', Charles Burger. "With a big family, you never have to work alone," Sharpe said.

"Our family is very closely knit, and our family home was where people stayed while they were visiting Lahaina. The delegate to Congress, when he was traveling on Maui, and

all the Punahou sports teams always stayed with us.

"The Pioneer Inn was the only hotel in Lahaina back in those days, and it was quite shabby and very small.

"We knew everybody in Lahaina and everybody knew us. On New Year's Eve we'd serenade from house to house. People would have luaus that started just before midnight and would last all of New Year's Day. We'd go from luau to luau, singing for the different families. Bye and bye, people started serenading for money, and then it wasn't fun any more."

"Remember when we worked on the plantation summers?" Fernandes asked. "Father was an overseer for 48 years at Pioneer Mill. He rode through the fields on horseback and didn't have a car until just before the war (World War II).

"Because of the war, Dad worked until he was 75—there was no one to replace him. When we worked summers, Dad was still on horseback. We'd get up at 4 a.m., make lunch and walk to the mill to catch the 5 a.m. train.

"Mr. Owana was our overseer, and he'd meet us on his horse where the cane-haul train had left us in the fields. He'd say, 'Now let's pretend I'm Gen. Pershing and you're the troops. Put your hoes over your shoulders and we'll march.' And we'd all sing 'It's a Long Way to Tipperary'—and you know, it was fun.

"He'd be on his horse, and all of us kids would be marching behind him like his army. We worked hard, pulling grass around the cane. When he felt we were lagging, he'd get us together, and we'd sing for a while.

"When he saw Dad riding up—Dad was his boss—he'd blow his whistle and say, 'Here comes Charley Farden—now you folks all sing.' We never really thought of it as working.

"But hard for dig, though," she said, still remembering.

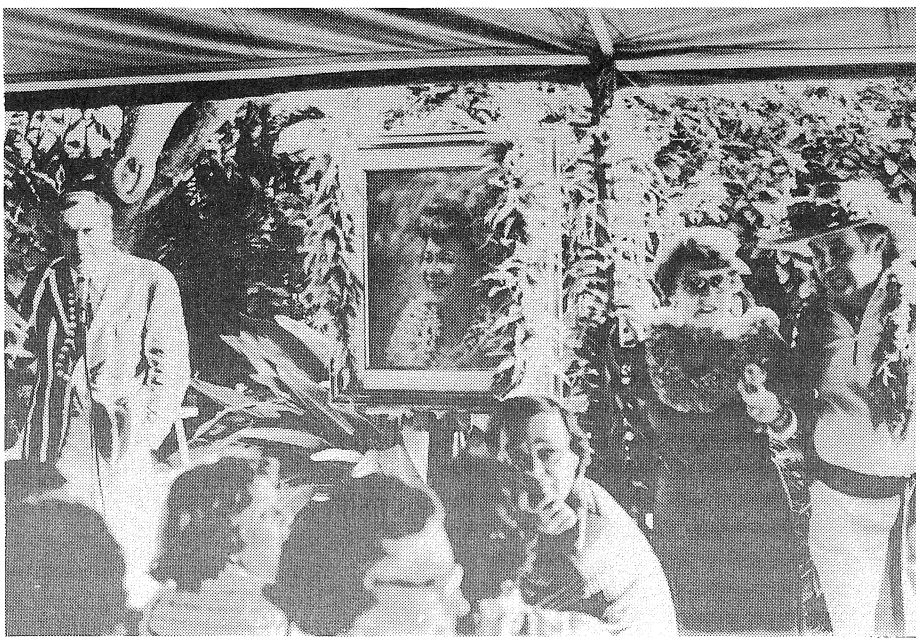
"I used to whistle in the fields, but never at home. Mother used to scold me because it wasn't ladylike—'Whistling girls and crowing hens always come to bad ends,' she'd say."

Mrs. Farden, whose lawn parties were the social event of Lahaina before World War II, also saw very little good in the use of paper plates, and next week's garden party will be served from family china.

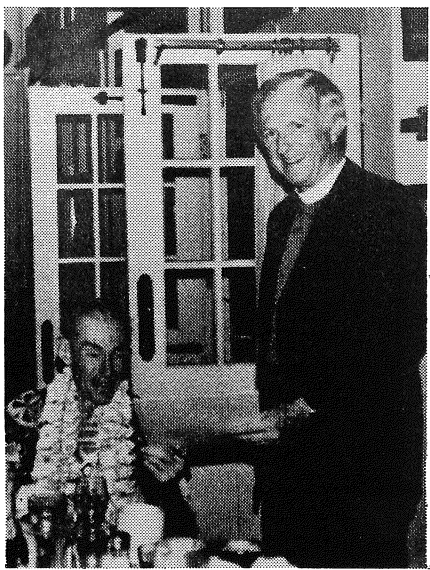
"Mother was educated at Maunaolu Seminary in Paia by missionary teachers like Mrs. Baldwin and Mrs. Rice. The girls were brought up to be housewives and mothers, and they were very good ones," Bruss said.

"It was a slower, easier life then," Sharpe said. "I have wonderful memories of all of us together, singing in the moonlight on the beach. It was all very different from the Lahaina of today. We want to bring some of that back at our garden party."

By Lois Taylor, *Star-Bulletin* writer. Reprinted, with permission, from the *Star-Bulletin* (May 9, 1980).



Honolulu auctioneer Peter Radulovic, left, presided over the auction of Farden Family Treasures at the Lahaina home of Emma Farden Sharpe on May 17. One of the most prized items of the auction was this oil portrait of Aunt Emma, done by Lahaina artist Leslie DeMille, right. The combined auction and Hawaiian garden party raised \$15,000 for the Holy Innocents' Development Fund.



Stanley Conyers, caretaker of Camp PECUSA, Olowalu, Maui since 1965, was honored at a testimonial dinner at the Pioneer Inn in Lahaina on May 17. More than twenty-five close friends and associates were present as Bishop Browning presented Stan with a letter of commendation from Maui Mayor Hannibal Tavares, a congratulatory resolution from the Maui County Council, and letters of gratitude from the Bishop and the Diocesan Camps and Conferences Committee. Conyers was also presented with a Holy Innocents' Church distinguished service cross, made of koa by former senior warden, J. R. "Mac" McConkey.

The Church in Japan

Bishop Browning's Impressions

My trip to Japan and the Nippon Sei Ko Kai Partners-in-Mission Consultation was, for me personally, a very satisfying experience.

It was good to return and to see the Church in movement after ten years of being gone from a place where we had learned so much of God's Grace and His intentions for the Mission of the Church.

In returning to a place where the involvement was considerable some years ago, you return with expectations and hopes about the visit. I was not disappointed!

To name but a few of those expectations — to renew old friendships, to hear about the life of the Church in Okinawa first-hand and its development, to find a Church that has broken the ties with its parent-Churches and now finds itself struggling to discover the meaning of interdependence (and finding success in that struggle), to find a Church that once was on the receiving end of monies and personnel from the parent-churches now in response to the Mission

discovering ways to move outside its own national borders, to find a Church that is a percentage of *one* percent of the total Japanese population trying honestly to discover the meaning and power of "smallness" in a secular society, trying to overcome a sense of defeatism against some very difficult odds There were others, but maybe you have a sense of both what I was expecting and, to a great part, found!

The partner churches invited to participate in this Consultation were the Anglican Church in Canada, Australia, Papua New Guinea, Philippines, Sabah, Korea, Brazil, Tanzania, England and the USA. For eight days, from early morning until late in the evening, we observed, listened, shared, laughed, and yes, even cried, as we talked about the Mission God has called us all to in the place named Japan.

The partners came away, I think, with a deep sense of gratitude for the countless numbers of dedicated disciples of the Lord who day in and

day out witness under some incredible conditions to the saving love of Jesus Christ.

We came away with the knowledge that His Spirit is very much *alive* in the Japanese Church, pulling it, challenging it, stretching it to a deeper understanding of itself and its Mission — and not only to a deeper understanding, but also *empowering* the Church to respond to the calling.

We came away with the feeling that a lot of their problems were the problems which the parent-churches had inflicted upon them. This was recognized and yet we were led to believe that they were minor compared to the gifts of the Gospel that had been received through the past and that *now* they were of age to assume responsibility for their own life.

We were also led to believe that they feel they have gifts they can share with us in our Mission as they would hope we would continue with prayer and service to their Mission in Japan.

Church News Briefs

The Diocese of Southeast Florida (Miami, Bishop Calvin Schofield, Jr.) has had more than its share of crises recently:

- the tsunami of Cuban refugees and Castro-selected exiles,
- the smaller tsunami of Haitians, and
- the rioting in Miami's Black communities, resulting in at least 15 dead, 300 injured, and well over \$100 million in property damage.

"Racism is on the increase across the nation, and there is a deep feeling of powerlessness on the part of many people. What is needed is not a bandaid, but longterm effects that will change the lifestyles of the people," Bishop Schofield told an emergency meeting of the National Conference of Christians and Jews (Florida Region) and the county Community Relations Board.

In the face of an apparent crack-down on religious leaders in South Africa, Presiding Bishop John M. Allin has pressed the United States government to renew protest to the South African government.

The Episcopal Church primate's move came after it was learned that Anglican Bishops Timothy M. Bavin and Desmond Tutu were among 53 religious leaders jailed briefly after a protest march. All 53 were released within a day but still face charges under the regime's Riotous Assemblies Act that could mean six months' imprisonment.

In his cable, Bishop Allin calls on Secretary of State Edmund Muskie to "register anew with the government of South Africa the awareness, concern and deep indignation of Americans at actions which can only

lead to self-destruction through the repression of those aspiring for equal rights and full political participation in the life of their country."

The 53 were arrested in Johannesburg when they attempted to protest the arrest of a clergyman, the Rev. John Thorne, who had advocated support of a school boycott called to protest the segregated education system.

Bishop Bavin is the Anglican Bishop of Johannesburg. Bishop Tutu, former Bishop of Lesotho, is general secretary of the South Africa Council of Churches and has emerged as a major spokesman in the developing front to change the racist policies of the Republic. His wife, Leah, was also among the detainees.

Bishop Allin's cable also calls on the Secretary of State to reaffirm a policy against apartheid enunciated three years ago by Vice-President Walter Mondale in a speech in Vienna. At that time, Mondale called on the government of South Africa to work toward a one-man, one-vote system of political representation and hinted at enforcing policies of economic divestiture to bring this about.

The Rt. Rev. Paul Reeves, Bishop of Auckland, has been elected Archbishop of the Church of the Province of New Zealand. At 48, he is the youngest New Zealand Anglican bishop and the youngest ever to be elected Primate of that Church. He is also the first Archbishop of part Maori descent. Prior to becoming Bishop of Auckland, the Church's largest diocese, in 1979, he was Bishop of Waiapu on New Zealand's east coast for eight years.

Metropolitan Meliton of Chalcedon, Dean of the Holy Synod of the Ecumenical Patriarchate in Istanbul, has commended Anglican Archbishop Robert Runcie of Canterbury for omitting the "filioque" clause from the Nicene Creed at his enthronement in March. The "filioque" clause in the creed denotes that the Holy Spirit proceeds from the Son as well as from the Father. Its insertion into the creed by Western Churches was a factor in the East-West split in Christendom. Metropolitan Meliton commended "this gesture as a manifestation of the new archbishop's will for a reunion of Eastern and Western Christianity on the common ground of the one and indivisible church."

Archbishop Runcie formerly chaired the Anglican side in the Anglican/Orthodox theological dialogues.

The National Council of the Philippine Episcopal Church has recently adopted two resolutions expressing its appreciation for the work of Professor Robert Hodgson, Jr. and the Very Rev. Robert Boyd Hibbs. Dr. Hodgson, a Roman Catholic, is completing his term of service to St. Andrew's Theological Seminary here and has returned to the United States. Dean Hibbs was honored for his missionary service of almost 15 years to the Church, especially as professor, sub-dean and later dean of St. Andrew's.

The Rev. C. FitzSimons Allison, Rector of Grace Episcopal Church, New York, has been elected Bishop Coadjutor of the Episcopal Diocese of South Carolina. Dr. Allison, a

native of South Carolina and noted scholar and preacher, was elected at a special meeting of the Diocesan Convention May 17 at the Cathedral of Saints Luke and Paul in Charleston, S. C.

Dr. Allison was born in Columbia, S. C. and is a graduate of the University of the South. He earned his theological degree from the Virginia Theological Seminary and was ordained priest in 1953. Upon earning a doctoral degree in church history from Oxford in 1956, he joined the faculty of the University of the South. He became a professor of Church History at Virginia in 1967 and remained there until he was called to Grace Church in 1975.

The Rt. Rev. John McGill Krumm, retired Bishop of Southern Ohio, was instituted recently as Bishop-in-Charge of the Convocation of American Churches in Europe in St. Paul's-within-the-Walls, Rome. Bishop Krumm has pastoral charge of the six Episcopal congregations in Europe.

The Episcopal Church's Presiding Bishop's Fund for World Relief has disbursed an additional \$105,000 to several agencies which are involved in relief efforts on behalf of Cambodian refugees.

Recipients of the funds are Heifer Project International, UNICEF, Meals for Millions, and Church World Service.

This disbursement brings the total contributions by the Presiding Bishop's Fund to \$917,300 since the Cambodian appeal was begun late last year.

Christianity in the New China

Self-Governing, Self-Supporting, Self-Propagating & Ecumenical

Christianity survives in the New China, and it is determined to be Christian and Chinese, independent and quite free from any foreign taint, pressure, or entanglement beyond those of Christian love and fellowship.

What follows are excerpts from an Open Letter from the Standing Committee of the Christian Movement for Self-Government, Self-Support, and Self-Propagation, an ecumenical Christian "umbrella group" in which Anglicans play a prominent part.

An important document concerning the Church in today's China, this letter looks forward to "a national Christian conference in the near future," which will — among other concerns — "go into the question of the formation of the Christian national organization."

"For the first time in over ten years the Standing Committee of our national Three-Self movement met in Shanghai during the last week. As we listened to colleagues' reports on church conditions in different parts of China, we felt specially close to our brothers and sisters in the whole household of God and prayed with special fervency for God's blessing on you.

"In closing our meeting today we are struck by the fact that the meeting has been so similar to the one in Jerusalem as recorded in Acts 15. We did not have a set agenda. We just let the Holy Spirit guide us as we entered into all subjects of deep concern to us.

"Although in the recent past the policy of religious freedom was trespassed upon by the Lin Piao and the "gang of four" cliques, and although many of our clergy and leaders of Three-Self organizations had to suffer all sorts of persecution alongside leading cadres of religious affairs bureaus and of other governmental organs, as well as many intellectuals, yet it heartens us to learn that large numbers of Christians all over China have persisted in their faith, that their service, prayer and waiting before God had not ceased and that they have witnessed well in places where they work. We have seen that the church has not let her light to be put out but has gone through trials and been strengthened, and that our witness to Christ also has not been dimmed but has in quietude borne fruit.

"All these years we have firmly believed that the correct line of the Communist Party would return to New China. We have firmly believed that the policy of religious freedom laid down by Chairman Mao and Premier Chou En-Lai was correct and could not be permanently abrogated by anybody. We have firmly believed that the Chinese church, through the Three-Self movement, would become cleansed and fair, an abode for the Lord. We have firmly believed that upheavals would pass and stability would be restored, bringing a bright prospect for New China.

And we have firmly believed that we Christians who cherish a love both for our motherland and for our religious faith would surely be able to work alongside the rest of our Chinese people and make our contributions to our motherland.

"Brothers and sisters, today, China has indeed returned to the correct orientation. As we met and listened to all the encouraging reports summarized above, we were greatly moved and inspired by Christian examples. They turned our hearts to thanksgiving. Our faith in the gospel of Christ became strengthened. We are resolved more than ever to unite and do the work entrusted us by God and by the fellow-Christians of the whole country, so that what we have firmly believed can all be turned into facts.

"We need to develop and strengthen further our movement.

"The Three-Self patriotic movement has achieved a great deal in the course of the last thirty years. As a result of this movement more and more Chinese Christians have come to cherish our motherland. There is a heightened sense of national pride on our part as Chinese, and we are now much closer to the people of China in our thinking and standing. As a result of this movement Chinese Christianity is no longer a tool exploited by imperialism or by other reactionary forces. It is now basically a religion adhered to by Chinese citizens. Also as a result of this movement more and more of our Chinese people and cadres have changed their attitude towards Christianity. It is no longer a foreign religion encouraging its adherents to be un-patriotic but is a religion governed, supported and nurtured by Chinese Christians ourselves. These are all very important changes from the perspective of Christian witness in China during the long, coming historical period. And we cannot possibly see these changes had there not been the initiation of this movement by the late Mr. Y. T. Wu and other faithful servants of God.

"Today, we fellow-Christians all over China are rebuilding our Temple with the same zeal as that of the Old Testament prophets Haggai, Zechariah and Zerubabel. We believe that under the guidance of the eternal God our Father the glory of the latter Temple will be greater than of the former . . .

"We are aware that in churches abroad there is a small number of people still hostile to New China today. They attack our principled stand on Three-Self and put their hands into our church life in the name of "evangelism" and "research." Regardless of the colour of their skin, they are trying in reality to push Chinese Christianity back to the colonial past and earn for it again the onus of a foreign religion taking its stand against the Chinese people. We hope that these individuals would not receive the support of the other

Christians abroad and their leaders. We are sure their pursuits will not bear good fruit in the long run.

"As to those Christians abroad that assume an attitude of equality towards us and respect our principled stand on independence and self-government, we are ready to enter into friendly relations and fellowship with them.

"In order to turn our intentions into facts, we have decided to call a

national Christian conference in the near future in which, aside from the discussion of other important questions, we will produce the new national committee of the Three-Self movement and go into the question of the formation of the Christian national organization. These are questions which concern every Christian and we request you to put the conference in your prayers . . ."

Fr. Rowley to Cathedral Staff

Fr. Robert Deane Rowley, Jr., was appointed to the Cathedral staff full-time as Canon as of June 15.

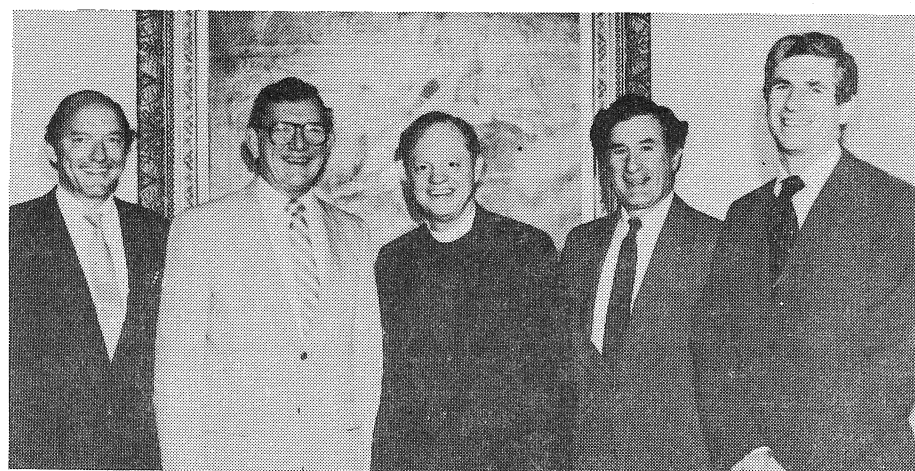
Ordained to the diaconate in 1977, Fr. Rowley was priested in 1978. He served as Dean of Students and Chaplain for the Priory from 1977 on, as well as being Youth Minister for the Diocese. In 1979 he became Youth Minister for the Cathedral also.

Fr. Rowley grew up in Pennsylvania and attended the University of Pittsburgh, where he received his B.A. (1962) in political science and an LL.B. (1965). He served in the Judge Advocate's Office in the Navy (1966-1974), attaining the rank of Lieutenant Com-

mander. During this time he also took a Master of Law Degree at the International Law Division of the National Law Center, George Washington University, Washington, D.C., receiving this degree with highest honors in 1970.

Resigning from the Navy, Fr. Rowley entered the Episcopal Theological Seminary of the Southwest in Georgetown, Texas, and received his Master of Divinity degree in 1977. He was president of the seminary's student body.

The entire Rowley family is active at St. Andrew's. Nancy Rowley sings in the choir, and both children, Karen and Deane, serve as acolytes.



Six United States Senators who are Episcopalians met with Presiding Bishop John M. Allin for lunch and conversation at the Capitol building in Washington on May 12. Seen above with Bishop Allin, center, are, l. to r., Senators Malcolm Wallop (R-WY), J. James Exon (D-NE), John H. Chafee (R-RI), and John C. Danforth (R-MO). Not present when the photograph was taken were Senators Harry F. Byrd (Ind.-VA) and John W. Warner (R-VA).



The Rt. Rev. Harry S. Kennedy, retired Bishop of Hawaii (left), a member of the Civilian Advisory Group to the U.S. Army Western Command, observing the annual Hawaii Army Junior ROTC Cadet training exercises at Schofield Barracks first-hand. U.S. Army Photo (SP5 Frank Madarang).

Diocese-Wide Venture-In-Mission Poster Contest Winners

Winners in the Diocese-wide poster contest to illustrate the four themes of Venture in Mission have been announced by Bishop Browning and plans are being made to use the winning posters in a special poster calendar for the three year period of the VIM campaign.

Young people in 18 Episcopal parishes and missions throughout the State participated in the activity. The winners, each of whom will receive a certificate from the Bishop and a copy of the poster calendar when produced, are as follows:

I. Some of Us Must Go to Foreign Lands: Sean F.R. Cahill,

St. George's; Aileen Evans, St. Christopher's; Vivian Lee, St. Luke's; Jackie Smith, St. Timothy's; Susie McCreary, St. Andrew's; Mark Olival, Emmanuel; Jim Macknick, St. John's, Kula; and the team of Melissa Gifford, Crystal Ching, Kristina Lee, and Kimberly Ho of St. Elizabeth's, Palama.

II. Some of Us Must Go to Help Train Others: Michael Ho, St. Elizabeth's; Erin Leong, St. Peter's; Eric Touve, St. Timothy's; John Swanson, St. Andrew's; Disa Van Brunt, Calvary; Jennie R. Broussard, St. George's; Kapena Wilson, St. John's, Eleele; David Kahoilua,

Trinity; Mary Ann Seay, St. Barnabas'.

III. Some Of Us Must Go To Neighbor's We Haven't Known: Tim McPherson, St. Andrew's; Dwight Kokubun, St. Elizabeth's; Heidi Lowrey, Holy Nativity; Gregory Osgood, Calvary; Nerie Cafirma, Resurrection; Jeremy Earley, St. George's; Nestor Sardonas, Resurrection; Ryan Tokumura, Epiphany; Collette Oishi, Holy Apostles.; Wendy Werner, St. Christopher's; Denise Sugihara, Holy Apostles'; Janice Lee, St. Luke's; and a team of Owen Kohashi and Shane Sugihara of Holy Apostles'.

IV. Some Of Us Must Go to Save the Churches and Schools: Mark McLeod, St. Stephen's; Kristin McKenne, St. Andrew's; Elizabeth McLeod, St. Stephen's; Jae Yong Shin, St. Luke's; a team of Steve and Amy Smith and Heather Millard, St. Timothy's; a team of Vernon Calon and David Fahrenwald, St. Christopher's.

Special thanks have been expressed by Bishop Browning to Cindy Haldeman for helping as judge for the contest. Ms. Haldeman teaches classes for children at the Honolulu Academy of Art.

Archbishop, Pope Share 'Joyful' Meeting

Meeting in Accra, Ghana, in the midst of the growing Christian movement in Africa, the Archbishop of Canterbury and Pope John Paul II declared that time was too short "to waste Christian energy pursuing old rivalries."

Dr. Robert Runcie, spiritual leader of the 65-million-member worldwide Anglican Communion spent about an hour with the Pope on May 9 in what both described as a "joyful and moving occasion." It was the first meeting between the recently installed Archbishop and the Pope, and Dr. Runcie commented that it was "providential that our first meeting was not in Rome, not in the spotlight with all the protocol, but as two people visiting Christian congregations in a pastoral way."



Meeting in Accra, Ghana, Pope John Paul II, left, Archbishop of Canterbury Robert Runcie.

The Pope was on the fourth leg of a six-nation African tour. The Archbishop was in Africa to inaugurate the new Anglican Province of Burundi, Rwanda and Zaire.

In their joint statement the two stated:

"The first meeting of Pope John Paul II and Archbishop Robert Runcie of Canterbury, through a brief encounter in the midst of various programs, has been a joyful and moving occasion.

"They were glad it took place in Africa, where the rapid expansion and self-sacrificial nature of the Church and the visible enthusiasm and love for Our Lord Jesus Christ have many lessons for Christians in Europe.

"The two church leaders recognize the immense opportunities in the countries of Africa to proclaim Christ in worship and in service and to make contributions to the search for peace and justice."

The churches the two men head have the largest Christian membership on the African continent.

The joint statement went on to underscore what it called the pressing importance of continuing the search for Christian unity:

"(Pope John Paul and Archbishop Runcie) believe the time is too short and the need too pressing to waste Christian energy pursuing old rivalries, and that the talents and resources of the churches must be shared if Christ is to be seen and heard effectively."

The statement recalled that the late Pope Paul VI and Archbishop Donald Coggan of Canterbury (Archbishop Runcie's immediate predecessor) had seen the "urgent need for common action" and had committed themselves to work for unity in a joint declaration in 1977.

The statement said that Pope John Paul II and Archbishop Runcie endorsed that commitment to "collaborate more earnestly in a great common witness to Christ" and to continue the "serious dialogue, begun 14 years earlier, through which Roman Catholics and Anglicans have been seeking... that unity in faith and communion which Christ has willed for his church."

"Today in Accra," the statement concluded, "the Pope and the Archbishop of Canterbury have established a personal friendship and trust upon which they intend to build in meetings in the future.

"They look forward to working together to achieve the unity for which Christ prayed to his heavenly Father." —DPS

The Calendar

JULY		18	Diocesan Committee Steering Committee
DIOCESE		26	VIM Executive Committee
10	ECW Board Meeting	27	Standing Committee
10	Clergy Continuing Education	BISHOP	
10	Program Department Meeting	4-31	Bishop on vacation
17	Real Estate Department Meeting	SEPTEMBER	
17	Finance Department Meeting	3	Dedication of Kennedy Hall, St. Andrew's Priory, 7:30 p.m.
18	Mission Strategy Department Meeting	4-6	Province 8 Synod, Scottsdale, Arizona
25-27	Marriage Encounter Weekend	6	Teacher Training Workshop at St. Andrew's. Sponsored by Christian Education.
BISHOP		24-28	Oahu Choir Festival & Special Workshop for Choir Directors, Central Union. Sponsors: Hawaii Council of Churches & Amer. Guild of Organists.
1	Priory Board of Trustees Meeting	AREA MEETINGS on the 1981 Diocesan Budget	
3	Commission on Ministry Meeting	Sept. 28 (Sunday)	Hawaii, St. James' 1:00 pm
8	Visits with East Honolulu Clergy	Sept. 29 (Monday)	Maui/Molokai, Good Shepherd 7:00 pm
9-11	Visits with Leeward Oahu Clergy	Sept. 30 (Tuesday)	Kauai, All Saints' 7:00 pm
15	Hawaii Loa College Executive Committee Meeting	Oct. 1 (Wednesday)	Leeward, St. George's 7:30 pm
15	Staff Meeting	Oct. 2 (Thursday)	Windward, Calvary 7:30 pm
17	Institute of Religion & Social Change Meeting	Oct. 6 (Monday)	Central, St. Andrew's 7:30 pm
18	Diocesan Council Meeting	Oct. 8 (Wednesday)	East, Epiphany 7:30 pm
22-25	Visits with Windward Oahu Clergy	Oct. 17 (Friday)	Final Adjustments and Approval of the 1981 Budget by the Diocesan Council.
27-8/2	Bishop at Summer Camp	Nov. 7-9	Diocesan Convention
29	Staff Meeting		
30	Diocesan Staff Meeting		
AUGUST			
DIOCESE			
7	Commission on Ministry		
12	VIM Executive Committee		
13	Real Estate Department		
13	Finance Department		
14	Mission Strategy Department		
14	ECW Board		
14	Diocesan Council		