

# HAWAIIAN CHURCH CHRONICLE

Hawaii Historical Society  
560 Kawahia St.  
Honolulu, Hawaii 96813

## Hawaii's 12th Diocesan Convention

The 12th Convention of the Diocese of Hawaii convened in the gymnasium of St. Andrew's Priory School under the presidency of Bishop Browning at 10 a.m. Friday, November 7, for two days of church business, fellowship, learning, and spiritual refreshment.

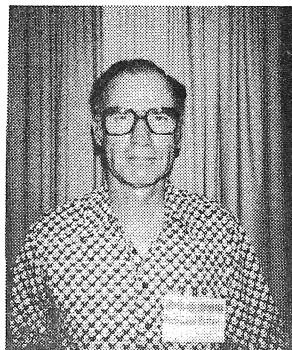
A quorum was declared. (The full Convention itself consists of 163 lay delegates from 41 churches and 64 active clergy canonically and actually resident in the Diocese of Hawaii.)

The Bishop then welcomed new clergy and distinguished guests:

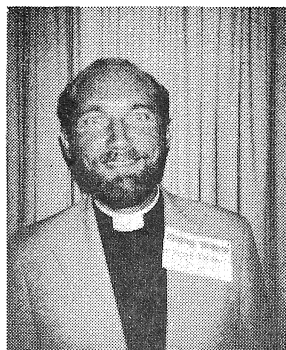
- The Rev. Eric Potter, Rector, St. Stephen's, Wahiawa;
- The Rev. John Shoemaker, Chaplain, Punahou School, the first Episcopal clergyman to hold that post;
- The Rev. Everett (Terry) Fullam, Rector, St. Paul's, Darien, Connecticut, and his wife Ruth;
- The Rev. Dr. Shunji Nishi, Professor of Theology and Vice-Dean, the Church Divinity School of the Pacific, Berkeley;
- Mr. George Lockwood, Chairman, Board of Trustees, C.D.S.P.;
- Mr. Tomas Maddela, Seminarian Assistant to St. Columbas' and Resurrection, Island of Hawaii; and
- The Rev. Sunipia Tevi of the Diocese of Polynesia.

### Elections

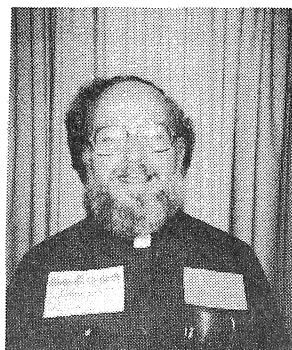
Elections punctuated the two days of Convention. Elected to the Standing Committee were: Nathaniel Potter, Jr., and the Rev. Messrs. Robert Brown and John Crean.



Nathaniel Potter, Jr.,  
Standing Committee.



The Rev. Robert Brown,  
Standing Committee.



The Rev. John Crean, Jr.,  
Standing Committee.

Winners in the elections to the Diocesan Council were: Betty Caskey, Guy Hogue, Donald James, Peggy Kai, Reed Minuth, Paula Rudinoff, and the Rev. Messrs. David Babin, Morley Frech, and Robert Rowley.

Diocesan members on the Cathedral Chapter are: Nita Hogue, Margaret Cameron, the Rev. Homer Vanture, and the Rev. Lynette Schaefer.

The Rev. Donn Brown was re-elected Secretary of the Convention. The following appointments by the Bishop were confirmed by Convention: the Rev. Frank Chun, Registrar; the Rev. Kenneth Perkins, Historiographer; John A. Lockwood, Chancellor; Walter Beh II, Vice-Chancellor.

### Treasurer's Report

In his Treasurer's Report Fr. Rudy Duncan dealt with both 1979 and 1980, with a look ahead to 1981.

"The overall financial condition of the Episcopal Church in Hawaii at December 31, 1979 was excellent," the report began. Assets increased \$2,118,421 to \$14,194,726, largely because of the new buildings at St. Andrew's Priory School, Seabury Hall, and All Saints', Kapaa. Income in 1979 was slightly ahead (\$4,024.42) of the sum budgeted. And there were no delinquencies in assessments.

As to 1980, the Treasurer reported that the first three quarters "look very good, and we anticipate a rather large operating surplus this year." Again, payment of assessments has been timely. And the Diocesan Investment Portfolio, under the new



Madonna and Child (Detail of a St. Andrew's Cathedral window).

## Today Our Savior is Born

Dearly Beloved, today our Savior is born. Let us rejoice. Sadness should have no place on the birthday of life. The fear of death has been swallowed up. Life brings us joy with the promise of eternal happiness.

And so at the birth of our Lord the angels sing in joy: "Glory to God in the highest," and they proclaim "peace to his people on earth" as they see the heavenly Jerusalem being built

from all the nations of the world. When the angels on high are so exultant at this marvelous work of God's goodness, what joy should it not bring to the lowly hearts of men?

Beloved, let us give thanks to God the Father, through his Son, in the Holy Spirit, because in his great love for us he took pity on us, "and when we were dead in our sins he brought us to life with Christ," so that in him we might be a new creation. Let us throw off our old nature and all its ways and, as we have come to birth in Christ, let us renounce the works of the flesh.

Christian, remember your dignity, and now that you share in God's own nature, do not return by sin to your former base condition. Bear in mind who is head and of whose body you are a member. Do not forget that you have been rescued from the power of darkness and brought into the light of God's kingdom.

Through the sacrament of baptism you have become a temple of the Holy Spirit. Do not drive away so great a guest by evil conduct and become again a slave to the devil, for your liberty was bought by the blood of Christ.

— From a Christmas Sermon of St. Leo the Great, Bishop of Rome, Pope (440-461).

management of Loomis, Sayles Inc., has increased in value \$1.82 per share, in spite of withdrawals from the fund.

In a look ahead to 1981, Fr. Duncan pointed to the development of a Deferred Planned Giving Program for the diocese, which would include our churches and schools. "This would be designed to help people with their giving through their wills," the Treasurer noted.

Also in the offing are (1) a uniform accounting system mandated by General Convention for all parishes and missions (to be in use by 1984) and (2) a revised and improved pension plan for lay employees.

### Budget

Fr. Duncan presented the ninth revised diocesan budget for 1981,

totalling \$590,700, up \$76,338 from 1980's. Mission subsidies total \$114,000 (up \$27,484); program block grants for 21 programs, \$88,500 (up \$3,173); national church quota, \$73,000 (up \$13,000); management (administration, retirees' support, property management, travel expenses, and other expenses), \$315,200 (up \$32,681). The support of retirees (pension supplements and rental subsidies) accounts for the bulk (\$21,120) of the rise in this last budget item.

The budget passed as presented with no debate, a tribute at once to the Treasurer, to its soundness, and to the budget process itself, with its area meetings for questions, explanations, the registering of concerns, and the gathering of ideas.

(continued on page 2)

## Hawaii's Diocesan Convention

(continued from page 1)

### Resolutions

Resolutions are an important part of Convention, for they indicate the mind, temper, and concerns of the Church. Two resolutions especially touched nerves: one on military and alternate service from St. Timothy's, Aiea, and one on the abortion issue, introduced at the Convention itself, not via the delegate's packet.

That from St. Timothy's, after long passage through the parliamentary maze, resolved that young men and women who in times of national emergency refuse to bear arms in defense "for reasons of faith... be required to serve some form of humanitarian service that will bring benefit to this nation." It further resolved that all young men and women of appropriate age be encouraged in times of peace "to serve their nation for a minimum of two years in the armed forces or in some humanitarian form of service."

This resolution reflected the exception taken by some to a letter of the Christian Social Relations Committee concerning

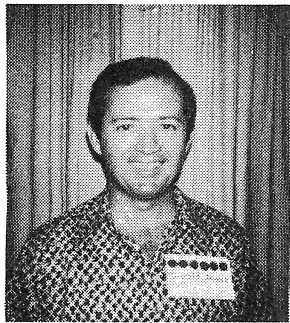
And Convention implemented a resolution of Synod in urging each congregation to include in its 1981 budget an item designated for the support of the Episcopal Church's accredited seminaries. This item: 1% of net disposable income for operating expenses (that is, 1% of item E on the parochial reports less line 1754).

Other resolutions:

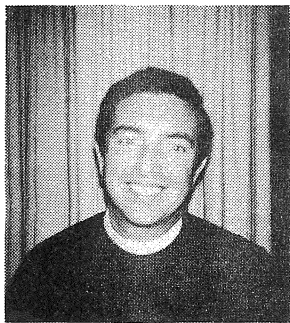
- Asked for a committee of the diocese to review the need for a ministry to persons who are widowed, divorced and single; the expeditious establishment of programs found to be needed; and a committee report on findings, recommendations and programs to the next Convention.
- Established the mission clergy salary scale as the minimum salary scale for full-time parochial clergy for 1981.
- Acceded to changes in the canons and constitution of the National Church made by the General Convention, including permitting assistant bishops (as distinct from suffragans) to sit in the House of Bishops during the time of assistancy and permitting deacons to be delegates to General Convention.
- Amended variously are own constitution, canons, and char-



Peggy Kai, Diocesan Council.



Donald James, Diocesan Council.



The Rev. Canon Robert Rowley, Jr., Diocesan Council.

young Episcopalians and the draft. (See September's *Chronicle*, page 8.)

As to the abortion question, the Convention declined after heated and heart-felt debate to make any statement on abortion and voted instead that the Bishop appoint an *ad hoc* commission "to report to the 13th Convention the current and traditional teachings on abortion."

A resolution concerning the Institute for Human Services reflected the Church's increasing practical social involvement. The Convention encouraged and recommended that each Oahu parish and mission form a committee to assist IHS and that each neighbor island seek out a similar neighbor island ministry and mission for support. The Convention gave the Rev. Dr. Claude DuTeil, Director of IHS, a standing ovation in tribute to his ministry to street people and the needy.

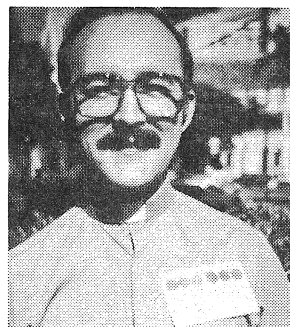
Jan Bond also received a standing ovation and was especially commended by resolution for her "quarter century of outstanding service to the Episcopal Church and to the communities it serves."

ter to include the senior warden and the junior warden of the Cathedral as ex officio members of the Chapter and to have four chapter members, two clergy and two lay, from outside the Cathedral for staggered two year terms; to include the Church of the Ascension, Kwajalein, within the borders of the Diocese of Hawaii; to clarify the terms of delegates (beginning of the next Convention) and of the Vice Chancellor; to broaden canon 41 to include church institutions as well; and to clarify and underline the non-profit nature of the Church's corporation.

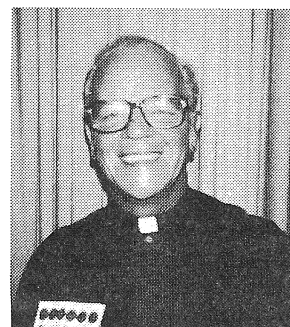
### Reception & Response

At the Holy Eucharist Saturday morning, the clergy re-affirmed their ordination vows and the Bishop received the Rev. James Eron as a priest in the Episcopal Church. (See page 3.)

At the Convention's reconvening, the Rev. Robert Brown of St. Christopher's, Kailua, presented the Response by the Committee on the Bishop's



The Rev. Morley Frech, Jr., Diocesan Council.



The Rev. Dr. David Babin, Diocesan Council.



Paula Rudinoff, Diocesan Council.

Address. VIM was indeed a real victory, mobilizing new resources and uncovering new leadership, but has it really given us a new sense of mission?, the Committee asked. While applauding long-range planning and goal-setting, the Committee prayed for openness to the Spirit within the planning process. And they recommended teaching on tithing be part of any program aimed at developing new financial resources. The Committee heartily welcomed the Bishop's emphasis on the ministry of the laity, but sought a clearer vision, asking, What is the ministry of the laity?, How does one describe it?, and How does one strengthen it? The Committee raised the problem of the loneliness and isolation felt both by clergy and laity, emphasizing the need to strengthen our common life and to eschew competition and competitiveness. In conclusion, the Committee expressed its gratitude for the past good year and, in heart-felt affirmation, for the splendid work of the Bishop, who received a standing ovation.

To consider more deeply lay ministry and the Church's mission, Convention divided into twelve groups for discussion and the preparation of statements. The several statements reflected the happy diversity of the Church. Among the reports one finds these statements:

- The hope of the Church lies with the laity.
- A full-time priest in each parish and mission is not the way to go.
- A small core always does the work. They need recognition.
- Each parish needs to find its own identity in mission and ministry.
- Some say that the Church has lost momentum, but Jesus Christ and the Holy Spirit are our momentum.
- The "two ministries" (lay and ordained) must support each other.

- Education, enablement, and equipping are essential to effective ministry.

- Diocesan goals and objectives should be a continuing process, not one just for two years.

- The home is the essential place for lay ministry.

- Clergy should be enablers and co-ordinators of the diverse lay ministries.

- The ministry of the laity cannot be seen alone, but only in the context of Bishop and diocesan structure, clergy and laity.

- We need a clear definition of lay ministry, a clear understanding of the goals of the Church, and a clear distinction between ministry and priesthood.

- Mission is goal, target, response. Ministry is going out, acting, bringing the light.

- There is no ministry or mission without prayer.

- The year 1980-1981 should be devoted to the churches' studying mission and ministry.

- We need deeper personal commitment, more open communication, to encourage the hesitant to reach out, to avoid conforming to the standards of the world, and to experience redemption in Jesus Christ as Lord.

### Appointments

Just prior to noonday prayers, the Bishop announced the following appointments:

Commission on Ministry:

Diane Crane, Ruth Smith, Stanley Sumida, Bernice Tawarahara, and the Rev. Messrs. Peter Van Horne, Robert Rowley, Bob Burton, and Franklin Chun.

Commission on Episcopal Schools: Jinny Cahill, Dr. John Ferguson, Kathleen Jones, and the Rev. Burton Linscott.

Luncheon followed in the lovely Waikiki courtyard of the Priory's new Kennedy Building, as did the organizational meetings of the Standing Committee (Fr. David Kennedy, President),



The Rev. Homer Vanture, Member, Cathedral Chapter.



Margaret Cameron, Member, Cathedral Chapter.



Nita Hogue, Member, Cathedral Chapter, and ECW President.



the Diocesan Council, and the Commission on Ministry.

Convention reconvened to consider further certain resolutions, hear other appointments by the Bishop, and accept the invitation of the Church on Kauai to hold the next Convention there.

Appointed to the Long-Range Planning Committee: Dr. John Henry Felix, Chairman; Alice Anne Bell; Betty Caskey; Elaine Funayama; Lei Hanchett; Michael Mitchell; John Richardson; Frances Tominaga; Harvey Weeks; and the Rev. Messrs. Ed Bonsey, Charles Crane, Alejandro Geston, Douglas McGlynn, Roger Melrose; Jan Rudinoff; and John Lockwood, Chancellor, ex officio.

Appointed to the Urban Task Force: Frances Grosh, Bettye Harris, Robert Moore, Bee Wilson, the Very Rev. John Bright, the Rev. Dr. Claude DuTeil, and the Rev. Dr. Gerald Gifford, Chairman.



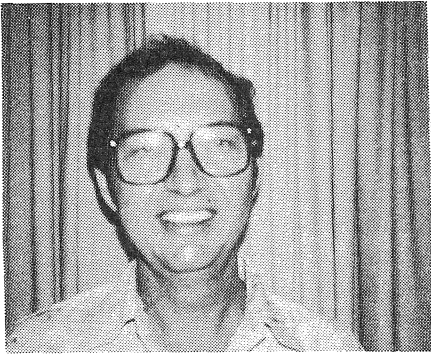
The Rev. Lynette Schaefer, Member, Cathedral Chapter.

Appointed to the Compensation Review Committee: Fred Overstreet, Chairman; Angie Stanich, Cheryl Lyle, Frances Grosh, Jim Vellis; and the Rev. Messrs. David Holsinger, Morimasa Kaneshiro, and Joseph Turnbull.

Convention concluded, as it had begun and continued, with Aloha. Special Aloha was expressed to:

- Fr. Richard Kim, leaving Good Shepherd, Wailuku, at the first of next year;
- Robert Bekeart, hardworking Assistant Secretary to Convention;
- Katharine Morton, Alice Mamiya, and Manono Clarke Sander, Secretaries to the Bishops of Hawaii;
- Retired Bishop Harry S. Kennedy and his wife Katharine; and
- Puanani Hanchett.

Convention adjourned with prayers and the Bishop's blessing at 4:43 p.m. Saturday afternoon, to meet next on Kauai, November 6-8, 1981, D.v.



Guy Hogue, Diocesan Council.

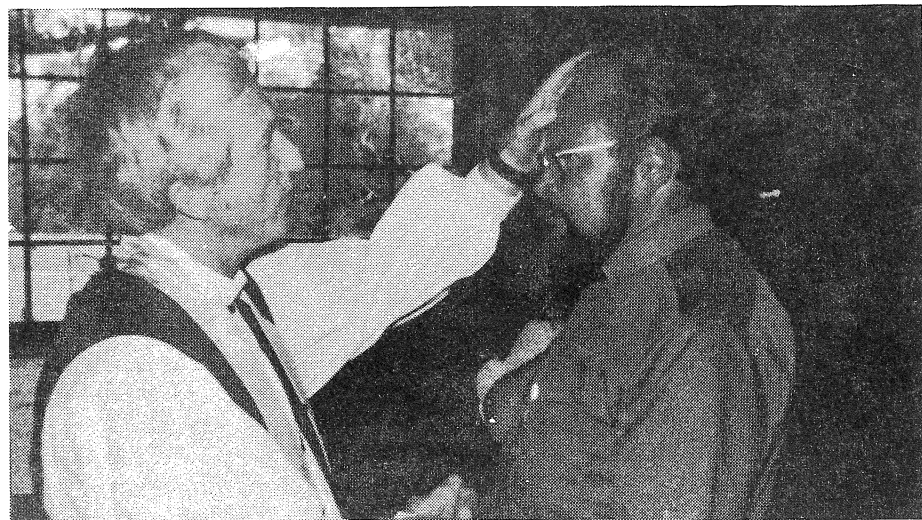
## Fr. James Eron Received

At the Saturday morning Eucharist during Convention, in the same service during which the priests of the diocese renewed their vows, Bishop Browning received Fr. James Eron into the Episcopal priesthood.

Fr. Jim is a native of Wisconsin and trained at La Crosse Seminary there and at the Catholic University of America, Washington, D.C. He has served as a parish priest, high school teacher, trainer of volunteers for work in Latin America, and as director of a diocesan Cursillo

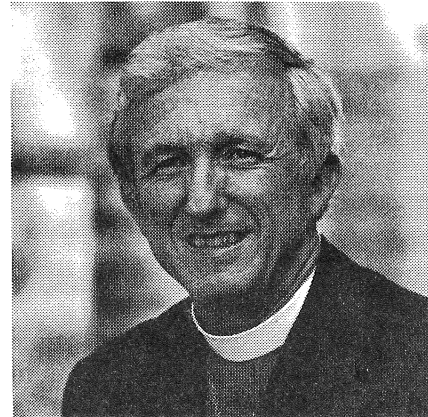
program. Most recently, he has been Seabury Hall's business manager.

In April, 1974, he married Marinell Hale Shea, a widow with 10 children. They moved to Maui in 1979, where she is parish secretary at Holy Innocents', Lahaina. Fr. Jim served as a Lay Reader, Lay Chalcist, and musician at Trinity Church by-the-Sea, Kihei, and was received as a deacon by Bishop Browning this September during the Maui Clericus Retreat at Seabury Hall.



Bishop Browning receiving Fr. James Eron as a Deacon this September. He was received as a Priest at Convention.

## A Word From the Bishop



My dear friends:

Thanksgiving and Christmas again remind us that giving thanks is fundamental to Christian living. For the earth's great bounty we are ever grateful to God and to those who have made that bounty available to us. For the true knowledge of God and of our true humanity, we are ever grateful to God, His Christ, and the Spirit, as also to fellow Christians who down the centuries and today show us Christ.

There is much in this last year for which all of us of the Church in Hawaii may give thanks:

- Continuing growth in the knowledge and service of God and of his needy, as reflected in the sacrificial giving by so many, which made Venture in Mission a success and has enabled its programs to become a great force for good in the Diocese and beyond;
  - The emergence of new talent and the renewal and growth of long-time leaders through Venture in Mission;
  - A new sense of mission and a growth in lay ministry which will, by God's grace, continue and further vitalize the Church in Hawaii;
  - A Convention which reflected our growth and fostered it through worship and legislation, study and fellowship.
- There is much indeed for us all to be thankful for, to God and

to one another.

But we Christians are chiefly and always thankful to God for His "immeasurable love in the redemption of the world by our Lord Jesus Christ."

The portion of the year that lies immediately before us — Advent and Christmas to Easter and Pentecost — particularly reminds us of this "immeasurable love."

And Jesus' growth "in grace and wisdom" over this time — baby in Bethlehem, child in Nazareth, youth in the Temple, and adult throughout the Holy Land — reminds us of our own growth and especially our growth in the Faith.

We are meant by God's grace to pass from milk to meat, to become mature in the Faith, "unto the measure of the stature of the fullness of Christ."

Let us all give thanks to God for his gifts and for our growth, individually and as a church, during 1980.

And let us ask God to prosper our growth in Christ in the year (and years) to come.

Faithfully,

*Edmond Browning*

The Rt. Rev. Edmond L. Browning  
Bishop

## Hawaiian Church Chronicle

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# ECW 79th Annual Meeting

\$8,294 Pledged to Specials so far

The 79th Annual Meeting of the Episcopal Church Women of Hawaii was a meeting distinguished by aloha and generosity, dispatch and an emphasis on Christian basics.

ECW President Nita Hogue called the 105 delegates and 6 alternates from 27 churches on the five major islands to order in the Cathedral's Tenny Theatre shortly after 3 p.m. on Thursday, November 6.

Reflections on praise in Christian worship and a prayer by the Rev. Everett (Terry) Fullam, Rector, St. Paul's, Darien, Connecticut, came first.

Then, after Nita Hogue welcomed all, especially noting Patti Browning, Puanani Hanchett, and Jan Bond, the Annual Meeting turned to accepting the minutes of last year's meeting and the 1979-1980 reports of the officers and chairmen.

The 1980-1981 budget presented by Susan Taylor, Treasurer, represented an increase of \$50 over last year's and totalled \$3,729. Significant changes in the new budget involved the *ECW Newsletter* (16.5% of the budget, up from 2.5%, as it now is published separately from the *Chronicle*) and Christian Social Relations & Education (23.75%, down from 31.5%). The budget was adopted as submitted and is to be raised by an ECW assessment on each church equal to 1.4% of its 1980 diocesan assessment adjusted to the

nearest dollar.

The non-budget accounts, however, indicate best the large contribution of the ECW to the church's work, both here in Hawaii and elsewhere. Disbursement from these accounts (October 1, 1979-September 30, 1980) were, to the nearest dollar: United Thank Offering, \$9,263; Bishop's Discretionary Fund, \$4,813; Kahumana, a mental health, Christian community on the Waianae Coast, \$1,724; Church Periodical Club, \$938; Transitional Volunteer Program, rehabilitating disabled persons through supervised volunteer work, \$875; Molokai Hawaiian Academy, \$730; Altar Guild, \$604; and the Presiding Bishop's Fund for World Relief, \$111.

Bishop Browning thanked the ECW and spoke of his special indebtedness to them for their support of the Bishop's Discretionary Fund. They are, in fact, its greatest contributor, he noted. This fund supports the Pastoral Care Team which assists clergy and families in crisis; helps clergy in transition from one ministry to another; aids seminarians, particularly in crisis situations; assists the needy; and permits attendance at special conferences important to diocesan growth, the Bishop reported.

Funded by the various churches (21 to date) and by personal pledges (24 to date), the five 1980-1981 Specials are the Bishop's Discretionary Fund

(to which \$3,714 was pledged at press-time), Camp Mokuleia (\$1,267), Kahumana (\$1,385), Hospice (\$946), and Aid to Seminarians (\$982). Presented by Jean Welter, the Specials were further described by the Bishop (Discretionary Fund), Fr. Brian Grieves (Director, Camps and Conferences), Sister Irene (Kahumana), Evelyn Reeves (Hospice), and Canon Robert Rowley (Aid to Seminarians).

ECW officers elected this year (with terms expiring in 1983) are: Sallie Matthewson, Vice President, Maui; Recording Secretary, Barbara Vlachos; and Nominating Committee Member, Mrs. Henry Young (Marjorie). In addition to Marjorie Young, the ECW's Nominating Committee will consist of Mrs. Moheb Ghali (Nancy), Chairman, and Mrs. Richard Herkner (Ray Elizabeth), both elected previously.

Standing Committee Chairmen (elected for one year terms) were: Mrs. Raymond Ching (Hannah), Altar Guild; Mrs. Hugh Welter (Jean), Christian Social Relations & Education; Mrs. Charles Crane (Diane), Church Periodical Club; Mrs. Victor Redding (Helen), United Thank Offering.

Officers appointed include: Mrs. J. Douglas McGlynn (Ana), Devotions; Mrs. Henry Bartels (Peggy), Historian & Custodian of the Book of Remembrance; Mrs. C. J. Birnie (Ruth), Newsletter; and Miss Susan Taylor,

Telephone Committee.

After the installation of officers and chairmen by the Bishop, the Annual Meeting adjourned at 4:50 p.m. to refreshments and then dinner in Davies Hall, enlivened by a most incisive and amusing skit entitled "Will the Real ECW Stand Up?", written by Ruth Bastis and presented by the ladies of Holy Nativity.

Following Evening Prayer led by Dean Bright and the Rev. Heather Mueller, Fr. Fullam's evening presentation was given in the Cathedral and was quite the best of any which veteran Meeting- and Convention-goers could remember. Fr. Fullam first refreshed the congregation by leading a delightful and rousing spiritual songfest.

Second, he preached with cogency and wit and upon a solidly Biblical foundation. Third, he dwelt on one's life in reference to Jesus Christ and hence on one's ministry. "Faith needs working out. God not only has a plan for each of us, but he also equips us to fulfill that plan, if we will let Him," Fr. Fullam said. "God has a reason why you were given life. And peace lies in following God's path. God does not give us his power to do our own thing," Fr. Fullam emphasized.

At 9:20 p.m., prayer and a blessing ended Fr. Fullam's presentation — the close of an edifying and successful day.

## Cardinal Suenens on Charismatic Renewal

Charismatic renewal in the Roman Catholic Church is not the same as Pentecostalism, according to Leon Jose Cardinal Suenens, retired Belgian prelate and leader of that movement in the Church.

Speaking at a press conference at the Episcopal Church House of Bishops meeting in Chattanooga, October 2-9, the cardinal said that rather than a "peak experience," something like the dramatic conversion of St. Paul, the charismatic renewal is a "slow process."

He said that the Pentecostals emphasize what he called a "super baptism." He said that they "make baptism in the Spirit a sort of sacrament and if you don't receive it you are nowhere." This, he noted, is neither a Catholic nor a Christian vision.

Cardinal Suenens said he prefers to speak of a "new awareness," rather than "baptism in the Spirit," because of the danger of misunderstanding. "We have

been baptized from the very beginning," he said, "in the Father, the Son and the Holy Spirit, in the water and in the Trinity, and what charismatic renewal is about is a new awareness. It's nothing new, but a new awareness."

Speaking in tongues, as described by Pentecostals, "is not a gift of tongues; it's a gift of prayer." Such prayer, he said, is spontaneous, joyous, of the body and soul, and without sentences.

"The super Church of the Spirit doesn't exist, of course," he said. "We are the Church of the Incarnation of Jesus Christ, visible."

Cardinal Suenens led the 164 bishops attending the annual meeting in a 45-minute meditation five mornings during the week-long session of the House of Bishops. During those sessions, he elaborated on his own personal experience of the life of the Spirit and of the Roman

Catholic Church's renewal movement.

In addition to the "grace of praying," the prelate spoke of the "grace of fraternal love, when you see people really sharing in many communities."

Cardinal Suenens said that Pope John Paul II is aware of what the charismatic renewal efforts are. He said that the Pope "appears to be in the center" and is stressing the fundamentals of the faith and the Church. "You have to see the Pope as really strongly in the middle of the road."

"When you ask me that question, 'Are you right or left minded?' I say, 'No, I am extreme center.' I think the Pope is extreme center."

He said the "logic of prayer" leads Christians to social action and "social action must be rooted in prayer. . . . You don't have a Christian who should be only spiritual and not social. And you could not have a Chris-

tian who should be only social without being spiritual. It's a question of finding each other in one person with two aspects."

Cardinal Suenens said that he believes "ecumenism means communion in a visible way" and not merely "communion of communions." He said the Church must "be faithful to the order of the Lord, 'Be one visibly'." He said this visible unity will probably be best accomplished by the coming together of the "historical churches" — Roman Catholic, Anglican (Episcopal), Lutheran, and Orthodox.

He declined to prophesy when this visible unity might be realized. "Much is depending on collaboration of people with the Holy Spirit," he said. "I believe really we can realize it if we go with courage and at the same time with imagination and prayer."

—Diocesan Press Service.



# Bishop's Convention Address

In the Name and Love of Jesus, the Servant of Servants, I greet you one and all in this celebration of the Convention Eucharist. . . .

I have always felt it important to use this time to share my reflections and vision related to the state of the Church, trying to assess some of the past year with its implications for the present and most particularly, how it might lead us into the future. In this spirit I would share with you this evening.

## The State of The Church

I have rewritten this address at least four times, using different beginnings. I concluded that it had to begin with reflections on that which has consumed a good deal of our energies this year — Venture-in-Mission.

I do this because aspects in this effort point to some very positive signs about our health as a diocese, as well as to some danger signals.

Venture-in-Mission has revealed that in this Diocese there are more than ample resources both in material and human resources for the mission of the Church. (I think we knew this, and by God's grace we have proven it.) It has revealed a Diocese of men and women, boys and girls, who love their Lord and are willing to sacrifice their time and money for service to Him. . . .

For many reasons I believe the response has been tremendous. With a heart filled with a great deal of thanksgiving, I am proud to announce that, as of November 1st, towards the strengthening and enabling of the mission and ministry of our Church, \$1,501,833 has been pledged. How can one express with words the joy and gratitude at the witness you — this Diocese — have made? We are to be extremely thankful to Almighty God for His blessings upon us!

## Positive Signs

For a moment, let me point to a few of the positive signs that this process has revealed. First, I was told by the experts that we needed to raise one-third of our total goal in ten to twelve large gifts. We actually received several very substantial gifts, but together these totaled less than one-fourth of our goal. All of which means that across our Diocese there were smaller, but equally substantial gifts, sacrificial in nature, which carried the witness to a new depth. It was a grassroots operation at its best, as you consider that all the pledges came from individual members of our Diocese, without the help of foundations or trusts.

Second, on the whole, VIM has played a major part in

renewing a sense of mission outside of self-helping to deal with the serious problem of parochialism that affects the life of our Church. A renewal in mission is a process that really does not have an ending. Life in the Spirit dictates a continuing process in renewal. It is my firm belief that this renewal, begun in VIM, affirms our need to look and plan into the future.

Third, as important as any single point I can make, this process revealed a tremendous wealth of leadership among the newer members of the Diocese, as well as re-affirming the presence of long-time leadership resources and their willingness to serve again and again! The new and the old sharing in a mutual concern, in a mutual ministry!

In a very real way (probably in ways we never expected, probably in ways we have yet to realize), Venture-in-Mission has provided us with resources under God, for the mission of His Church, to a world for which He continually gives of Himself. From this new effort, let us look into the years ahead.

## The Future

As just stated, it is my firm belief that the renewal experienced in Venture affirms our need to look and plan carefully for the future. In the closing remarks of my address last year, I stated that the next twenty years will inevitably challenge the Church's mission — economic uncertainties, world instability, fear of nuclear holo-

caust. The Church may face these years either *struggling* to survive institutionally, *OR*, from a faith perspective, *seeking* to involve itself in the world for which Christ died, creatively working in His redemptive process for change which will bring wholeness and hope to His creation.

With hope in God's future, I must proclaim that given the collective faith of this Diocese as demonstrated so clearly in Venture, the latter will be our response — moving as creatively as possible into the next twenty years. But as I said last year, this can only be accomplished by the evaluation of our corporate life-style at every level, in the context of the world in which we live, examining who we are today, our resources, and setting some long-range goals as to how we wish to serve in the years ahead. Only by doing this kind of planning and preparation can we move with integrity and purpose.

## Planning

This planning process has begun with an evaluation of the Diocesan Council and my ministry with you for the past four years. These first steps have been completed. The Task Force to work on the long-range goals has been formed.

The Task Force (headed by Dr. John Henry Felix) will begin its deliberations with a review of all the planning and programming which has been done during the last five years, including the

preparations that went into my election. Other pieces of data will include the recent evaluations of the Council and my ministry, "Two Days in May," congregational goal statements, Convention actions, looking at every facet of our diocesan life in order to develop long-range goals and concrete objectives which will move the Diocese forward in a more cohesive and creative manner. I foresee this work taking two years to complete, with the Task Force making an interim report to the 1981 meeting of Convention and its final report for acceptance at the 1982 meeting.

## Immediate Concerns

As the Long-range Planning Task Force begins its work, there will be facets of diocesan life that will require immediate concern for mission. One has been identified by the Finance Department of the Diocesan Council; and the other, by the Mission Strategy Department. The first concern (raised by the Finance Department) is the on-going need to develop financial resources. This is not a task of once every 15 years, but an on-going process. In 1981, the Finance Department will have as one of its major goals the development of a Deferred Planned Giving Program — a program designed to assist people in making gifts which would enable them to retain life interest in their gift, which will essentially help them in their tax

(continued on page 6)



Ninety-five dioceses now comprise the Episcopal Church in the United States. The two newest: El Camino Real (California's central coast south of San Francisco) and Western Louisiana. (DPS Photo)

## Bishop's Convention Address

(continued from page 5)

planning and enable long-range planning by the Church.

The second concern is the need to review and evaluate our mission congregations regarding their goals and ministry requirements. This became ever so needful when the Diocesan Council was faced with a request of \$133,110 for subsidies for 1981, an increase of \$46,594 over the request for \$86,516 in 1980. We are faced with the reality that we cannot "do business as usual." This reality calls us to a task that in truth we should have been about much earlier: examining and discovering the very best way to do ministry in each given place. From the Diocesan Council we have a policy related to mission congregations that has been developed over the past year. It will help us immensely in this task. Its implementation will begin December 1st.

Our goal in the implementation of this policy will be the fuller utilization of lay and ordained resources of each congregation, in order to maximize our response to God's call to mission in this Diocese. Three objectives in this implementation will be:

First, to examine the entire life of each congregation, from its special character to its potential for growth, from its financial stability to its requirements for ministry.

Second, from the evaluation, to make whatever deployment or redeployment decisions are necessary by May 31, 1981.

Third, to implement these deployment decisions by the end of 1981, so that congregational goals and objectives might be realized.

Basic to this process is that it is a shared process — one for which I believe our mission clergy have been asking. It is designed to have the full participation of each congregation receiving subsidy. Whatever is decided will be done in consultation with the widest participation in planning as possible; that

is, not only the congregation itself, but also the Program Department, the Mission Department, the Finance and Executive Officers, and myself.

Let me make clear that solving a financial problem comes low in the priorities of my expectations for this process. I consider much more important: (1) a clearer focus of purpose for the congregation itself, (2) a better understanding of the call to mission, (3) a strengthening of the congregation itself as the base of ministry, (4) a renewal of lay ministry, (5) a stronger Diocesan commitment to our mission congregations, enabling them to make a stronger contribution to the Diocesan family, and (6) a better stewardship of all of our gifts.

### Distinctive Diaconate

One of the main thrusts of my ministry with you for the past four years has been the enabling of this Diocese to a style of mission in servanthood. Venture-in-Mission has helped to provide some necessary funds for this enabling process. In concert with this theme has been the work of the Commission on Ministry in developing a program for the Distinctive Diaconate. The program is as comprehensive and well done as I could have hoped for, offering our diocese a unique way to highlight and exercise the servanthood ministry of Christ. In acceptance and affirmation of this report, I have subsequently appointed a Task Force chaired by Canon Rowley of St. Andrew's to implement the program. Starting in early September, the Task Force began designing a curriculum for the diaconal training in three areas: spiritual development, academic formation, and field training.

Let me focus the two things about this program which I believe need to be said *again*:

First, let me speak to its purpose. Those chosen for this ministry will be involved in the pastoral concerns and mission of the Church, particularly towards those with special needs. The

function of the deacon's office will be to call attention to the needs of the people of the community and provide example, leadership, and training for the membership of our several congregations; and to be enablers, to help others to catch a vision about their own potential in servanthood. The diaconate is the sign of servanthood to and within the life and mission of the Church. It is not to deprive the membership of its call to serve, but rather to spotlight it, to hold up the life of servanthood and to help to enable it to happen.

Second, let me comment on the training. It is my sincere hope that most of the courses, if not all, in the areas of spiritual development and academic formation might be incorporated as part of the future Lay Academy for which Venture-in-Mission provides resources, so as to offer opportunities for all laity better to be instructed in their faith, as a basis for whatever ministry they might perform.

### Urban Concerns

In accord with this same desire to enable servanthood ministries, I will announce tomorrow a small task force to consider urban problems facing our communities. Urban concerns, whether they are on Maui, Oahu, or wherever, are increasing in intensity. A strategy is needed which can identify for all of us what these concerns are. What we are presently doing to serve them? What it is that we might be called to do with greater care?

There are growing needs within the urban section of our communities, and they affect every section of this State. As a Church with a servanthood ministry, it concerns a Christ Church, Kealakekua, as much as a St. Mary's, Moiliili; indeed, every congregation in this diocese. I am asking the Task Force to identify the urban concerns for which this Diocese might do ministry, to publicize and affirm existing programs so as to call for greater investment by all of us, to recommend new avenues of servanthood, and to identify ways for the Church to play a greater advocacy role.

Two identifiable urban ministries which continue to minister to the needs of people affected by urban society are the Institute for Human Services (IHS) and the ministry of St. Elizabeth's through the Palama Inter-Church Council. IHS for two years has made a witness to our Lord's loving concern for the fallen and for social outcasts, like no other institution that I know. IHS on a daily average has greeted in the name of the Lord and in service to the Lord some 75-100 persons, with a variety of services from a peanut butter sandwich to being an advocate in court for one with incredible odds against him.

Go to St. Elizabeth's and witness their participation in the Palama Inter-Church Council: a ministry to immigrants, to refugees, to the elderly poor, to immigrant children. During 1979, they helped to settle over 3,000 persons immigrating into the United States. In September of this year alone, they served 693 newcomers to Hawaii by offering interpreters, counselling, employment reference, housing referrals, legal assistance, and countless other services.

A final comment on the servanthood ministry of the Church might be illustrated by this experience shared with me by Father Claude DuTeil, IHS Director. After conducting the funeral service of one of the street people who had frequented IHS, the man's sister offered Claude \$10. He refused; and she seemed taken aback by the refusal, so he asked her, "Does it seem strange that the Church will not take your money?" She replied, "No, but it does seem strange that the Church cares." Both a judgment and a hope!

### Danger Signals

May I move our thoughts in a slightly different direction? Up until this point, I have sought to highlight positive facets of our life together which have been either initiated or affirmed by Venture-in-Mission. Let me now turn to what I would call danger signals, which should raise questions for all of us. Very briefly, I would name three, and the fourth I would expand hopefully for your further consideration in the cluster groups.

Those I would mention briefly are: First, there can be a real danger among us all to be overly proud of our accomplishment in Venture-in-Mission, as though the Campaign was an end in itself, forgetting that our real goal was to glorify God and to enable the Mission, as we identified it in the program.

And pride leads to a second danger: a competitiveness between congregations, their clergy and laity, that is terribly unhealthy. Part of this I acknowledge as a result of the way the campaign was managed. However, I would ask sincerely that we try to avoid such comparisons that can only be destructive. I am convinced that each congregation, given their circumstances, contributed as they could and were able. And for that I am grateful.

Third, the attitude that "now that is over we can get to more important things" will seriously hinder us as a Church. Dear friends, there is nothing more important than the worship of Almighty God, out of which we are moved always into His mission, responding to his call to servanthood. I would hope that mission, with all of its diversified meaning, would never again take

## In Memoriam

Nell Howe, widow of the Rev. C. Fletcher Howe — a China missionary, died September 24 in Honolulu at the age of 102.

She was born in Sherman, Texas; went to work to help educate her siblings; and met her future husband while he was her brother's roommate at the Episcopal Theological School in Cambridge, Massachusetts. Her brother, the Rt. Rev. Theodore R. Ludlow, was consecrated Suffragan Bishop of Newark.

Mrs. Howe assisted her husband in parishes in China, Hawaii,

and California. Long-time members of the Church of the Good Shepherd, Wailuku, and of St. Clement's, Makiki, where the Howes lived and assisted in their retirement, will remember this bright, gracious, happy lady with affection.

Mrs. Howe is survived by a daughter, Mrs. Elinor R. McKinney of Ka'u, Hawaii; two grandchildren; and five great-grandchildren.

Services were held at St. Clement's, and the committal was in the parish's Chapel of Peace.



a back seat in the life of this Diocese.

And now to my fourth concern, one about which I would like to speak in some depth, not so much as to solve the concern, but to raise it for our discussion tomorrow morning and in the days ahead. Through the last four years, and now particularly out of our experience both in Venture-in-Mission and in the number of calling processes in which the Diocese has been involved, I have been impressed with the remarkable strength of our laity.

When I see the numbers of new lay persons who have participated in Venture, to say nothing about those godly persons who have labored in this Diocese for years, I have to ask myself what is it that we can do further to enable their lay ministries. This invariably leads me to ask another question: If we are going to enable a ministry, we have to know its real purpose, we have to know how the ministry of the laity is really perceived. Is it only when the Church needs to raise money or have some business acumen for its organization? How do we as clergy perceive this ministry? How indeed do laity themselves perceive their calling?

Look at it from this perspective: When you are involved in a calling process, or if you trace the first year of a clergy person's ministry in a particular place, questions about functions come to the surface — the ministry of the laity, the role of the laity, the relationship of the laity to the new priest, the priest to the laity, leadership styles. Most are resolved; some are not. All seem to raise this same larger question: How is the ministry of the laity perceived, encouraged, and enabled?

### Ministry of Laity

The problem an address such as this faces is one of either oversimplification or of dealing with generalities that do not necessarily fit any given place perfectly. Realizing this, but willing to run the risk, let me paint this scenario, acknowledging that it does not describe any particular congregation, nor is it an attempt to do so, but that it helps to present the basic case which is the need to consider what is the ministry of the laity. So, here it is. . . .

Much of what we do "in church" gives the image that the congregation, or for that matter the diocese, is an end in itself. This results in having a community centered around a priest, and the community's purpose is to assist that priest's ministry — a ministry which is often seen as being essential to an unperfected, troubled laity. This all translates in seeing the congregation, rather than the world, as the arena for practice, and the clergy, rather than the laity, as the practitioner.

I wonder if we cannot turn this picture around, so as to understand that the ministry of the Church is indeed the ministry of the laity, a servanthood ministry in the world. Let me suggest that to do this we are to consider the following: First, we have to start by seeking to build a theological/faith perspective as to who we are, what is our identity. That perspective which is given to me is that we are called not to be an institution, but to be the People of God, to whom power to be His sons and daughters to witness and to serve is given, a power which is undergirded by a promise to be with His witnesses. This power and promise in their transmittal declare that ministry is everyone's privilege, not that of a few, but of everyone who has received the Spirit of New Life.

A second consideration: If ministry is seen to be a gift of Christ himself to all, we begin to look at ministry in terms of function rather than rank; we begin to see the ministers — all laity — as having special talents and gifts to offer to the total ministry of Christ.

If you can conceive of ministry as belonging to all, with each having his/her function related to the gifts God has given, then you can begin to realize that the largest source of power within the Church is with the laity; then you have to believe that it is God's design that the laity are the chief agents in the ministry of reconciliation and that the clergy — the priest and the deacon — exercise the Bishop's ministry of enabling the laity in their mission.

A third consideration: If you come to this position then the picture of the "in house" activities must be seen not as the Church's central place of action, but as the feeding place, the nourishing center: worship services, Bible studies, prayer groups, altar guild — all add up to being not ends in themselves, but means of faith development, to developing the relationship between you and your Lord. What we do "in Church" is measured by what we do "out of Church." If those fed and nourished go back into the world unchanged and unchanging, then something is missing.

With these thoughts in mind, may I raise these questions to help us look into the future:

Is there need for the leadership of each congregation to give consideration to meaning and purpose of its lay ministry?

Have the talents and gifts of our laity been actualized into a conscious ministry?

Do we know what they are?

How can we correct the confusion over ministry?

If we can come to a clearer distinction between lay ministry and the ordained, how can each support the other?

How may the Bishop, the

Diocesan staff and programs assist in this renewal?

How and where do we begin to get on the right path for the sake of Christ's ministry and mission?

### Conclusion

In conclusion, I would like to share with you the results of the evaluation of my ministry for the past four years. It was given to me on October 24. The evaluation was made by all the clergy as well as by lay persons serving on all Diocesan bodies. I am trying to find a way that the results can be shared with at least those who participated in the evaluation and hopefully the entire diocese.

The tone of the evaluation report on the past four years was quite positive and affirming. I am grateful. However, areas were identified that needed to be strengthened — to name a few: communication, keeping schedules, follow-through on promises given, more participation from clergy in diocesan staffing decision, more leadership in program development, more time for self and family. I found the written comments very supportive, helpful in sensitizing to certain areas of need, areas of concern that I had not considered as high priorities, but obviously others do, which I have to bring into better focus.

### Other Feelings

Let me share with you a couple of other feelings, which I believe affirm much of what I have said in this address. This I can best do by quoting from a pamphlet entitled *Bishops and Diocesan Councils View the Episcopate*: "The degree to which a Bishop can operate effectively depends upon his characteristics and those of the place he serves. The office is defined by the expectations of significant church-involved people in their diocese. Effectiveness is followed by resources offered his office, use of free time, relaxing and spiritual development, supportive relations. . . ."

With deepest awareness of God's power and presence with me, I believe this evaluation process has been affirming. It has said that basically the leadership which I have offered in seeking to enable this Church's servanthood ministry has meshed with your expectations — and that has been due in large part to the resources you have given in the persons of Father Change, our Executive Officer, and Father Duncan, our Diocesan Treasurer, and all the staff, and of the very supportive relations which many of you, both clergy and lay, have provided.

The other feeling that comes out of the report, especially from the diversity of written comments, can best be shared with you by a quote from Allan

Jones in his essay entitled *New Vision for the Episcopate*:

"In trying to represent 'the otherness of the Church' and 'the church for others,' the Bishop finds himself with trying to balance the radical, moderate and conservative voice. He has to be content to be a lone or distant voice to some, in order to incarnate apparently opposing forces, in order to demonstrate through his own ministry their ultimate mutual compatibility with the Gospel."

The comments I read and re-read signify for me that feeling of trying to give balance to the diversity of the Church, which on the one hand brings about real tensions both within and without, but on the other hand allows the body of Christ to be truly inclusive in expression of His Love and Service.

It seems to me terribly important for us to understand the Bishop's role, if we are speaking of ministry. It is important for me to know how you perceive that role myself.

I think to all of this that my feelings can best be summed up in these words written by Allan Jones:

"When the Bishop celebrates the Eucharist, he is, in his office, actually celebrating what we fundamentally are. . . . The Bishop is seen as truly available, accessible when he breaks the bread of the Eucharist and breaks open the word in preaching. He becomes a true Father in God in these great acts, only after he has become a true brother to his fellow Christians.

"St. Augustine understood both the terror and promise of the vocation to the Episcopate when he said to his people: 'What I am for you terrifies me; what I am with you consoles me. For you I am a bishop; but with you I am a Christian. The former is a title of duty; the latter, one of grace. The former is a danger; the latter, salvation.'"



One of the valuables on sale at St. Peter's this December 5 and 6 on behalf of the Building Fund, held by Estelle Kong (left) and Nancy Kau (right).

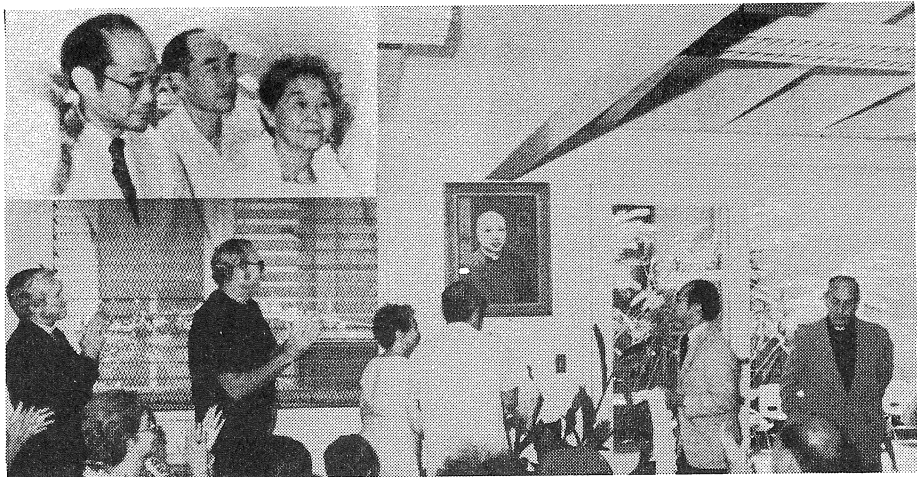
# Shim Memorial Building and Social Hall St. Elizabeth's, Palama

It was a great day of joy and thanksgiving on Sunday, September 14th, when Bishop and Mrs. Edmond Lee Browning, Bishop and Mrs. Harry S. Kennedy, Mrs. Wai On Shim, and Dr. and Mrs. Walton Shim and family participated in the dedication of "The Shim Memorial Building and Social Hall."

The former education building at St. Elizabeth's Church was

dedicated with these words: "We name this building in thanksgiving for the loving and dedicated ministry of The Reverend Doctor and Mrs. Wai On Shim — co-workers in the household of faith."

Mrs. Shim and her son, Dr. Walton Shim, unveiled a beautiful portrait of the Rev. Dr. Wai On Shim. As the veil was drawn from the portrait, the social hall



A round of applause at the unveiling of the Rev. Dr. Wai On Shim's portrait. Standing (left to right) are Bishop Edmond Lee Browning, the Rev. Dr. Gerald Gifford, Mrs. Wai On Shim, Mr. Tim Chong Young, Dr. Walton Shim, and Bishop Harry S. Kennedy. Inserts: Dr. Walton Shim, Mr. Tim Chong Young, and Mrs. Wai On Shim.

(Percy Chung Photos)

was filled with appreciative "oh's" and "ah's" at the sight of this beautiful work of art by St. Elizabeth's parishioner, Mr. Tim Chong Young, a talented craftsman and artist.

Wai On Shim was born in Kwangtung Province, China, of parents who were Christian converts of the German Lutheran Mission there. He received his education at St. Paul's College in Hong Kong, and later, after his arrival in Honolulu with his father, at Iolani School. He enrolled in courses at the University of Hawaii and a summer session at the University of California. From 1917 to 1931, he was employed in what is now the First Hawaiian Bank in Honolulu.

Fulfilling his ambition to enter the Ministry of the Church, he attended the Church Divinity School of the Pacific and finished at Seabury-Western Theological Seminary from which he later received an honorary doctor's degree.

He was ordained a Deacon on July 23, 1933, and a Priest on February 8, 1935. He began his

ministerial work as the assistant at St. Peter's Church. He served St. Elizabeth's Church from 1937-1963, except for two years, 1941-1943, at which time he served at the True Sunshine Mission in Oakland. Under his leadership at St. Elizabeth's Church, the new education building, rectory, and church were built and dedicated in 1952.

The Rev. Dr. Shim was assisted by a devoted wife, the former Esther Fo. Many parishioners still fondly and vividly remember the countless parish tasks which Mrs. Shim cheerfully performed.

The Shims have one son, Walton, a pediatric surgeon in Honolulu. He is married to the former Sandra Yee, and they have four children.

Father Shim, as he was fondly called by his parishioners, passed into eternal life on September 3, 1979, at the age of 82. He will long be remembered for his dedicated ministry to God and as the master builder of St. Elizabeth's Church.

— From our St. Elizabeth's, Palama, Correspondent.

## Fr. Aiona Re-elected

Fr. Darrow Aiona, Vicar of St. John's by-the-Sea, Kahalu'u, and Instructor in Sociology and Religion in Leeward Community College, was re-elected to the State Board of Education this November for a four year term. He has served on the Board six years already.

A kamaaina, he was raised in St. Mark's, Kapahulu, and educated at Iolani, the University of Hawaii-Manoa (B.A., M.A.), and as a Fullbright scholar at Auckland University in New Zealand. Fr. Aiona is a 1963 graduate of the Church Divinity School of the Pacific, Berkeley, California.

He has served churches in New Zealand and New York City, as well as in Hawaii. St. John's by-the-Sea, Oahu's first windward Episcopal church, helped to found both Calvary, Kaneohe, and St. Christopher's, Kailua. The Hokule'a Pre-School, which serves the Kahalu'u community,

uses the parish-hall. And currently, Assembly of God and Apostolic Door of Faith congregations use St. John's, as until recently did Waimanalo's new Samoan L.M.S. Congregation. Clearly, St. John's by-the-Sea is a church of much aloha. The congregation, which is multi-ethnic but chiefly Hawaiian, numbers 56 households and 154 baptised members.

Fr. Aiona is active in community organizations and the Hawaiian Renaissance. He is a member of The Hawaiians and the Council of Hawaiian Organizations and a board member of the Moanalua Garden Foundation, Child and Family Service, and the Waikiki Community Center. He formerly served on the advisory board of the Queen Liliuokalani Children's Center.

Fr. Aiona's wife, Christina, is a special education teacher.



At the Dedication of the Priory's Kennedy Building (left to right): Headmaster Fritz Minuth, Peter Ogilby, Sister Monica Mary, Bishop and Mrs. Kennedy, and Bishop Browning.



Diocesan Altar Guild members at Good Samaritan Church on September 28, 1980 for blessing of Altar accessories. Left to right: Gertrude Tyau, Hannah Okamoto, Rose Chee, Toshiko Ing and Hannah Ching.

## The Calendar

DECEMBER 1980		23	Staff Meeting
DIOCESE		28	St. Timothy's visitation
5	Adventsfeier (German Advent Festival), St. Clement's	JANUARY 1981	
6	Cathedral Quiet Morning	DIOCESE	
7	St. George's Pearl Harbor Memorial Service	8	Program Department Meeting
11	ECW Board Meeting	9	1980 Program Annual Reports Due
11	Program Department	15	Real Estate Department Meeting
12-14	Youth Conference at Mokuleia	15	Finance Department Meeting
13	Diocesan Council Meeting	16	Mission Strategy Department Meeting
14	Evening of Renaissance Christmas Music, Hawaii Loa College	16	Diocesan Council Meeting
20	Commission on Ministry	18-24	Week of Prayer for Christian Unity
23	Integrity, Davies Hall, St. Andrew's	23-25	Clergywives' Conference
25	CHRISTMAS DAY (office closed)	25	Theological Education Sunday
BISHOP		26-19	Annual HCC Pastors' Convocation
2-5	Bishop's visit with non-parochial & retired clergy	28	Standing Committee Meeting
7	St. Mary's visitation	BISHOP	
8-11	Standing Commission on World Mission in Dallas	6-10	Bishop's Continuing Education at CDSP
14	Calvary visitation	13	Staff Meeting
16	Staff Meeting	16	Diocesan Council Meeting
16	Hawaii Loa College Executive Meeting	18	Waikiki Chapel visitation
17	Iolani Board of Governors	20-23	Bishop in the Philippines
20	Commission on Ministry	25	Good Samaritan visitation
21	St. John's By-The-Sea visitation	27	Staff Meeting