

HAWAIIAN CHURCH CHRONICLE

Hawaiian Historical Society
600 Kawahia St.
Honolulu, Hawaii 96813



Presiding Bishop John Allin congratulates Colonel Thomas Schaefer on his moving talk during the special service of thanksgiving for the 53 freed Americans held January 29 in the National Cathedral, Washington, D.C. Directly behind the Presiding Bishop is ex-hostage Richard Queen (center). (Morton Broffman photo for DPS)

Bishop Visits Philippines

In a recent newsletter, Bishop Browning described his recent trip to the Philippines:

The purpose of the five days of meetings in Manila was to assist the Philippine Episcopal Church in their goal in becoming a National Church — an autonomous Province within the Anglican Communion, such as the Nippon Sei Ko Kai, the Canadian Anglican Church, or the Episcopal Church.

I was asked to be a part of a team from the Episcopal Church to meet with various bodies of the PEC to discuss ways in which ECUSA might further assist in this process. Representing the Presiding Bishop's staff were the Rev. Dr. Sam Van Culin, Executive for World Mission; the Rev. E. Holmes, Director for Development; and Mr. Matthew Costigan, Treasurer of the National Church.

Mr. John Carter of Colorado represented the Executive Council, while I represented the Standing Commission on World Mission.

We met with the Board of St. Andrew's Theological Seminary, the Joint Council of the Philippine Independent Church and the Philippine Episcopal Church, and the National Council of the PEC. This last body is modeled after our Executive Council and has serving on it representatives of the PEC's three dioceses.

The discussions ranged from frank descriptions of the state of each diocese to questions such as women priests in the Philippines. Much time was given to listening and responding to the plans which the PEC have made to set up their own Province. These plans included a time table (probably to occur at the 1985

The Rev. David K. Kennedy Priory's New Headmaster

The Rev. David K. Kennedy, Rector of St. Timothy's Episcopal Church, Aiea, has been named the new headmaster of St. Andrew's Priory School, Bishop Edmond L. Browning announced.

Fr. Kennedy assumes his new duties on August 1.

He succeeds the Rev. Fred G. Minuth, whose resignation after 12 years as headmaster was announced this December.

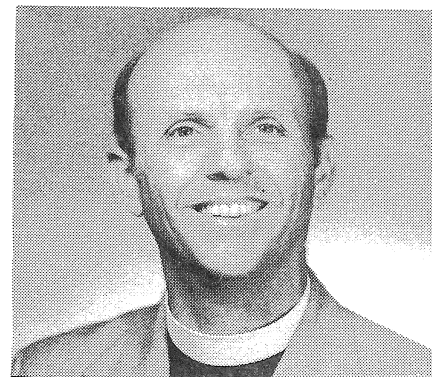
Fr. Kennedy, 48, has served Episcopal churches in Hawaii since his graduation from the Church Divinity School of the Pacific, Berkeley, California, in 1963. Prior to St. Timothy's, Aiea (1973-1981), he was Priest-in-Charge of St. Barnabas', Ewa Beach (1963-68), and Rector of St. Peter's, Honolulu (1968-73). From 1970-1973, he was one of the Priory's trustees.

Fr. Kennedy was educated at Iolani School (Class of 1950); Trinity College, Hartford, Conn. (B.A., 1954); and the Church Divinity School of the Pacific, Berkeley, California (M.Div., 1963). Following college, he served in the U.S. Air Force for six years as an interceptor pilot. He is presently a chaplain in the Hawaii Air National Guard.

Fr. Kennedy has been active in community affairs, serving two terms on the Governor's Commission on Judicial Qualifications and currently is serving on the Hawaii State Health Coordinating Council.

He is married to the former Anna Marie Hemberger and is the father of four sons: Chris (21), married and in the Air Force; Paul (20), currently a student at Trinity College; Karl (18), presently studying at the University of Puget Sound, Tacoma, Washington; and Eric (5), to enter Iolani this fall.

Bishop Browning announced that "the Board of Trustees



The Rev. David K. Kennedy, new Headmaster of St. Andrew's Priory School, Honolulu.

believes that Fr. Kennedy will bring to this position a sound philosophy in education, excellent administrative skills, pastoral sensitivities which highly qualify him for his relationship with students and faculty, knowledge of the community which the School seeks to serve, and a deep respect from his Church and the community in which he has lived for the past 36 years."

Of Fr. Kennedy's appointment, Fr. Minuth, the present Headmaster, said, "I could not be more pleased! Fr. Kennedy has been a very good friend of mine for many years, and I hold him in the highest esteem. In fact, there is no other priest for whom I have greater respect. I think it important that there be a smooth and cooperative transition from one Headmaster to the next. This is now assured!"

Fr. Kennedy is the son of retired Bishop Harry S. and Katharine Kennedy. He has four brothers: Paul, also an Episcopal priest, a teacher and counselor at Iolani; Mark, who teaches music at Seabury Hall, Maui; Joel, vice-president for public affairs with the Hawaiian Telephone Co.; and Bruce, an executive with the Public Utilities Commission in San Francisco.

General Convention), financial needs, stewardship plans, the possible creation of two new dioceses, ministry styles, future relationships with the Philippine Independent Church, and a host of other subjects.

I am impressed with the PEC — small, young, facing incredible problems, but with a determina-

tion to be a truly indigenous body reaching into their country with the saving knowledge of Jesus Christ, serving the people to whom they have been called. It is both a humbling experience, as well as a joy, to participate in this historic action of the Philippine Church. I ask that you keep them in your prayers.

EDITORIAL: No Past, No Future

The publication of *An Historical Account of St. Peter's Church (1886-1980)* by Sam Ching and Margaret C. Young brings to mind how lamentable is the state of the history of the Episcopal Church in Hawaii.

The last book is Bishop Restarick's *Hawaii 1778-1920 from the Viewpoint of a Bishop*. Much has happened since 1920, to put it mildly, and much that the Bishop wrote needs revising.

Meiric Dutton essayed this task in an excellent rewriting and writing of the history of the Church in Hawaii, *Ninety Years of Service*, which carried the Church's history, in accurate detail and lucid prose, to the early 1950's. But that is three decades and three bishops ago.

The *Hawaiian Church Chronicle* for a while printed a corrected and up-dated Dutton in series. But so many felt the undertaking so old foggy-ish that it was abandoned.

The problem is this: the Church which ignores, or cannot integrate, its past has no future. Amnesiacs do not do very well. Knowing what we were is part of knowing who we are, at least in a religion which respects history as God-involved, as does ours.

Furthermore, the sons and daughters of the Episcopal Church whose interests lie in Hawaiian history and writing have a nearly untouched field in the history of the Episcopal Church in Hawaii and related history.

Where is the definitive biography of King Kamehameha IV? Queen Emma? Liliuokalani? We can easily find long or good books on Claus Spreckles, Charles Reed Bishop, Walter Murray Gibson, and John Burns, but not one on these three royal, Hawaiian, Anglican luminaries!

Only Bishop LaMothe has anything close to a biography. Staley would be a study in Victorian Hawaii and in the Oxford Movement applied and misapplied. Willis is the angelic curmudgeon — 31 years Hawaii's Bishop and two more decades Bishop in Tonga. And there are six more Bishops.

The Hawaiian Prayer Books, hymnals, tracts, and catechisms are yet to be studied and edited. I remember the late Don Johnson's astonishment at Kamahameha IV's rendering *servant* by the dreadful word *kauwa*. Was this one reason Bishop Willis testily remarked on the inappropriateness of earlier translations when sponsoring and issuing a new one? But surely Liholiho knew his own language? Who will tell us?

There is a great archive of Hawaiian Anglicana in Rice University, Houston, gathered by a devoted son of the Church, the

late Professor Andrew Forest Muir. His area of interest was the pre-1902 Church. A preliminary calendar of the Muir Papers is in the hands of the Episcopal Church, the State Archivist, the Hawaii & Pacific Room (UH-Manoa), the State Library (Main Branch), Iolani and the Priory. Or, at least, they were sent copies. The Muir archive is one of those secrets which one wishes were not so.

And, then, the Church's own archive — ably maintained and augmented by the Church's Historiographer, the Rev. Kenneth Perkins — is in the State Archives.

To be sure, one will hardly make a fortune — a la James Michener — by writing Episcopal Church and related history. But there are articles, biographies, histories, and studies of such useful, engaging, and exasperating character to be written that one wonders how they have escaped both the notice and the writing.

This is largely laypersons', not priests', work. The Anglican Royals were certainly not priests. And the Bishops deserve a lay-person's analysis.

Furthermore, it is not a bad thing to leave a book behind. The bright Churchmembers now at Iolani or Kam or elsewhere could do worse. So could women who read and understood Schopenhauer in college and now change diapers and sojourn all day long in Kinder-Lilliput. Babies do grow up and go away. A good book or a helpful article remains. To produce both — what a lovely contribution!

And advanced and professional students of the history, languages, cultures, and religions of Hawaii have, if not a mother lode, at least a daughter lode of almost untouched material for significant theses (MA or Ph.D), scholarly articles, and books.

In the age of women priests and the Equal Rights Amendment, the ministry of Mrs. Shim Yin Chin, so long and so well the General Superintendant of St. John's, Kula, deserves wider notice.

Are Fr. Philip Fukao and the later ministry of Holy Trinity Church to disappear without larger remembrance?

Is the Liturgy in Hawaiian to pass out of mind without a cassette recording? Or has it, like the Passenger Pigeon, already done so?

The Airin Kai of St. John's, Elele, is down to four members. Is their history secured?

Clearly, there is much which one can do.

- Get the elders to speak on cassettes. Listen and learn and thank.

- Inventory, index, and preserve the surviving documents. Consider xeroxing, with copies or originals sent to the Church's archives. Prepare for the day of the arsonist, the accident, and the

signature thief.

- Update one's parish history. Only St. Peter's now has that honor, apparently.

- Establish an accurate list of the clergy and lay officers of the local church from its beginning.

- See that students in Sunday School learn the lives and significance of parish worthies and of the heroes of the Church in Hawaii. For starters, the Van Deerlins, Maggie Monteiro, Thomas ("T.J.") Hollander, Lila

Lefferts Cooke, Jimmy Kau, Kau Yau Yin, Mrs. Shim Yin Chin, Frances Cushingam, Arthur Smith, Charles Hookano.... and many more. And among the clergy, Albert Stone, Paul Savanack, Archdeacon Willey, Philip Fukao, Leopold Kroll, Samuel Davis, and Wai On Shim provide a beginning.

There is much to be done. Who will do it?

—JPE



Recipients of St. Elizabeth's Service Crosses stand with the Rev. Dr. Gerald Gifford, Rector — (l. to r.) Dr. Patrick and Ruby Ho, and Mrs. Ann Chock.

Presiding Bishop's Easter Message 1981

Easter does not come and go. It comes and stays. Liturgically, it is more than a day, it is a season. Spiritually, it is more than a season. Resurrection is the concept that embraces and supports our life in Christ, His living presence among us and our communal sharing through His Church.

So when I extend to you that age-old Easter greeting: The Lord is Risen! He is Risen indeed! I am not greeting you for Easter Day or even for Eastertide. I am greeting you in the name of the Lord who lives among us.

We've called it *Low Sunday*, that Sunday coming a week after Easter Day. Some still do.

What did *Low Sunday* bring to mind?

Letdown, after the excitement of the big congregations, special music, potted lilies, and general bustle of Easter Day.

Conclusion of the liturgical and spiritual momentum that had been developing during Lent, reaching its climax on the Feast of the Resurrection.

Inactivity, with many clergy and others taking "Post-Easter" holidays.

All of which seems to me to be out of order.

Happily, our Lectionary now refers to those Sundays after

Easter Day as Sundays of *Easter*. Not "after Easter," mind you, but "of Easter," stressing the truth that Easter is a season and not merely a special day, the "Queen of Seasons" as we sing in that Hymn, "Come, ye Faithful, raise the strain...."

What do the Sundays of Easter bring to mind?

Continuation of the experience, the spirit, the message, the joy that result from proclamation of Christ's Resurrection.

Activity, including, possibly, some personal visits to those "Easter only people" to talk with them about their lives and the New Life we have heard about on Easter Day.

Enthusiasm resulting from the knowledge that by our baptism we have been incorporated into the life of Christ through His Church.

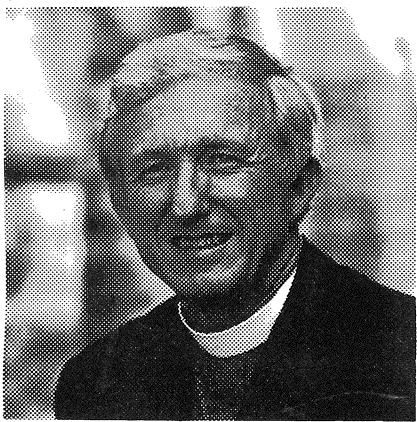
Easter is not just a day, but a season. Easter is not only a season, but a truth that lives with us each day of our lives.

So, once again we share with one another the Easter greeting: *The Lord is Risen! He is Risen indeed!*

And for more than just a day or even a season!

—The Rt. Rev. John M. Allin

A Word From the Bishop



My dear friends:

The Rev. J. S. Jenkins, Rector of Trinity Church, New Orleans, in his book entitled *What Think Ye of Jesus* writes, "Repentance with Jesus was not, as with John the Baptist, a quick clean-up of our moral mess to avoid the coming wrath of God. Rather, repentance is the joyful, though painful, readjustment of our loyalties in response to the gift of God's love and acceptance." A thought to hold for LENT!!

The purpose of any Lenten Season — for you as an individual and the Church as a fellowship — is that during these forty days as we trace the life and ministry of Jesus leading to His Crucifixion and Resurrection we will certainly grow in the experience of His love. A love which has the power to both challenge our present priorities and loyalties, and to call us to an evaluation and readjustment of those areas of life that we consider to have importance for us.

Look at but one area — what sense of priority do you give in your relationship with others to "good communication"? To

what degree do you feel accountable for "good communication" in your relationships? Love — Divine Love — the Love of God as shared in the life, death and resurrection of Jesus is always raising these questions to those who call upon His Name.

Communication is of the essence in any meaningful relationship — a skill that if not developed and held high in one's priorities will certainly lead to isolation and loneliness. Consider the following as guidelines for good communication:

- First, willingness to initiate communication rather than waiting for the other person to speak.
- Second, freely offering to the one to whom you are seeking to communicate the space to have his/her own agenda.
- Third, expressing an eagerness to listen to what is being communicated to you.
- Fourth, acknowledging that the Spirit of God is always at the center of any "good communication".

My prayer for each of you this Lenten Season is that you may know His Love in such a manner that whatever reassessment of your own priorities which you make in response to His Love will lead to a renewal of purpose and direction for your life.

Faithfully,

The Rt. Rev. Edmond L. Browning
Bishop

More Love '81

As a newcomer to Christian Education, I found Marjean Bailey's seminar held this February was a shot in the arm.

How many times did panic strike me when on Friday evening I had no lesson planned for the up-coming Sunday! How in the world would I keep my pre-schoolers from climbing the walls for 45 minutes?

Now I have a way through Bible story-telling to keep any age child interested.

Marjean's instruction was concise. We had the opportunity in the morning session to listen and to learn her pyramid plan: content, experience, and imagination. In the afternoon we were able to put to use what we had learned.

Similar workshops, although of shorter duration, were held in Kona, Hilo, Maui, and Kauai.

One of her suggestions was to keep the stories and activities on

the children's age level and to participate with the children in all phases of the pyramid. I have since utilized her concept and found it does indeed work. I am sure that each of the attendees took away different ideas, adapting what Marjean said to their particular needs.

I thoroughly enjoyed being the chairperson of this seminar. I hope the "LOVE" theme will be a recognized symbol of a thriving Christian Education program for this Diocese.

—Elaine Funayama,
St. Stephen's, Wahiawa

MARCH CHRONICLE DELAYED

The *Chronicle* scheduled for publication on March 17 comes late because of the illness of the editor. The next *Chronicle* (April 28) is on schedule.

Ministry to the Elderly

In November 1980, the Palama Interchurch Council began the Ministry to the Elderly in Need Program. For the next six months the Coalition for Human Needs of the national Executive Council of the Episcopal Church is funding the program, and for the next three years the program will be funded by the Venture in Mission Program of the Diocese of Hawaii.

This ministry to the elderly works out of St. Elizabeth's Shim Memorial Building at 720 N. King Street in Palama from 8 a.m. to noon daily. It is under the direction of Mrs. Yvonne Kaiahua. Mrs. Carlina Aguinaldo is the Advocate Counselor, and Mrs. Maile Montervon has served as the Recreation Leader.

The Advocate Counselor assists the elderly in finding proper medical care, filling out proper forms (now busy with taxes), translation, and seeking housing. Many times the Counselor will go with the elderly to give that person confidence and to interpret what is being said.

The Recreation Leader works with the elderly who participate in the City & County's Nutrition Program. The leader goes out to six Nutrition Program sites — Chinatown, Palama Settlement, Kalanihuia, Aala Park, Kalakaua Recreational Center, and St. Elizabeth's Senior Center — visiting one site each day, and plans activities with each group. Thus far the elderly have gone on excursions to Paradise Park and Sea Life Park. The Recreation Leader also plans craft activities and leads the elderly in physical exercises.

The Palama Interchurch Council's Ministry to the Elderly in Need Program is available to all elderly citizens. Anyone interested in the Advocate Counselor's services or who would like to participate in the activities should call the Advocate Counselor at 841-1886 or the Palama Interchurch Council office at 841-6287.

—By our St. Elizabeth's
correspondent



Her Majesty's Court at St. Paul's Annual Festival (center, l. to r.): Rosemarie Rabaino, Miss Charity; Rose Guerrero, 1st Princess; Lynne Padasdao, Queen; Yolanda Perez, 2nd Princess; Carol Martin, Miss Humility. Fr. Tim Quintero and Fr. Albert Alarcon (back row, center).

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John Mark: Gospel Writer

The following article commences a series on notable Christians, past and present, in order to illustrate the life in Christ.

Its subject: John Mark, the author of the earliest written Gospel.

One hopes that this article (and others in this series) will add to the reader's knowledge of Christ and of what it means to be a Christian.

References are included for those who wish further to ponder Mark, his times, and the Gospel. For additional helps, consult your pastor.

In July of 64 A.D., a terrible fire swept through Rome. It burnt for nine days, totally destroying three of the city's fourteen districts and partially destroying another seven. Only four districts escaped damage, and the city which Augustus had found brick and made marble was now, in large, part ash.

The Romans blamed Nero for the disaster, alleging that he had set a fire in order to acquire, cheaply, some coveted property near his palace and that this bit of arson had then gotten out of control. (Tacitus, *Annals*, xv, 44)

Perhaps Nero, guilty of so much else, was not also an incendiary. But in the eternal manner of tyrants, he found it expedient to blame others, and the Christians were his scapegoats. No doubt some Christians had made it easy for him by ill-timed, public and provocative preaching of God's terrible (and fiery) judgment on Rome during the course of the fire itself. (Revelation 17 & 18, especially 17: 16-18)

In the ensuing persecution, Nero so cruelly savaged the Church in Rome that the populace came to sympathize with the Christians and saw in Nero's viciousness clear evidence of his guilt and depravity. (Tacitus, *Annals*, xv, 44)

Nero's persecution posed a very special problem for the Church. During it, both Peter and Paul lost their lives. And the Church in Rome was catapulted beyond the Age of the Apostles into a new era. (Clement, I Corinthians, v, vi)

The Apostles' teaching is an essential of the Church, along with fellowship, prayer, and the Breaking of Bread, or Eucharist. How were Roman Christians to have such teaching now? Peter and Paul were gone. But (providentially) some of their assistants, fellow workers, and close friends remained. (Acts 2: 42)

One such was John, also called Mark. (Jews at the time frequently had both a Jewish and a Gentile name.) He was close both to Peter and to Paul. Peter calls him "my son," and

Paul speaks of him as "a comfort" and a colleague. (Acts 12: 12, I Peter 5: 13; Colossians 4: 10, 11)

Peter was no longer present, but his teaching about Christ's life and the Christian's life in Christ remained in Mark's memory. In the words of one of the Church's early scholars, "Mark, having been the interpreter of Peter, wrote accurately — albeit not in order — all that he recalled of [Peter's saying] what was either done or said by the Lord. ... He [Mark] neither heard the Lord, nor was he a follower of his [during his earthly ministry]." (Papias, Bishop of Hierapolis [about 125 A.D.], quoted in Eusebius, *History*, III. 39.15)

Who is John Mark? He was a Jew of Jerusalem, of good family, with connections beyond the Holy Land. His mother Mary had a home sufficiently large to serve as a house-church for the earliest Christians in Jerusalem. Peter came there on his escape from prison in order to leave a message for James and the brothers prior to his going into hiding. Mary was sufficiently well off to afford a maid. (Acts 12: 12-17)

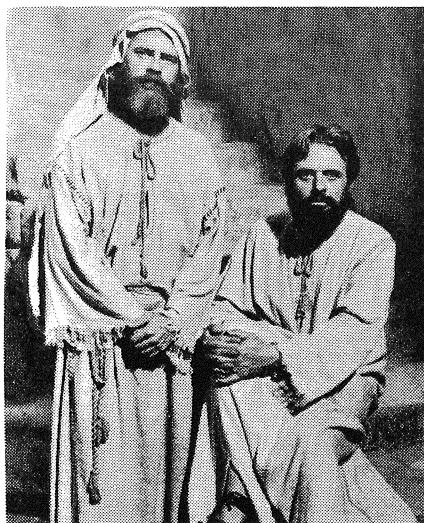
And among the Jerusalem church's earliest converts was Mark's cousin, "a Levite of Cypriote origin, called Joseph, whom the Apostles surnamed Barnabas (which means 'son of encouragement')." A landowner, he had sold property and given the proceeds to the church. (Acts 4: 36, 37; Colossians 4: 10)

Mark was a missionary. Initially, he served as an assistant — teacher and secretary — under Barnabas and his friend Paul. They traveled first to Antioch, then to Cyprus (well known to Barnabas), and then to Perga (in today's Turkey), where for some reason Mark left them in order to return to Jerusalem. Paul felt Mark had deserted him, and declined to travel with him again, angering Barnabas, who then left Paul and went with Mark on a second mission to Cyprus. (Acts 12: 25; 13: 4, 5, 13; 15: 38, 39)

But the storm blew over. Mark and Barnabas were reconciled to Paul. Once again Mark becomes Paul's fellow worker, and the Apostle to the Gentiles praises him as "a comfort" and a "useful helper." (Colossians 4: 10, 11; Philemon 24; 2 Timothy 4: 11)

However, it is as Peter's interpreter and dear friend ("my son") that Mark made his great contribution to the Church and to our civilization: the Gospel According to Mark. He invented the written Gospel form.

Mark wrote no biography of Jesus. A Gospel is something else. A biography teaches us about a dead person whom we do not know. A Gospel teaches us about



Robert Foxworth (left) stars as Peter and Anthony Hopkins as Paul in *Peter and Paul*, to be presented on KGMB-TV (Channel 9) April 19 and 22 at 8 p.m. The four-hour, two-part special, developed and wholly sponsored by Procter & Gamble, also stars Raymond Burr, José Ferrer, Eddie Albert, and Jean Peters. For many years the Procter family supported the ministry of St. Elizabeth's, Palama.

a living person whom we do know — Jesus Christ. This is one reason we do not find in the Gospels the biographical detail to which we are accustomed. (Archbishop Michael Ramsey makes this point.)

When we turn to Mark's Gospel, we are surprised at how short it is. In one edition of the King James Version, Mark's Gospel is just 16 pages long. Matthew's has 26 pages; Luke's, 28; and John's, 21. Mark can be read in one sitting (if one reads reasonably fast), or in two sittings. And it is a good idea to read Mark this way at least once in a while in order to capture in one sweep the grandeur of Jesus and the Gospel.

In doing so, one is struck by the urgency of Jesus' message. There is no time to be lost. The time is short. The kingdom of God is at hand (1: 15). People living will see the kingdom of God come with power (9: 1). All shall come to pass in this generation (13: 30). Hurry! Declare yourself now to be, and start acting like, God's child. These verses have various interpretations. But the core message remains: Enlist now in God's Own.

One is impressed, too, how much Jesus is a man of authority... and someone more than just a man. Jesus' teaching is without footnotes and howevers. His preaching carries its own authority. Spirits and demons, sickness and sin, death and dearth, storm and sea are all subject to him, as is distance. He commands and it is done, even elsewhere. He summons and disciples follow. Clearly, the kingdom of God — that is, the way of life according to God — is already present in great power in Christ. Social conventions (2: 15-17) and religious traditions (2: 23-28), even the family (4: 33-35), the Temple (11: 15-19), and the nation's fundamental law as given by Moses (10: 2ff) are subject to

Jesus' authoritative revising.

And the key to this revising is the two-part Law of Love: To love God with all one's heart and soul and mind and strength, and To love one's neighbor as one's self. "There is no other commandment greater than these," Jesus proclaims (12: 28-34).

Ostracising sinners, failing to do good at any time (even on the Sabbath), rejection because of gender or nationality (7: 24-30), or job (2: 15-17), or age (10: 13-16), or sickness (1: 40-45), or religious affiliation (9: 38-41) — these all are forbidden by the example of Jesus, who commanded, "Love one another as I have loved you (John 14: 34)."

And who does this loving, and who decides? We each do, in Christ. Astonishing, isn't it?, how Jesus frees us from the many laws and conventions so that we obey the two greatest ones, and how he asks us to see that law and convention conform to the Law of Love.

Reading Mark also makes clear how Jesus is more than a man of authority, however unique or however much a genius. God's voice tells the reader at the beginning that Jesus is His beloved Son (1: 11). The spirit-world acclaim Jesus "the Holy One of God," "the Son of God," "the Son of the Most High God" (1: 24, 3: 11, 5: 7). Humankind is slow to understand. The Jew Peter is the first. "You are the Christ (Messiah)," he says (7: 29). And God and His Christ confirm it (9: 7; 14: 61, 62). It takes the crucifixion for the Gentile centurion to understand. "Truly this man was a son of God," he exclaims (in thoroughly Gentile idiom), after Jesus breathes his last (15: 39). At last the Secret of the Messiah is open to all.

Reading Mark, one is impressed how he tackles one of the world's greatest practical and ethical problems: human suffering. The randomness and fury of Nero's persecution raised the question of suffering quite pointedly, especially in view of Jesus' teaching of a Heavenly Father who so lovingly cares. And Mark did not duck the issue.

Jesus is the great enemy of human suffering. He restores those afflicted by sickness, mental illness, crippling, social ostracism, religious legalism, and national bigotry. He doesn't add to their misery, as do Pharisees then as now. Rather, Jesus empowers people to join him in undoing human misery, one function of the Church to this day (3: 13-19; 6: 7-13).

As to pain and persecution, Jesus had foreseen them (4: 17). John the Baptist did not escape them (6: 14-29), nor would Jesus (8: 31; 9: 12...). How, then, could the ordinary Christian expect to be exempt? Indeed, the cross and steadfastness belong not just to Christ, but to all Christians (8: 34-38).

"You will be hated for my name's sake. But he who endures to the end will be saved" (13:13). (Nero's persecution established the legal precedent that just being a Christian — "the name" — was a crime and punishable.)

Some suffering, clearly, is not lifted. How then does the Christian cope? Like Jesus at Gethsemane and after, Mark says. That is, with confidence in the goodness of God, with graceful bowing to what is to be, and with courage and dignity before all, in spite of one's feeling "greatly distressed and troubled," "very sorrowful, even unto death," angry, or bewildered (14:32-42).

God will make up all that is lost, Mark insists. Steadfastness means salvation. And beyond are resurrection and the kingdom of God. How many Christians have relied on these assurances, both amidst the smoldering embers of Nero's Rome and after! (10:28-30; 13:13)

One characteristic of Christ's life often escapes notice: servanthood. His pattern is the way of the good servant (9:35), not that of the overlord master (10:42-45). "For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many" (10:45). And his is the pattern for Christians (10:43). The medieval prince-bishop, the modern cardinal-rector, and today's tyrant father are a long, long way from Christ's desire, according to Mark.

Mark's Gospel ends abruptly. The reader expects to find the Galilean resurrection appearances which he seems to have been promised (14:28; 16:7). But they are not there.

Mark concludes on a strangely unsatisfactory note: "And they said nothing to any one, for they were afraid" (16:8). Several ancient manuscripts end just there. Others add 16:9-20, the traditional (and 2nd century) close of the Gospel According to Mark. Others have a short paragraph in addition. And one manuscript has a unique paragraph inserted between verses 14 and 15. No other part of Mark's Gospel reflects such manuscript chaos.

It is quite possible that in the turmoil of Nero's persecution the ending was lost. Perhaps there was an accident to Mark's own copy. Perhaps Mark died before he could complete the Gospel. We do not know. But, clearly, many early Christians were quite dissatisfied with the 16:8 ending.

From Rome, Mark's Gospel spread throughout the Christian world. Visitors made and circulated copies. Luke — an acquaintance of Mark's and also a fellow worker with Paul — soon had a copy, as did Matthew. Both used Mark as the bulk and basis of their own Gospels. (That is why these three Gospels are called the *Synoptics*: Gospels to be *looked at together*.)

Mark had not said it all, as Matthew's and Luke's additions indicate. John despaired of ever doing so (John 20:30; 21:25). But Mark had done the new thing, putting the spoken proclamation of Jesus Christ into written form, thus providing a fundamental link between the Age of the Apostles and all others. (See Acts 10:36-43 for Peter's spoken summary of the Gospel and, in a way, Mark's outline.)

Later legend made Mark the founder of the Church in Alexandria and gave him a martyr's death. Mark's association with Venice dates at least from 829

when his supposed relics, stolen from Alexandria, were brought to that Adriatic city. His feast day: April 25. His symbol: a winged lion. What more fitting patron could Venice pick than Mark, the friend of Rome's Peter and Paul?

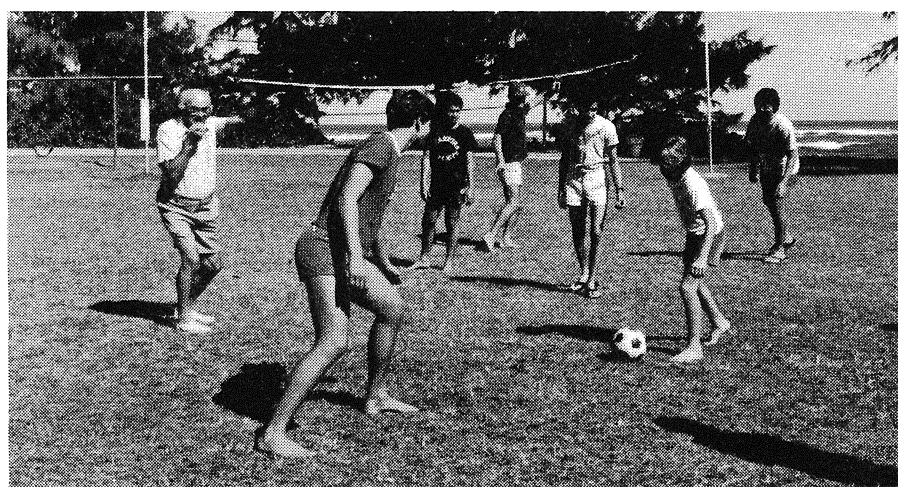
St. Mark's, Kapahulu — begun by the Cathedral's Hawaiian Congregation in 1908 — was so named because Queen Emma was born into eternity (as early Christians phrased it) on St. Mark's Day, 1885. Her husband, King Kamehameha IV, had passed into eternity on St. Andrew's Day, 1863. Each has a church as a memorial. —JPE



At work on the church service at St. Peter's, Honolulu: Fr. Franklin Chun, Rector, with Aileen Chui, Organist, and Clint Laing, Choir Director.

†††

Camp Mokuleia's Summer '81



Soccer at Oahu's Camp Mokuleia, a camp and conference center of the Episcopal Church in Hawaii, whose summer program begins June 21.

The Summer '81 camping program has been announced by the Rev. Brian Grieves, Director of Camps & Conferences.

This summer there are six sessions at Camp Mokuleia for youngsters who have *completed* grades 2 through 8, and there are some programs for older youth.

Activities include canoeing, overnight camping, archery, reefing, and sports. Also included are singing, Hawaiiana, sailing, swimming, and dances. In addition, campers enjoy hiking, nature crafts, and environmental projects. And there are special theme days and a teepee village.

The sessions are:

- Children who have completed 2nd through 4th grades — Session One (June 21-27), Session Two (June 28-July 4), and Session Three (July 5-11).

- Children who have completed 4th through 6th grades — Sessions One, Two and Three (dates given above) and Session Four (July 12-18), Session Five (July 19-25), and Session Six (July 26-August 1).

- Youth who have completed 6th through 8th grades — Sessions Four, Five, and Six (dates given above).

In addition to cabin camping, Camp Mokuleia also offers an outdoor camping program in a Camping Village. Here campers spend one or more weeks living in tents or teepees close to a grove of trees near the ocean. There they learn and use funda-

mental camping skills to prepare them for a trip into the Waianae Forest Reserve. While in camp, these campers participate in all scheduled activities. The outdoor camping program is available for all sessions (July 21 through August 1).

Costs are as follows:

- Cabin Camping — one week session, \$125.00; each additional week, \$115.00.

- Camping Village — one week session, \$85.00.

- Other items — T-shirts (each), \$5.00. Store voucher (each) \$3.00 — for buying snacks, drinks, souvenirs. (Limit: 2 vouchers per week.) Laundry: for campers staying 2-4 weeks, \$2.00; for campers staying 4-6 weeks, \$4.00. Transportation to airport, each way, \$5.00.

For those paying fees in full before May 1, 1981, there is a discount:

- Cabin Camping — one week session, \$110.00 (instead of \$125); each additional week, \$102.00 (instead of \$115).

- Camping Village — one week session, \$75.00 (instead of \$85).

MasterCharge and Visa may be used for payment.

Full and partial camperships are available for Camp Mokuleia. But, because of limited funds, camperships will be for no more than one week in most cases.

In addition, Camp Mokuleia offers or hosts the following summer programs:

- Canadian Adventures — for boys and girls who have *completed* grades 6 through 9. A mainland trip camp including Seattle, Spokane, Glacier National Park, Banff National Park, Vancouver Island, and Victoria, returning to Hawaii via Seattle. Cost: \$415.00 (excluding airfare). Dates: August 3-18, 1981, 16 days.

- Counselor-in-Training (CIT) Program. For youth who are 15 by June 15, 1981. This is a two-week session with both on-the-job and classroom training. The purpose of this program is to give young men and women experience in counseling at camp. Cost: \$150.00 for two weeks.

- N.F.L. Camp — For youth 7-17. Sponsored by the National Football League Players Association. For information write or call Mr. John Wilbur, Suite 1606, Grosvenor Center, Honolulu, HI 96813 (808/ 521-3015).

- Special Camp for Handicapped Children, in co-operation with the Easter Seal Society of Oahu — August 2-21. For information contact the Easter Seal Society (808/ 536-1015).

"The Episcopal Church in Hawaii regards its camping program as an important extension of its work in the community," the Rev. Brian Grieves emphasized.

"Clergy from the various Episcopal churches in the state serve as chaplains to this program and are in residence for the duration. Christian worship and education are part of each day's routine. We are particularly sensitive to the unchurched and those of other faiths. The Eucharist (Holy Communion) is offered to all baptised participants. The Christian themes of God, neighbor, and creation are emphasized," he noted.

Fr. Grieves is a Certified Camp Director, American Camping Association (ACA). And Camp Mokuleia is fully accredited by the ACA.

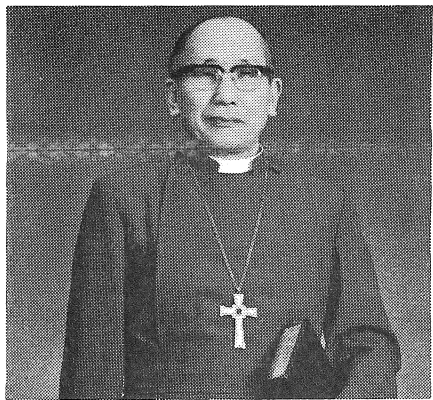
Further information may be obtained from Camp Mokuleia, 68-729 Farrington Highway, Waialua, Hawaii 96791. Telephone: 808/ 637-6241.

Church News Briefs

The National Cathedral in the District of Columbia will be the site of an historic meeting when the **Primates of the Anglican Communion**, headed by the Most Rev. and Rt. Hon. Robert Runcie, Archbishop of Canterbury, meet at the College of Preachers on the Cathedral grounds April 26 through May 2.

The meeting marks the first time that the Primates have ever convened outside of England. The twenty-eight heads of churches — whose membership totals about 64 million — are coming to the United States at the invitation of the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church.

Before and after the Primates' meeting, many will visit various dioceses of the Episcopal Church. Among those visiting Hawaii are the Rt. Rev. Titus Yoshio Nakamichi, Primate of the Nippon Sei Ko Kai (Anglican Church of Japan) and Bishop of Kobe; the Most Rev. Paul Alfred Reeves, Primate and Archbishop of New Zealand; and the Most Rev. Norman Kitchener Palmer, Archbishop of Melanesia.



The Rt. Rev. Titus Yoshio Nakamichi, Primate of the Nippon Sei Ko Kai (Episcopal Church of Japan) and Bishop of Kobe, a guest of the Diocese of Hawaii this June in the course of attending the Primates' Conference in Washington, D.C.



The Most Rev. Norman Kitchener Palmer, C.M.G., M.B.E., Archbishop of Melanesia, a visitor to the Diocese of Hawaii this May in the course of attending the Primate's Conference in Washington, D.C.

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The Episcopal Church's Archdeacon Jordan B. Peck of St. John's, Agana, was among those who greeted Pope John Paul II on his two-day tour of Guam. Peck represented Episcopal Bishop Charles Burgreen, Bishop-in-Charge of Micronesia, at the

invitation of the Roman Catholic Bishop Felixberto Flores of Agana. Flores paid homage to the close ties of the Churches in introducing Peck to the Pontiff who, in turn, expressed high expectations of his forthcoming visit to England and offered a special blessing to the work of the Episcopal Church in Micronesia.

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The Anglican Church in Iran will no longer be allowed to function, states Iran's Prosecutor General, according to a report in *The New York Times*. Most Anglican churches have already been closed and church institutions seized. Fewer than 1,000 Anglicans are said to remain in the country. And since the *Chronicle* last reported on the Church in Iran, Anglican missionaries Dr. John Coleman, Audrey Coleman, and Jean Waddell have been cleared of spying charges, freed, and have returned to England.

And The Seabury Press has announced the April publication of an inside account of the Islamic revolution in Iran by the Rt. Rev. H. B. Dehqani-Tafti, Anglican Bishop in Iran and President Bishop of the Episcopal Church in Jerusalem and the Middle East.

The Hard Awakening is an autobiographical historical account of Iran during the final days of the Shah, during the violent revolution at the return of the Ayatollah Khomeini, and during the post-revolutionary "reign of terror."

"Thank God we did not know from the beginning what was in store for us as a family and as a Church," the bishop writes, "otherwise I don't think we would have been able to bear it.... When the revolution came, we welcomed it. But it was not long before we found that we had exchanged one form of oppression for another even more severe."

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The Rev. William S. Pregnall, Professor of Field Education at the Virginia Theological Seminary, has been elected Dean and President of the Church Divinity School of the Pacific, Berkeley, California.

Dr. Pregnall becomes the sixth Dean in the seminary's 87-year history. He follows the Very Rev. Frederick Borsch, who served as Dean from 1972-1980, before becoming Dean of the Princeton University Chapel.

A native of Charleston, South Carolina, Dr. Pregnall is a graduate of the University of North Carolina at Chapel Hill (1952), the Virginia Theological Seminary (1958), and the School of Theology at the University of the South, Sewanee, Tennessee (1977).

C.D.S.P.'s new Dean has served churches in South Carolina, West Virginia, Louisiana, and Washington, D.C. He is married to the former Joye Uzzell, currently the Chairman of the English Department of the National School for Girls in the District of Columbia. They are the parents of three.

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The National Center for the Diaconate, Boston, has published *The Deacon in the Liturgy* by the Rev. Dr. Ormonde Plater, to help clarify the Deacon's role in the *Book of Common Prayer's* "restoration of diversity of ministries as a cardinal principle of worship." The book is expected to serve as "manual and guide" for the permanent Deacons of the Church, a ministry in which Plater has served for 10 years as assistant at a New Orleans church and in a large medical infirmary there. Before entering the ordained ministry he earned a doctoral degree in English language and literature. The book is available from the National Center for the Diaconate, 14 Beacon Street, Boston, MA 02108, for \$6.

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An English priest has been asked by Ugandan Anglicans to become bishop of the strife- and famine-ravaged Karamoja region. The Rev. Howell Davies and his wife Jean are expected to arrive in Uganda from London soon to fill the call. Davies has spent part of the last 20 years as a missionary in East Africa, most recently in Kenya where he became well known among exiled Ugandans

during the terror of Idi Amin. Of his call, Davies stated, "I am going to exercise a ministry of reconciliation amid the tribal tensions and bloodshed in the area and also try to work out a coherent plan for the future development of the region."

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The Great Vigil of Easter as celebrated in a small suburban parish and a program featuring the Archbishop of Canterbury are two forthcoming television offerings that mark a new emphasis in television ministry by the Episcopal Church Center.

The Vigil Service will be available to 440 cable television outlets through Modern Satellite Network and will include the full panoply of Lessons, Baptismal Covenant, Confirmation and Eucharist that mark the first celebration of the Resurrection. St. Francis, Stamford, Conn., a mid-19th century wood frame building that seats only slightly more than 100 worshippers, was chosen to demonstrate the full range of liturgical possibilities opened, through the new *Book of Common Prayer*, to congregations of all sizes. Connecticut's Bishop Coadjutor Arthur Walmsley will preside.

On Sunday, May 3, the National Broadcasting Company will air "Apostles of Hope," featuring Archbishop Robert Runcie of Canterbury, Presiding Bishop John M. Allin, Bishop Peter Kwong of Hong Kong, and Archbishop Manasses Kuria of Kenya in interviews and a liturgy from the National Cathedral in Washington, D.C.

Local Diaconate Training

Training has begun for those individuals who are considering ordination to the Diaconate. Twelve individuals, along with several spouses, gathered on Saturday, February 28, 1981, at St. Andrew's Priory School, to begin to test their possible call as Deacons. The training process will continue for the next two and one-half years with the first ordinations anticipated in the summer of 1983.

The commencement of formal training for those interested in ordination to the Diaconate is the result of over two years of preparation. Bishop Browning asked the Commission on Ministry in December 1978 to explore the possibility of the Diaconate as a separate order. Since that time a group of laity and clergy of the Diocese, under the leadership of the Rev. Canon Robert D. Rowley, Jr., have explored the desirability

of the Diaconate and have prepared a local training program. Bishop Browning in June 1980 approved a recommendation of the Commission on Ministry that women and men be trained within the Diocese for ordination to the Diaconate. Those so ordained will not subsequently be ordained to the Priesthood. In the event an individual later desires to be ordained to the Priesthood, he or she will still have to attend seminary and pass certain national examinations.

(The diocese will, however, continue to ordain transitional Deacons who intend to seek ordination to the Priesthood; and, in fact, currently has two men studying at Church Divinity School of the Pacific who are preparing for eventual ordination to the Priesthood. They are Richard P. Ward of Emmanuel, Kailua, and Donald A. Reed, Jr.

of St. Andrew's Cathedral.)

The twelve individuals who have begun formal studies in the Diocesan Diaconate Program are almost evenly divided by sex and represent all four counties of the Diocese. They will be making application for Postulancy during the next several months. This process includes endorsements of their application by their Pastor and congregation, mental and physical examinations, recommendations, and an interview with the decision whether to accept the applicant as a Postulant.

Spiritual Formation will be the area of concentration for the applicants from February through June. Spirituality will be studied in a formal way with presentations by the Rev. Dr. Vincent dePaul O'Neill, the Rev. Dr. John E. Crean, the Rev. Thomas K. Yoshida, and Dorothy Nakatsuji, herself an applicant for Postulancy. After each presentation there will be time for additional comments and reaction by all the participants and leaders. Meetings have been scheduled for the last Saturday of each month.

Topics to be covered in the Spiritual Formation Course include, among others, a Rule of Life, Spiritual Direction, Prayer, Meditation, Scripture Reading, Liturgical Prayer, the Eucharist, the Daily Offices, the Sacrament of Reconciliation, History of the Spiritual Life, Schools of Spirituality, Anglican Spirituality, and Religious Orders. *Living in the Spirit* by Rachel Hosmer and Alan Jones and *Soul Friend* by Kenneth Leech have been chosen as resource texts. The Course will end with a Retreat in June.

Beginning the last weekend in August 1981, two years of Academic Courses and Field Education will be integrated into the Spiritual Formation Program. Postulants and their spouses will meet Friday evenings from 7 to 10 p.m., as well as all day Saturday, for classes in the subjects prescribed by the canons. These classes will be geared to the particular needs of Hawaii and will use the seminar approach to learning. Students will write papers each month for each of the three courses they will be taking at a given time. These papers will form the core of the seminar session for each class.

In addition to the classes the last weekend of each month,

the Postulants will participate in Field Education and continued Spiritual Formation during the two year period. Spiritual Formation will be under the direction of a Personal Spiritual Director assisted by the Diocesan Spiritual Director, Dr. O'Neill. Emphasis will be placed on living under a Rule of Life and on the integration of one's spiritual life into the Academic Courses and Field Education. The goal is to enable each eventual Deacon to have a strong Spiritual Life from which Servanthood Ministry will emerge.

Field Education will consist of a core experience for the first year and specialization during the second year. The goal is to expose each Postulant to certain common areas of Diaconal Ministry and to offer the specialized education to carry out the Diaconal Ministry of the individual Deacon. Specialization will mean that each Deacon will not be a "jack of all trades."

The core Field Education Program will consist of four different experiences. All Postulants will experience ministry to the sick, to those under stress, to those in a static situation, and to those in a social institution. Each Postulant will be under supervision and will be a member of a peer group to enable reflection on one's growth from the educational experience. After a year of such experience each Postulant will elect an area of specialized ministry and will receive education in that ministry during the second year.

The Diocesan Diaconate Training Program has been designed to train individuals for ordination to the Diaconate who will be models of Servanthood Ministry. These individuals as Deacons will not be the sole "doers" of Servanthood Ministry but through their example will encourage and support the Servanthood Ministries of all the laity.

Any individual desiring information on the Diaconate may contact the Rev. Canon Robert D. Rowley, Jr., at St. Andrew's Cathedral, Queen Emma Square, Honolulu, Hawaii 96813 (808/524-2822). Fr. Rowley is available to speak with any individual or congregation about the Diaconate, as well as the Diocesan Training Program.

Guests of the Diocese

The Most Rev. Paul Alfred Reeves

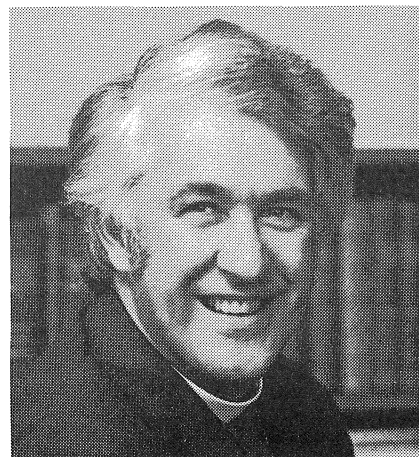
Primate and Archbishop of New Zealand since May 1980, the Most Rev. Paul Alfred Reeves, Bishop of Auckland, will be a guest of the Bishop and Diocese on a brief visit to Hawaii April 23 and 24. Archbishop Reeves is on his way to a meeting of Anglican Primates in Washington, D.C.

During his stay in Hawaii, Archbishop Reeves will meet with the Oahu Clericus and be escorted about Oahu by Fr. Darrow Aiona, who once served in New Zealand. While here, Archbishop Reeves will stay with Bishop Browning.

The Archbishop lists his recreations as jogging, sailing, and swimming. He is the author of *Life is Liturgy* (1966) and a frequent contributor to the *New Zealand Theological Review*.

Archbishop Reeves was educated in New Zealand — Wellington College, Victoria University, St. John's Theological College — and in England — St. Peter's College, Oxford.

After serving several cures in in both England and New Zealand, Archbishop Reeves was appointed Lecturer in Church History, St. John's College, Auckland (1966-1969); Director of Christian Education, Diocese of Auckland (1969-1971); Bishop of Waiapu (1971-1979); Chairman of the Environmental Council (1974-1976); and Bishop of Auckland (1979).



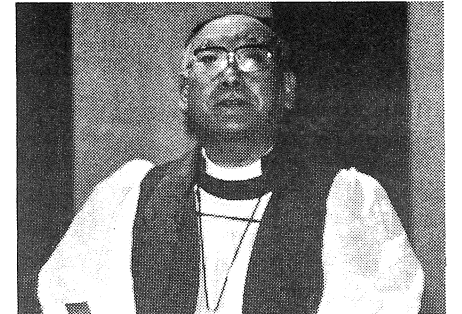
The Most Rev. Paul Alfred Reeves, Primate and Archbishop of New Zealand, a visitor to the Diocese of Hawaii this April.

The Rt. Rev. Cornelius Y. Tazaki

The Rt. Rev. Cornelius Y. Tazaki, 4th Bishop of Tohoku (Northeast Kyushu) was a guest of the Diocese this February as part of a continuing education program for newer bishops. Bishop Tasaki was consecrated in 1979.

At St. John's, Elele, he delighted the Airin Kai, a venerable guild of older Japanese-speaking Episcopalians. At Good Samaritan, Palolo, he entranced not just an overflow congregation, but the visiting Iolani 7th and 8th grade basketball team. On Maui, he visited mountain to sea: St. John's, Kula; Holy Innocents'; and Trinity By-the-Sea.

Bishop Tazaki came to the Church through the Sunday School at St. Barnabas', Tokyo. His mother sent him Sundays. And when he was twelve, he was baptised in St. Luke's, Hatano, on Christmas Day 1935, taking the Christian name Cornelius. Three years later he was confirmed by Bishop Samuel Heslet. His mother, brother, and sister followed him into the Church.



The Rt. Rev. Cornelius Y. Tazaki, Bishop of Tohoku (Northeast Kyushu), preaching at Holy Nativity, Aina Haina, during his February visit to Hawaii.

His studies at St. Paul's University as a clergy candidate from the Yokohama Diocese were interrupted by the war. From 1943-1945, Bishop Tasaki served in the Navy Air Force as a 2nd Lieutenant and navigator.

In 1946 he entered the Central Theological College in Tokyo, a seminary uniting C.M.S., S.P.G., and American clergy education efforts. He was graduated in 1949 and ordained in 1950.

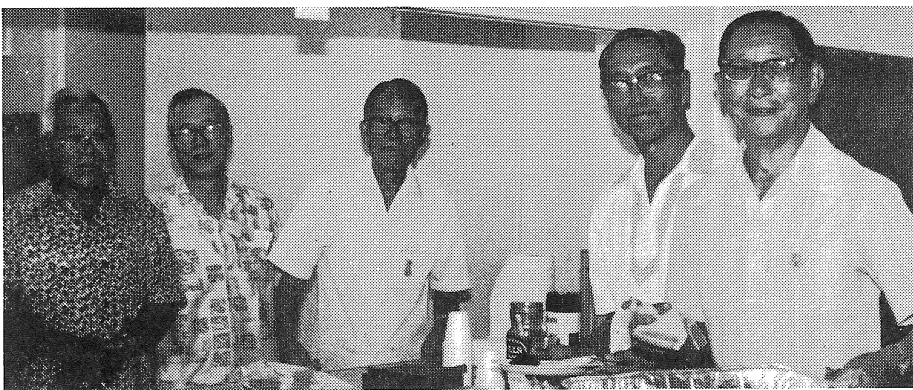
Before his election to Tohoku (Northeast) Diocese in 1979, Bishop Tazaki served four churches as Rector and as Secretary of the Nippon Sei Ko Kai (Anglican Church of Japan) Provincial Office.

During 1955 and 1956 Bishop Tazaki studied at King's College, Halifax, Canada, where Fr. Bill Potter of St. Stephen's, Wahiawa, also studied.

Christians are not numerous in Japan. They are only about 1% of the population. But they have a remarkable influence. Dr. Shin-do Koizumi, an Episcopalian and University President, recommended to the Emperor the Quaker tutor for the Crown Prince. And the present Crown Princess was educated in a distinguished Roman Catholic school.

The Japanese Church is increasingly active overseas. The Bishop spoke of a missionary in Guam (Fr. John Sato), sisters in South Central Brazil, a mission to seamen in Australia, and work in Canada's Vancouver.

After his February stay in Hawaii, Bishop Tazaki left for the mainland to visit personal friends and friends of the NSKK. Louisiana, Maryland, and Ohio are on his itinerary. One visit was with the Community of the Transfiguration, whose work in Sendai, Tohoku's see city, is now in the hands of the Japanese Church's Society of the Nazarene.



Preparing and serving lunch at St. Elizabeth's Annual Meeting were (l. to r.) Peter Chong, Warren Jung, K.L. Ching, Percy Chung, and Richard Ching.

The Calendar

MARCH 1981			
DIOCESE			
19	Real Estate Department	18	Holy Saturday & Easter Eve
19	Finance Department	19	Sunday of The Resurrection: Easter Day
19	Evangelism Committee	23	Oahu Clericus — Archbishop Reeves
20	Diocesan Council	25	Diaconate Training Program
20	Mission Strategy Department	28	Integrity, Davies Hall
20	Program Department	29	Standing Committee
24	Urban Task Force	BISHOP	
24	Integrity, Davies Hall	3/29-4/3	Standing Commission on World Mission
25	Standing Committee	5	St. Michael's & All Angels'/ St. Thomas' Visit
25	Oahu Clericus	7	Seabury Hall Board of Trustees
26	Kuhio Day — Holiday	8	Midweek Meditation — St. Andrew's Cathedral
27	Hawaii Clericus	9	ECW Meeting
28	Diaconate Training Program	10	Diocesan Council
BISHOP		12	Epiphany Visit
20	Diocesan Council	14	Staff Meeting
22	St. Paul's Visit, Honolulu	16	Bishop's Chrism Eucharist
24	Staff Meeting	19	Easter: St. Andrew's Cathedral
24	Priory Board of Trustees	21	Staff Meeting
25	Oahu Clericus	22	Ordination of the Rev. Heather Mueller, Holy Innocents'
26	Kuhio Day — Holiday	23	Oahu Clericus — Archbishop Reeves of New Zealand
27-4/3	Standing Commission on World Mission in Dallas	25	Diaconate Training Program
APRIL 1981			
DIOCESE			
9	ECW Meeting	26	Holy Apostles'/ Resurrection Visit
9	Real Estate Department	28	Staff Meeting
9	Finance Department	28	Priory Board of Trustees
10	Quarterly Reports due in Diocesan Office	29	Iolani Board of Governors
10	Mission Strategy Department	MAY 1981	
10	Diocesan Council	DIOCESE	
10	Program Department	1-3	Youth Conference
12	Sunday of The Passion: Palm Sunday	7	Commission on Ministry
16	Maundy Thursday	7-9	Clergy Retreat
16	Bishop's Chrism Eucharist	14	ECW Meeting
17	Good Friday — Holiday	14	Real Estate Department
14	Finance Department	7	Iolani Chapel Service
15	Mission Strategy Department	7	Commission on Ministry
15	Diocesan Council	7-9	Clergy Retreat
15	Program Department	10	St. Philip's Visit
16	Diocesan-wide Quiet Day—Br. Vockler, St. Anthony's Home	12	Staff Meeting
25	Memorial Day — Holiday	14	ECW Meeting
26	Integrity, Davies Hall	15	Diocesan Council
27	Standing Committee	17	St. Mark's Visit
28	Ascension Day	19	Staff Meeting
29	Mission Subsidy Requests for 1982 Due in Diocesan Office	22	Hawaii Loa College Board of Trustees
30	Diaconate Training Program	23	Hawaii Loa College Annual Meeting
BISHOP		24	St. Timothy's Visit
1	Holy Nativity Lei Day Program	26	Staff Meeting
3	Christ Church/ St. Jude's Visit	26	Priory Board of Trustees
5	Staff Meeting	27	Standing Committee
6	Social Concerns Committee	29	Seabury Hall Board of Trustees
		30	Seabury Hall Commencement
		31	Trinity Church by-the-Sea Visit



All Saints', Edmonton, London, where the Rev. Barry Oakley is pastor; and the remains of Charles Lamb rest in the churchyard. In 1976-1977, he served Holy Nativity, Aina Haina, on an exchange of pulpits with Fr. Charles Crane. (Ray Elizabeth Herkner photo)



The Rev. Barry Oakley, Jenny (with cat), Ray Elizabeth Herkner, Margaret Oakley, and Chris (left to right). (Ray Elizabeth Herkner photo)

Book Review

An Historical Account of St. Peter's Church (1886-1980), Honolulu, Hawaii, by Sam Ching, assisted by Margaret C. Young. Pp. iv + 45.

This excellent book has but recently come to hand and will, I think, serve as a model for other parish histories and as a stimulus to their being written.

This *Historical Account* is short and accurate, interesting and readable, and covers the ground quite admirably. The authors are to be commended.

Church history is not just for church historians, as some wrongly think, but also for all people

who love the Church and a church. And there is no doubt of Mr. Ching's and Mrs. Young's love for St. Peter's.

Mr. Ching's method is summed up in the Bible verse: "Gather up the fragments that nothing be lost." And some of these "fragments" Mr. Ching either discovered or caused to be written.

James Kau on "Yau Yin Kau's Lay Ministry" (pp. 16-18) calls to mind two saints — the father and the son. Mr. Charles Ah Fook Wong's address to Bishop Alfred Willis on the presentation of a golden cross at his departure for Tonga will be new to many

(pp. 19, 20).

And one gleans new facts through Mr. Ching's work. For example, that Mr. Ho Tong paid off the mortgage of St. John's by-the-Sea, Kahaluu. That church, in its turn, helped found St. Christopher's, Kailua, and Calvary, Kaneohe. Marvelous how the Christian current passes from Berlin and Basel, through Canton, to Honolulu, Kahaluu, and beyond.

Mr. Ching, a member of St. Peter's since 1912, and his assistant, Margaret C. Young, compiler and editor, have done a very good thing. —JPE