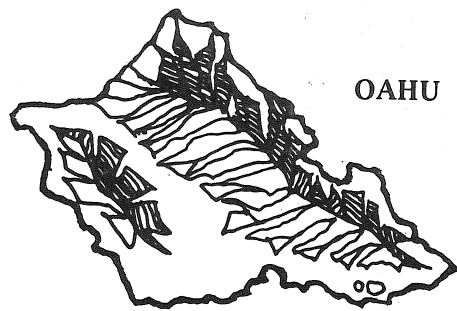


Hawaii Historical Society
 560 Kawahiaho St.
 Honolulu, Hawaii 96813

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H313

About the Diocese



OAHU

Congratulations to Alexa Jarrett, now in her 49th year of playing the organ at St. Elizabeth's, Palama.

One hundred and fifty — Episcopalians, Lutherans, and United Church of Christ — met at LOVE '81 (Learning Other Variations of Education) at St. Peter's parish hall September 12, to increase Christian education skills and confidence. The consensus: a helpful and superb conference. One highlight: Sandra Bright's testimony as to her finding her Christian Education ministry. Congratulations to Beth Devereaux and Sue James and their committee, and to all who made LOVE '81 such a success.

St. Peter's, Honolulu, bid fond aloha to Fr. Franklin Chun and family. He has moved next door to assume the post of Chaplain at St. Andrew's Priory School. An aloha luncheon, a skit "The Trouble with Frank", performed by parish members, and a dinner at the Empress Restaurant were part of the parish's send-off.

On October 4 at St. Mark's, Kapahulu, members of the Society of St. Francis and lay and priest members of various orders and communities met for Evensong and a potluck dinner in celebration of the 8th centenary of the birth of St. Francis of Assisi. The international, ecumenical Year of St. Francis began October 4.

The Rev. David and Joanne Coon are in Scotland on sabbatical this year. Fr. Coon, Headmaster of Iolani, has completed 25 years at the school.

Holy Nativity's gymnasium sports new doors, thanks to the more than \$5,000 raised this May through huli-huli chicken sales.

Magnum, P.I., the popular Hawaii-based TV series, recently spent several days filming on the Cathedral grounds. For the occasion, Parke Chapel was "converted" into a Vietnamese Roman Catholic Church. The producers made a handsome contribution to the Cathedral for permission to film, which sum was applied in large part to the repair of the organ in Parke Chapel. Plans for a series of repairs to be done sequentially over a period of time are now underway. For its complete refurbishing, the total bill will

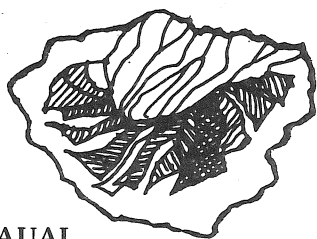
come to something in excess of \$30,000.

The Cathedral Youth Group, in conjunction with Habilitat, is selling Christmas trees as a fund-raising project for the Youth. Prices: \$14-\$32. One of the pick-up points will be St. Andrew's Cathedral in December. Order a tree now, and help the Youth Group raise some money.

The people of St. John's By-the-Sea celebrated their 51st anniversary with Eucharist and picnic in the Kahaluu Beach Park on the Sunday before Labor Day, with 70 in attendance.

And St. John's has had recently a grand parade of guest clergy — the Rev. Dennis Urquart, Maori Missioner in Kaitia, Northland, New Zealand; the Rev. Philip Allen, Fort Defiance, Navajoland, a Sioux working among the Navajo; and the Rev. Fred Cook, St. Michael's, Wellington, New Zealand.

Fr. Darrow Aiona, Vicar of St. John's and member of the Board of Education, is currently on sabbatical from his teaching chores at Leeward Community College, and studying the functions of the heiau and morai in Hawaiian and Maori society. Fr. Aiona is the author of the well regarded and much cited M.A. thesis *Hawaiian Church of the Living God: An Episode in the Hawaiian's Quest for Social Identity*.



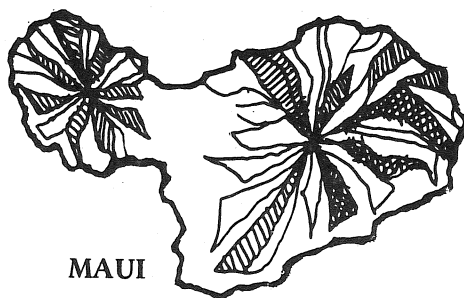
KAUAI

"It's a shame to spoil a good story!" writes the Rev. Kenneth Perkins, Historiographer. "I write regarding the statement in the July 8 *Kauaiian* (reprinted in the *Chronicle*) that the first baptisms on Kauai were in 1881. Our Archives has the Register which Bishop Staley kept for the period of 1862-1870. Herein is the record of the first baptism on Kauai — on June 21, 1863 — when eleven were baptized, mostly Hawaiians. Seven more were baptized in June and July of that year. Again in July 1864, five more were baptized; and one person in September of 1865. All of these ministrations were performed by the Rev. E. Ibbotson, who came with Bishop Staley in 1862, and served on the Cathedral staff. Hawaii's Minister of Foreign Affairs at that time was the Scot, Robert Wyllie. He was one of the sponsors of the new Anglican Mission. He had a summer home at Princeville, and was doubtless the one who got

Bishop Staley to send Fr. Ibbotson to Kauai for occasional ministrations. I didn't find any marriages recorded for that period. So probably Fr. Wainwright (Bishop Willis' brother-in-law) did have that first Anglican marriage in 1881."

Reid Wakayama, a recent high school graduate and acolyte of many years at All Saints', Kapaa, received a certificate of recognition for Rector and parish prior to his entry into the Air Force. The Rev. Robert Walden is Rector at All Saints'.

The Rev. Jan Rudinoff, Vicar of St. Michael's, Lihue, and St. Michael's, Lihue, and St. Thomas', Hanalei, is back from the mainland, having registered son Christopher, 13, in the Church Farm School, just outside of Philadelphia. This Church School combines academic excellence with practical training and farm work.



MAUI

St. John's, Kula, is well into the process of seeking a Rector. Just now, 39 applications and winnowing.

The Rev. Lloyd Frederick Gebhart is the next Rector of Good Shepherd, Wailuku, it was announced at Sunday services, September 13. Fr. Gebhart was born in North Dakota (April 14, 1928) and educated for the ministry at Seabury-Western Theological Seminary, Evanston, Illinois (M.Div., 1955). He has served churches in Missouri and California (Chico, Redwood City, and Eureka). Fr. Gebhart is married to Birdie Lou Evans, and they have two children. Fr. Gebhart is expected in mid-October.

Fr. Justo Andres is Associate at the Church of the Good Shepherd, and has well served the parish these 10 months without a Rector. His wife Nancy has resigned as Maui's Co-ordinator

of Immigration Services in order to be at home.

Good Shepherd's Filipino Youth Choir was a grand hit at Synod.

The Rector of Holy Innocents', Lahaina, Fr. Charles Burger, is back from Sabbatical, jaunty and jolly, with oceans of greens grown up country and but two — count 'em two (2) — tomatoes!

October 18 saw the re-dedication of Camp Pecusa and the dedication of the improvements made by the new caretaker, Yasha Marshall. Now there is an area for tent camping and camping vehicles, with water, electricity and barbeque pits.

The parish youth program is newly underway, with the Rev. Heather Mueller, Associate at Holy Innocents', as co-ordinator. God-speed to the Junior HITs (Holy Innocents' Teens).

And work proceeds apace on Holy Innocents' annual Christmas House, a fund-raising for the parish's outreach ministry. The date: Saturday, November 21. Among those helped last year: Trinity By-the-Sea, Kihei; Molokai's Discretionary Fund; Good Shepherd's Youth Choir and dance group; Maui's Women Helping Women, a shelter for the abused and help for the raped; victims of the Wainee fire; campers at Pecusa (and a pre-schooler) needing scholarships.

Congratulations to Emma Farden Sharpe of Holy Innocents' on receiving the honorary degree, Doctor of Humane Letters, from the University of Hawaii. Mrs. Sharpe is a noted authority on the hula. From 1923 to 1965, she taught Hawaiian dance and music on Maui, working for the Department of Education. Between 1951 and 1965, she was an instructor of hula with the summer session at UH-Manoa. The degree citation notes she has combined "...devotion to children and your love for the music and dance of your land into a life and career that will leave a lasting impact on Hawaii. Music wells from the heart of your family. You have shaped it into songs that bring to all who hear them a deeper awareness and appreciation for the joy and



Pentecost Party at St. James', Kamuela, complete with red cupcakes and garments.

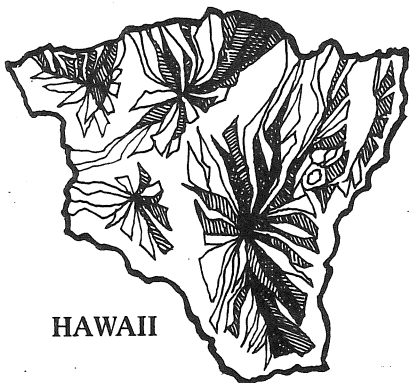
beauty of our Islands." The award was made September 18 at a Special Convocation in St. Andrew's Cathedral, as part of the 50th anniversary celebration of the UH College of Education. Representing the parish and presenting a lei on its behalf were Gratia and Mac McConkey.

Seabury Hall is off to a doubly good start this academic year with its largest enrollment ever (187), almost equally divided between boys and girls, and with Hawaii Bound's help in community- and trust-building prior to school.

And amongst the faculty, there are four "Preacher's Kids" — Charlotte Melrose, Chaplain and Chairman of the Religion Department, daughter of the Rev. Kenneth and Gertrude Miller sometime of Christ Church, Kealakekua; Peter Winkler, Physical Education Instructor and Athletic Director, son of the Rev. Richard and Dorothy Winkler, of the Church of the Good Shepherd, Wailuku; David Melrose, Biology Teacher and Soccer Coach, son of the Rev. Roger and Charlotte Melrose of Seabury Hall; and Mark Kennedy, Music Instructor, son of Bishop Harry and Katharine Kennedy.

This fall Trinity By-the-Sea, Kihei, inaugurates an adult education Nourishment Night, with Eucharist, potluck, and discussion on the 3rd Wednesday of each month.

And Trinity parish went to Camp Pecusa October 16 and 17 for a time of general parish reflection, fellowship, and planning for the future.



St. James', Kamuela, hosted the Rev. Robert Noble, Consultant for Evangelism and Church Growth for Province VIII, on September 13. The topic: "Spiritual Gifts," a presentation found to be excellent and time well spent. Fr. Noble spoke also at Holy Apostles', Hilo; Good Shepherd, Wailuku; All Saints', Kapaa; and St. Andrew's Cathedral. Fr. Noble's visit was one of the added dividends of Synod.

The Rev. William Austin of the Hilo Campus Ministry attended the Paris meeting of the Societas Liturgica this summer. Conference theme: "Liturgical Time." Three conference highlights: A concelebration of the Liturgy in six languages in Notre Dame; a paper on "Liturgical Time in the Ancient Church" by Dr. Thomas Talley, Professor of Liturgics in New York's General Seminary; and the reception and

buffet for conference members hosted by the Mayor of Paris. Fr. Bill returned home from 'round the world to discover his present house had been sold. . . At press-time he was seeking a house to rent in the UH-Hilo campus area.

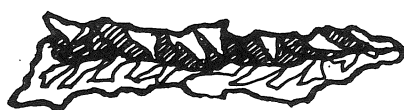
Holy Apostles', Hilo, this September hosted Bishop Richard Abellon of the Northern Philippines and Bishop Manuel Lumpias of the Central Philippines. Bishop Lumpias is the bishop of Julliete Lumaguey and Thom Maddela, recent seminarian interns from the Philippines on the Island of Hawaii. Bishop Lumpias also visited the Church of the Resurrection, St. Columbas', and St. Augustine's.

A parish chicken dinner on October 11 raised funds to send delegates to the Kauai Convention.

Steven Bonsey (Iolani '74, Harvard '78) entered the Yale Divinity School this fall, with scholarships from the Atherton Family Foundation and the Berkeley Center, formerly the Berkeley Divinity School, now merged with Yale Divinity School but keeping a separate identity for special Episcopal courses and certification.

And Joan Bonsey entered UC-Davis this fall to major in child development with scholarships from the Atherton Family Foundation and the Irwin Trust. Joan and Steven are children of the Rev. Ed. and Katie Bonsey.

Christ Church, Kealakekua, is currently assessing the parish's total ministry and hosting distinguished visitors. The Bishop of Utah (Otis Charles) preached on September 13 and enjoyed a parish picnic. And in October, the Covenant Players of Reseda, California — a professional repertory group, whose ministry is drama — entertain at a parish dinner (24th), and provide a chancel drama on the gospel for the day in place of the sermon (25th).



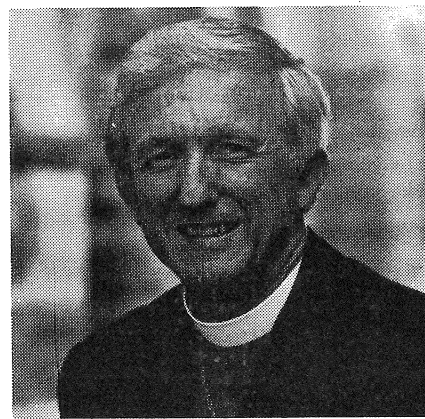
MOLOKAI

The parish hall at Grace Church, Hoolehua, burnt September 17. Destroyed were the church office, the Vicar's library, and the site for a planned pre-school just about to open. Happily, no one was injured. And parish records survived in the safe. Contributions to help the Rev. Lynette Schaefer replace her library and Grace Church replace the parish hall may be made, with appropriate designation, to the Bishop's Discretionary Fund, Episcopal Church, Queen Emma Square, Honolulu, HI 96813.

CHRONICLE DELAYED

The September *Chronicle* comes delayed because of the illness of the Editor.

A Word From the Bishop



My dear friends:

This issue of the *Chronicle* goes to press just at the conclusion of the Synod of the Eighth Province and just prior to the Convention of our Diocese, meeting in Kauai next month. This Fall is a busy one — one filled with many opportunities and challenges!

Two comments I would make about the Synod, which in everyone's opinion was most successful: first, this Diocese, as host, was superb in all of its planning and execution of its responsibilities. I could not be more pleased and thankful to the many of you who shared in this event; and secondly, the theme of Synod, "Moving into World Mission" is hopefully a theme that will continue to penetrate all of the Dioceses of this Province, including our own.

The Synod's program included two presentations: one on World Mission (presented by our own Sam Van Culin) describing the Episcopal Church's outreach into the world; and the second presentation was a debate on the Nuclear Arms Race. As it developed, it became abundantly clear that the two presentations were very much related. "In the words of The Rev. Samuel Van Culin, World Mission Executive, "In an 'iffy' world, World Mission can build international links of shared commitment,

faith and hope that can contribute to the future of humanity. A network of shared faith and hope that can contribute to the future of humanity. A network of shared faith and friendship can bridge many gaps."

The tension between these two presentations and their inter-relatedness must continue to be a part of our dialogue. This Church of ours must renew itself in its sense of mission and the witness we are called to make in a society that continues to be faced with such realities provided by what seems to be an ever-ending arms race.

Hopefully, as we move into the Convention to consider our life and future together, the mission and ministry of this Diocese will take a clearer focus. There are many who now are preparing for the Convention to assist us in this task. I ask all of you to keep the Convention in your prayers.

Faithfully yours,

Edmond Browning

The Rt. Rev. Edmond L. Browning
Bishop



Fiona Bates of St. James', Kamuela, daughter of Michael and Gale Bates, holds the cross and necklace found hidden in one of the Pentecost cupcakes. The lucky finder gets to wear them for the year.

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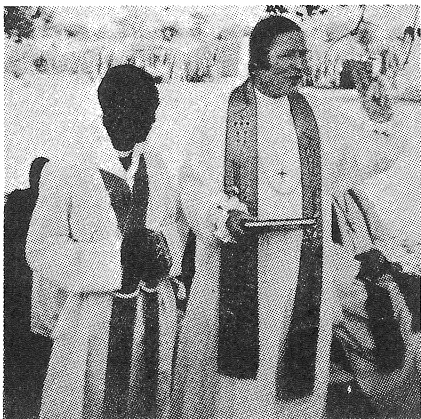
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Christ, Social Justice & The Christian

(Second part of a two-part article)

To a Namibia — where the Black is in economic, political, and social subservience, enforced and maintained by the State, with the acquiescence of the local Whites — Fr. Colin O'Brien Winter, the new Dean of St. George's Cathedral, Windhoek, came in the summer of 1964.

"We had managed to integrate the church in Simonstown with a pastoral ministry of love and service; I wanted to do just the same in Windhoek," wrote Dean Winter.



Bishop Colin Winter with Fr. Michael in Angola, across the border from Namibia.

Love & Service

He began with the Whites. "I paid daily visits to the hospitals, taught five days a week in the church school, visited the state high school and got to know the students there, sought out the business community, and tried to make contact and establish friendly relations with as wide a cross section of people as possible I was working a fourteen-hour day but was loving it, and the White people seemed to be coming along."

Yet, a racially restricted ministry was of course impossible for Dean Winter. Blacks wanted to learn to read and flocked to literacy classes in the Church Hall on Sunday afternoons. The Cathedral Ladies' Guild was furious and complained further that Blacks were drinking from their coffee cups. In four years of literacy classes, only two from the Cathedral congregation helped Dean Winter — an Afrikaner and an American.

But it was driving an old African priest home to Windhoek's Old Location (that is, Old Black Ghetto) and seeing the appalling plight of the people there which made it clear to Dean Winter that he could not manage two years of a Whites-only ministry, as he had planned.

In 1968, after 8 years' service, Bishop Robert Mize was deported by the South African authorities. The final and unforgiveable offense of this good and quiet man had been his sharing, whilst seated on a bench in a public

park, his lunch with a hungry African.

"Bishop Mize had led the church in a great surge forward, had brought several American priests to the diocese, had ordained more Africans than ever before in our history, had opened schools and churches, and had finally succeeded in effecting the necessary legislation to give us our own democratic synod. He had done more than any single person before him to put life into us and to give us a far greater outreach. No man could have worked harder or achieved more," wrote Bishop Winter of his predecessor.

The 7th Bishop's Tasks

In the fall of 1968, Dean Winter became Bishop, through the insistence of the delegates from Ovamboland. The Ovambos are 45% of Namibia's population and more than 85% of the membership of Namibia's Anglican Church.

In church elections, Blacks vote and have a say. For synod (that is, diocesan convention), the delegates are democratically elected and in fact represent their people. In the church, Blacks found assistance, education, medical care, a vision of wider community (African, Namibian, and Christian, not just tribal), and the chance to meet contemporaries and co-religionists as equals and across ethnic lines. And, unlike the local Whites, the missionaries lived amongst and knew the African, and were known of him. The church thus stands as a constant rebuke to the Namibian society desired by South Africa.

Bishop Winter set himself four tasks:

"My first task was to try to keep the diocese solvent. Our African congregations, huge by any standards, could give church collections only in corn and grain.

"My second task was to keep the diocese united. If the church had a reconciling role in Namibian society, it would have been sheer foolhardiness to have split off the North [Ovamboland] from the rest and particularly at that time

"We felt that it was our task to show what their rights were and what the Christian gospel had to say about such things as injustice, oppression, and freedom A committed staff was required to do this, and so my third task was to obtain such dedicated people.

"My fourth task was to lead the church in an attempt to break out of the laager of silence and complicity in which it was hiding from a State which had forced it to retreat, and from which it occasionally peeped out

nervously, cowering as the State ran rampant through the country arresting, deporting, and intimidating at whim any who had the temerity to oppose it."

And one may count the ways of repression: denial of permits to enter the Black homelands to bishop, priest and church-workers; surveillance; phone taps; tampering with the mail; informers; questioning of friends, parishoners, and students by the Special Branch; searches; confiscations (as, once, all the typewriters in the Bishop's Office), and all the other apparatus of harrassment appropriate to a police state.

Justice Denied

It is hard at first sight to think of these Scripture texts as radical, subversive, or dangerous:

My house shall be a house of prayer for all peoples.

You shall love your neighbor as yourself.

Those whom God hath joined together, let no man put asunder.

However, they are, and not just in Namibia. And as Bishop Winter worked out their implications in Namibian life, the collision was soon in coming.

It came in the aftermath of the World Court's Advisory Opinion that South Africa was in Namibia illegally (1971). Lutheran Bishop Dr. L. Auala and Lutheran Moderator Pastor P. Gowaseb of Ovamboland said as much and decried the effects of South Africa's occupation. Bishop Winter associated himself with their open letter to Prime Minister Vorster of South Africa.

"The Bishop and Moderator make five points They are (1) that Blacks are not free people in this land; (2) that free movement is denied them; (3) that Blacks are afraid to express their opinions for fear of reprisals; (4) that voting rights are denied Black peoples; (5) that job reservation [keeping the good jobs for Whites] hinders the development of Black peoples and destroys their family life

"These two Christian leaders are telling me loud and clear that they and their people are not free, that they yearn for freedom, and that they can never be free in a State which bases its legislation on racial discrimination."

And when the Ovambos went on strike against the contract labor system (December 1971 - February 1972), the South African authorities took final offense. Bishop Winter was on vacation when the strike began, but his support was unequivocal.

"The Anglican Church — because it felt the demands of the strikers to be just, believed in the right of every person to legal representation when brought to trial, and wished to assert its solidarity with the workers — would meet all legal expenses of the accused strike leaders out of our church funds and would appeal to all people of good will throughout the world to contribute," the Bishop stated publically.

Moreover, he had protested the repression (including killings) in Ovamboland to break the strike. Some Ovambos had asked a pay rise to \$1.40 a day, and gone back to the homeland to underline their demand.

The Deportation Order was quick in coming. By the 4th of March 1972, Bishop Winter was to be gone. Bishop Mize had publically shared his lunch with a Black. He was deported. Now it was Bishop Winter's turn. And Bishop Richard Wood was soon to follow, for he would protest South Africa's introduction of flogging in punishment of Blacks.

Cautionary Words

Strange, isn't it, that Namibia — which has perhaps the highest percentage of Christians of any African nation and is occupied by a professedly Christian nation South Africa — is so oppressed.

When South Africa exiles a spokesman for justice, committed to pacificism and non-violence, what terrible void does she leave, for the violent to enter?

In conclusion, the reader may wish to know that the *Chronicle*, curiously, is read and noted by agents of the South African government. Superbly printed propaganda handouts arrive at the *Chronicle* at interestingly "co-incidental" occasions. The governments of Jordan and Israel also take note of the *Chronicle*, sending periodic handouts also. Israel's are less grand than Jordan's. But South Africa tops them all, with a very sophisticated propaganda effort, which was even able to compromise the Rev. Lester Kinsolving, reporter and Episcopal priest. Local radio plays "news" programs generated by South African radio. And agents of South Africa have been reported at local protests against apartheid. It isn't just over there; it's here.

In Namibia, the sadness continues.

In recent weeks, South African armed forces have launched an invasion of Angola allegedly to neutralize forces and bases supporting Namibia's independence. The Ovambo live on both sides of the present border.

In July, Charles Yeats, a 25-year-old South African citizen and Diocesan Secretary of the Anglican Church in Namibia, was sentenced to 12 months in the detention barracks at Voortrekkerhoogte, Pretoria, for refusing to serve in the South African armed forces. His request for alternative service outside the military was rejected. In a statement to the court, the Anglican Archbishop of Capetown and the Roman Catholic Archbishop of Durban, together with seven other distinguished clergymen, expressed their support of Mr. Yeats and urged the South African government to recognize the position of conscientious objectors.

In June, persons unknown

put Namibia's diocesan seminary to the torch. South African police arrived 15 hours after the fires were set.

If Christianity champions justice, she may earn the Southern Hemisphere. Ernesto Cardenal, Dom Helder Camarra, Gustavo Gutierrez, Colin Winter, Leonard Auala, and Paulus Gowasek — Anglicans, Catholics, and Lutherans — point in that direction.

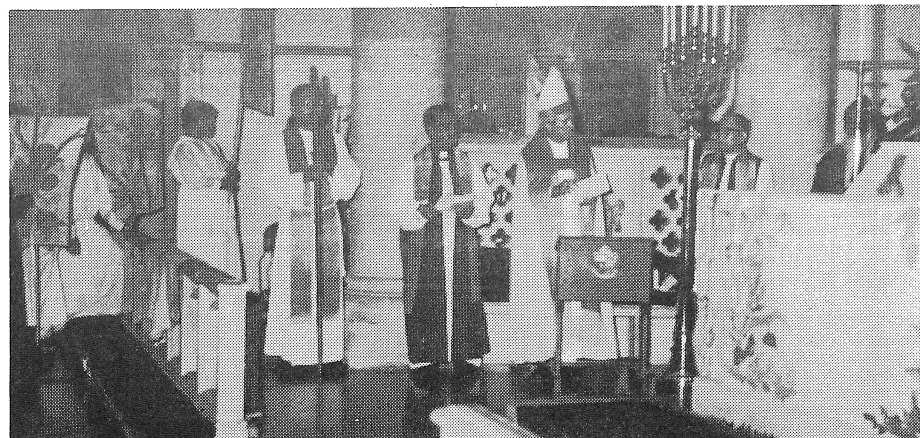
Will Christianity follow? —JPE

For Further Reading:

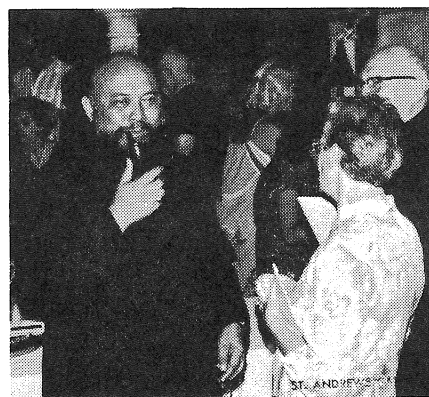
John Paxton, ed., *The Statesman's Yearbook, 1980-1981* (New York: St. Martin's Press, 1980), pp. 1088-1092.

Gwendolen Carter & Patrick O'Meara, eds., *South Africa: The Continuing Crisis* (Bloomington: Indiana University Press, 1979), pp. 141-174, 377.

Colin Winter, *Namibia* (Grand Rapids: Eerdmans Publishing, 1977).



Bishop Browning and the Rev. Richard Chang in procession at the Synod Eucharist, with Synod Delegates in the first pews.



The Rev. Darrow Aiona, Vicar of St. John's By-the-Sea, at the reception following the Synod Eucharist in St. Andrew's Cathedral.



Nita Hogue, ECW President (right), with Patti Browning, at the ECW Luncheon during Synod. (M. Cameron Photo)

Synod A Success (Continued from Page 1)

- The ECW Meditation by the Rev. Lynette Schaefer of Grace Church, Molokai.

- The Synod Eucharist at St. Andrew's Cathedral, with stoles and banners designed by Diana Lockwood and sewn by many.

- The presentation of Filipino songs and dances by the Youth Choir of Good Shepherd, Wailuku.

- The liturgical workshop conducted by the Rev. Dr. David Babin and the Rev. Heather Mueller.

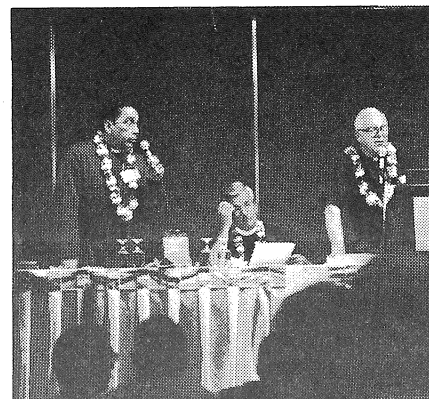
- The Synod Luau at Holy Nativity, beautifully organized by Jim Vellis, Relda Loomis, and Marilyn Yount.

- The Leadership Development Workshop led by Dr. Nancy Geyer for the ECW.

- The ECW Luncheon, with Betty Thomas Baker, Presiding Officer of Triennial, as speaker.

Contributing greatly to the success of Synod '81 in Hawaii were Tom Van Culin, Chairman of the Planning Committee; Nita Hogue, President of ECW, and the ECW; and Dora Kraul, Floor Manager for Synod.

Delegates to Synod from Hawaii were Frs. David Kennedy, Charles Crane, Charles Burger, and Ed Bonsey; Jack Lockwood, Tom Van Culin, Margaret Cameron, and Hazel Mahoe.



Synod in session: Bishop Robert Cochrane of Olympia, President of Province VIII (left); the Rev. Roz Moore, new Provincial President (seated); and the Rev. Canon Clarence Stacy. (M. Cameron Photo)



The Concelebration of the Synod Eucharist by Bishop Browning and Mainland and Overseas Bishops.

Nuclear Arms, Peace, and Disarmament

Statement of Synod, Province VIII, 1981

The Christian commitment is to justice and peace.

God calls us to life and not death.

Living in an imperfect society, we continue to live "in between" what we are and what we are called to be.

To reach our goal of peace for the peoples of all the world, we suggest a strategy of several steps based upon the 1976 General Convention's specific endorsement of the principles of strategic arms limitation:

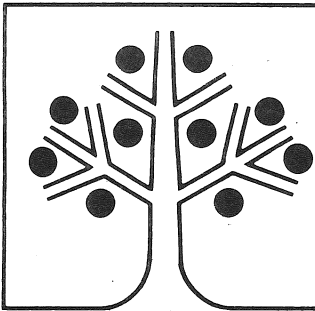
1. We believe that a *land based* MX Weapon system is unacceptable because it is vulnerable and does not enhance national or global peace.
2. We reluctantly accept sea or air based MX development as an unfortunate but necessary safeguard until we have a significant, verifiable arms control treaty.
3. The continued expansion of nuclear armaments and unexamined defense spending threatens the economic stability of the nation. The present economic situation is witness to that reality: high interest rates; reduction of services to the poor people; shrinking job opportunities; etc.
4. The Church's world mission is inextricably linked with peace. You cannot pursue the Great Commission in chaos. In our quest for peace the World Mission staff has much to contribute and teach us from their learnings in the field; and, therefore, we recommend a Partner in Mission Consultation focusing on peace and disarmament.

In the words of the Rev. Samuel Van Cullin, World Mission Executive, "in an 'iffy' world, World Mission can build international links of shared

commitment, faith and hope that can contribute to the future of humanity. A network of shared faith and friendship can bridge many gaps."

You can contribute to the creation of a will for peace.

- Share with at least one other person your experience of the presentation made by Sidney Drell, Professor of Physics and Executive Head of the Stanford Linear Accelerator Center, Stanford University; and R.J. Rummel, Professor of Political Science, University of Hawaii.
- Create an opportunity to share the experience *and* your concern for effective arms control with at least one group (e.g., your congregation, diocesan council, women's group, etc.) and invite their involvement in developing a desire for peace.
- Write (or phone) President Reagan *now*, before he announces his decision with regard to the land based mode of deploying MX.
- Send copies of your letter to your congressional delegation with a covering personal note of concern. Ask that they stand in opposition to a land based MX.
- Create opportunities to distribute the Archbishop of Canterbury's *Press Club Statement*.
- Press to make nuclear armament a matter of continuing concern for the Church; in congregations; in diocesan conventions; and at the 1981 General Convention.
- Find ways to join with others committed to peace and reconciliation.



Evangelism, Renewal and Church Growth

In The Episcopal Church in Hawaii

Does God want our church to grow?

If you answered "Yes" to that question, then the following will be of interest to you.

Did you know that there is a committee in this diocese which is concerned to help our parishes and missions to develop a life-style of growth — "to work, pray and give for the spread of Christ's kingdom?"

The diocesan Committee on Evangelism and Church Growth, is such a group, and would like members of the Episcopal Church in Hawaii to know what resources we have, or can get, that would help your church to grow.

We have available for any congregation that is interested, two presentations on Church Growth. One is a 15 minute "Mini-View" and the other is a 60 minute "Overview" of Church Growth. Either one can be given at gatherings of Vestries, Bishop's Committees, or Congregational Meetings. Afterward, if the Vestry or Bishop's Committee decides to make evangelism or church growth a top priority, a parish workshop may be scheduled for, say, a Friday evening and Saturday, or on a long weekend, for Sunday evening and Monday.

What is it that causes churches to grow?

We have results from extensive surveys which have been conducted to discover what it is that makes for continuing growth in churches, both large and small.

What are some of these principles for church growth?

In this and succeeding articles in the *Chronicle*, we will take a look at Twelve Principles for Church Growth.

Church Growth Principle No. 1 — "Believe in God's unswerving purpose to reach ALL PEOPLE with the Good News." "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matthew 28: 19, 20)

From the beginning, Christians have treasured these words as at the core of our call to make Christ known to those who know Him not. It is our commission to share in God's never-ending outreach to all humanity. It is the Father's great desire that all are invited to the Great Banquet, and to the Lord's Table where, in the Holy Eucharist, we believe that we receive the Bread of Life. We need to recapture a sense of urgency, that without this Bread of Life people are perishing, and that God "...desires all men to be saved and to come to the knowledge of the truth." (1 Timothy 2:4)

Next month we will outline Church Growth Principle No. 2 — "Discover the Good News for Ourselves".

Meanwhile, if you would like more information, contact Fr. Richard Chang at Diocesan Headquarters, or Fr. Sarge Edwards at Calvary Church, Kaneohe (247-2733).

Words at the Royal Wedding

The Archbishop of Canterbury's words at the wedding of Prince Charles and Lady Diana impressed countless millions. The press of the various churches and the secular press have commented favorably upon them. The following excerpts of the Archbishop's homily appeared in The Living Church (August 23, 1981), the Episcopal Church's distinguished news weekly.

Here is the stuff of which fairy tales are made: the prince and princess on their wedding day. But fairy tales usually end at this point with the simple phrase, "They lived happily ever after." This may be because fairy stories regard marriage as an anticlimax after the romance of courtship.

This is not the Christian view. Our faith sees the wedding day not as the place of arrival, but the place where the adventure really begins.

There is an ancient Christian tradition that every bride and groom on their wedding day are regarded as a royal couple. To this day in the marriage ceremonies of the Eastern Orthodox Church, crowns are held over the man and woman to express the conviction that as husband and wife they are kings and queens of creation. As it says of human-kind in the Bible, "Thou crownest him with glory and honor and didst set him over the work of thy hands."

On a wedding day, it is made clear that God does not intend us to be puppets, but chooses to work through us, and especially through our marriages, to create the future of the world.

Any marriage which is turned in upon itself, in which the bride and groom simply gaze obsessively at one another, goes sour after

a time. A marriage which really works is one which works for others. Marriage has both a private face and a public importance. If we solved all our economic problems and failed to build loving families, it would profit us nothing, because the family is the place where the future is created good and full of love — or deformed.

Those who are married live happily ever after the wedding day if they persevere in the real adventure, which is the royal task of creating each other and creating a more loving world.

That is true of every man and woman undertaking marriage. It must be especially true of this marriage, in which are placed so many hopes. Much of the world is in the grip of hopelessness. Many people seem to have surrendered to fatalism about the so-called inevitabilities of life — cruelty, injustice, poverty, bigotry, and war. Some have accepted a cynical view of marriage itself.

But 'royal couples' on their wedding day stand for the truth that we help to shape the world, and are not just its victims. All of us are given the power to make the future more in God's image and to be "kings and queens" of love.

This is our prayer for Charles and Diana. May the burdens we lay on them be matched by the love with which we support them in the years to come. However long they live, may they always know that when they pledged themselves to each other before the altar of God, they were surrounded and supported not by mere spectators, but by the sincere affection and active prayer of millions of friends.

In Appreciation

With the August-September issue of the *ECW Newsletter*, Ruth Birnie ended her many years as its editor. She was indefatigable in seeing that the news of women's works got to the women of the Church and others.

The *ECW Newsletter* was always chock-a-block with information under Ruth Birnie's editorship. Board News, Travelers, In Memoriam, News, Coming Events, News, News from Other Islands, More News — these are the section heads in her latest and last issue.

And, besides news, she always saw to the spiritual life. Ruth Miller of Holy Innocents', Lahaina, regularly contributed her page "Spirit Spindrift."

The *ECW Newsletter* is most attractive: single-spaced, type-written and offset printed on two

pages of legal-sized paper (four sides in all). One *ECW* page in the *Chronicle* could not accommodate all the *ECW* news. Indeed, even in its present format, it was always vexing to Ruth how much news of interest to women had to be left out of the *Newsletter*. However, Ruth Birnie is good indeed, and very practiced, at those editor's skills: choosing and boiling down.

On October 1, Ruth Birnie left on a three-month holiday. A visit to New England to see the fall colors, a stay in London, and a month in South Africa are on her itinerary.

To her, God-speed and many thanks for the splendid contribution she has made to the Diocese and, not the least, to the

Chronicle. — JPE

In Memoriam

Julia Akana of Kalihiwai, matriarch of Kauai's distinguished Akana family, died August 14 after a long illness and was buried at Christ Church, Kilauea, on the 17th. The Rev. Robert Walden, Rector of All Saints', Kapaa, and Vicar of Christ Church, and the Rev. Richard Chang, Fr. Walden's predecessor on Kauai and now Diocesan Executive Officer, conducted the Burial Service, attended by some 150 mourners.

Mrs. Akana was graduated from St. Andrew's Priory School in 1911. She taught in the public schools and was a pillar of Christ Church and of the Episcopal Church on Kauai. In fact, Christ Church is in large part a testimony to the devotion and hard work of Mrs. Akana and her late husband

John, a commercial fisherman, as well as to that of the other faithful of the parish.

Marguerite May (Peggy) Evans, sister of the Rev. Guy H. Piltz, died in the Honokaa Hospital on July 30 after a long illness. Private services were held on Oahu. Peggy is survived by a daughter Peggy May, her mother Margaret K. Piltz, and her brother.

Bernice Adams Needham, wife of Fr. Grosvenor Needham, was killed in an auto accident on August 14. Fr. Needham is on the staff of St. John's Church and School, Guam, and Priest-in-Charge of St. Andrew's, Guam. In addition to her husband, two children survive.

Institute of Lay Training Fall '81 Plans

Fr. William P. Austin, chairman of the Steering Committee of the Diocesan Institute of Lay Training, has announced plans for the initial installation of the Education for Ministry (EFM) program in parishes on all islands by mid-October. The Education for Ministry program will be open to all interested lay persons of any denomination and was developed by the School of Theology at the University of the South, Sewanee, Tennessee. The Institute selected the EFM program because it seemed the best suited to increase the general level of Christian knowledge among the laity and to enhance the scope and effectiveness of 'lay ministry.' It also seemed the most adaptable to the particular needs of the parishes on both the Neighbor Islands and Oahu, and to the unique mix of cultures and peoples in Hawaii.

The Education for Ministry program was originally designed to provide lay persons in the South with the kind of education and background needed to carry out the ministry to which all baptized Christians are called. The program has since been adopted by a number of dioceses and even local parishes throughout the country. As of May, 1981, some 3,000 persons will have completed the entire four-year program, and it is anticipated that 6,000 will do so this fall.

The EFM curriculum is an intensive one, covering the entire sweep of the Judeo-Christian tradition, from the earliest period to the present, and enables each participant to

become conversant, at either a beginning or advanced level, with such theological disciplines as Biblical Exegesis and Interpretation, Systematic Theology, Ethics, Liturgics, and Devotional Theology. Unlike most other lay-training programs examined, however, the content of the Education for Ministry program is not learned in a vacuum. In addition to studying lessons, in the textbooks provided, for three to four hours a week, each participant also becomes a member of a small (6-10 people) "community of learning" or seminar in which the specific events that make up that person's ministry are examined in light of the material studied. These seminars meet weekly for two to three hours and, with the assistance of a trained mentor, the participants use the implications of the textbook lessons — by means of a carefully designed theological reflection procedure — to relate their increasing familiarity with the Christian tradition to the events and activities in their own lives. From these two activities, home study and group reflection on acts of ministry, participants acquire the habit of viewing the totality of their own lives as ministries.

That "ministry" is the prerogative of the clergy is a common impression, and "lay ministry" is generally seen as attending church, teaching Sunday School, serving on the vestry, or other good works. Beyond this, "lay ministry" means very little to many people. However, lay persons no less

than the clergy face the same difficult and often subtle task of the Church's faith to a complex and confusing age. In such an age, laity, no less than clergy, need the kind of theological background that steeps them in the richness of the Church's faith and that trains them to use that faith in the day-to-day events where their ministries of servanthood and proclamation are encountered. It is toward this end that the Institute of Lay Training was established, and for this end that the Institute selected the Education for Ministry program as the most viable means for providing the necessary background and experience.

Approximately three texts — the Beginning, From Egypt to Canaan, and The Kingdom — are slated to be studied and reflected upon during the first year of the program. These include an introduction to Old Testament Exegesis and Interpretation as well as beginning considerations of Systematic Theology, Liturgics and Ethics. The entire program is scheduled to be completed within four years. All lay persons who are interested in getting involved should contact his or her pastor, or write to Mrs. Diana Lockwood, Diocesan Office, Queen Emma Square, Honolulu, HI 96813.

Mentors

The Institute is also seeking persons interested in becoming mentors or group leaders. Mentors are responsible for leading the weekly seminars and assisting other participants in

learning the process of theological reflection of life and ministry. Mentors are not responsible for teaching, in the traditional sense, nor are they required to be experts on the Christian tradition. These roles are "built into" the textbooks used. The mentor's task — for which he or she will receive special training (by faculty members from the University of the South) and a monthly honorarium — is simply to facilitate each participant's growth and skill in theological reflection, and to assist the participants in becoming better able to relate their lives to Christian experience. The major qualification for a mentor is the ability to live with ambiguity and to not impose his or her own answers on other people. Mentors do need sufficient maturity in the Christian faith to provide support to participants as they encounter new ideas which may challenge their own preconceptions. They also need some experience and skill in working with groups so they can guide the seminar's reflection along theological bases. Basic Mentor Training Workshops will require about fifteen hours of intensive work. The exact times and places for the workshops have not yet been worked out. Persons interested in becoming mentors should write to Mrs. Diana Lockwood, Coordinator of The Institute of Lay Training, Diocesan Offices, Queen Emma Square, Honolulu HI 96813, or call Fr. Bill Austin in Hilo at 935-4351.

— By our Institute of Lay Training correspondent

Campus Ministry

University Christian Ministry (UCM) at UH-Manoa is an ecumenical worshipping, learning, socially concerned community of people. UCM fosters integral unity among the cooperating denominations, resulting in a single, effective, and unified Christian voice, while maintaining denominational identities and responsibilities.

The life of UCM is open to all, including those programs initiated by a single denomination. At present UCM comprises Episcopal, Lutheran, United Church of Christ, Roman Catholic, and United Methodist campus ministries.

People who are not connected with campuses are welcome to participate in campus ministry activities and services, which are planned for faculty and staff, as well as for graduate and undergraduate students. Among the many activities planned for the 1981-82 academic year are

the following: Eucharist and Fellowship Coffee at St. Clements, 1515 Wilder Avenue, 7 a.m., Wednesdays; a monthly Eucharist and Fellowship (and sometimes a speaker) on campus; Episcopal and Ecumenical Student Fellowship, lunches, dinners, and programs; a theological discussion group (on Martin Buber's *I and Thou* this semester); monthly faculty luncheon/discussions and a faculty/dinner/program each semester; a weekly series of symposia titled "Faith, Science, and the Future"; seminars on Life/Work Planning and Career Development; "Sexual Health and Ethics" sessions in cooperation with the Student Health Center, and so on.

The Episcopal Church in Hawaii also sponsors and helps to support campus ministry on community college and other campuses in the state:

The Rev. William P. Austin, an Episcopal priest, is the campus



Miss Linda Bell and Fr. Robert Brown of St. Christopher's, Kailua, following Linda's commissioning as a missionary. Linda works at Hospitality House, a crisis center for teenage girls connected with the Presbyterian Church in Fairbanks, Alaska.

minister for the Hilo Campus Ministry, Inc., an ecumenical ministry supported by Episcopal, Lutheran, United Methodist, and United Church of Christ denominations and local congregations, serving University of Hawaii — Hilo College and University of Hawaii—Hawaii Community College.

The Rev. William R. Grosh is primarily responsible for campus ministry on Oahu and particularly at UH-Manoa and Leeward Community College (LCC). At LCC Fr. Grosh works with faculty, staff, and students as a teacher, pastor, and helper in various projects. He teaches classes in Human Sexuality and Family Life Education and is working with others at Leeward to establish a childcare center on the campus. The Human Sexuality course, which he began

teaching in September 1971, was the first offered at the college level in Hawaii. The Leeward Child Care Center, if successfully launched, may be the first such on a University of Hawaii campus. None exists at present.

The Episcopal Church in Hawaii is also a founding denomination and continuing supporter of Hawaii Loa College. The Rev. Kathy Menchetti, a Presbyterian minister, is campus minister there.

You may get in touch with these campus ministers and get details on programs and activities as follows: The Rev. William R. Grosh: 946-2922, 455-0310 (office), or 422-5186 (residence). The Rev. William P. Austin: 935-1283 (office), or 935-4351 (residence). The Rev. Kathy Menchetti: 235-3641.

— By our Campus Ministry correspondent

St. Luke's Celebrates 75 Years

Although work with the Koreans by our church dates back more than 75 years, St. Luke's celebrated that anniversary on Sunday, October 18, the feast day of their patron, St. Luke.

Koreans began coming to Hawaii in 1902 to work on the plantations. Picture brides soon followed and a small Korean community developed. Many were already Christians, having become Presbyterians, Methodists or Church of England members in missions in their homeland.

In 1905, a group asked Bishop Restarick for ministry; and Choy Chin Tai, who had been trained in a mission school in Korea, was appointed catechist. The small congregation began worshipping in the old Pro-Cathedral at Beretania and Queen Emma Streets. Their singing, however, disturbed Cathedral worshippers, so they moved to a room in the old Iolani School building on the Cathedral grounds.

In 1908, they were put in the care of Canon Potwine, who was working with Chinese immigrants at St. Elizabeth's, North King Street, Palama. Koreans then worshipped at St. Elizabeth's at such times when they would not interfere with services for the Chinese.

A catechist, John Pahk, worked under Canon Potwine; and in the years to follow, many Koreans were baptised and confirmed. Mr. Pahk eventually went to the Church Divinity School of the Pacific, was ordained by Bishop Nichols, and appointed Vicar for St. Luke's mission by Bishop Restarick.

He was the first Korean priest in the American Church. St. Luke's had then the unique position of being the only mission for work with Koreans in the entire American Church.

Mrs. E. C. Perry and Deaconess Sands worked at St. Elizabeth's with Chinese immigrants and began work teaching English to Koreans and establishing a home for Korean women and girls. A small mission began at Kohala, Hawaii, and small groups worshipped with lay readers on the other islands.

In 1924, \$3,000 was raised from the sale, by the women, of kim chee, taegu, and cakes to build a frame structure in back of St. Elizabeth's, on Kanoa Street. It was dedicated in 1925 by Bishop LaMothe, and called Palama Chapel. The Rev. Noah Cho had come from Korea and served from 1928 to 1950, having been ordained in 1931 by Bishop Littell.

By 1951, funds had been raised by many of the same members, and they purchased the property of Father Bray at Nuuanu and Judd Streets for the sum of \$15,000. This was the result of years of hard work, saving, sacrifice, and true dedication. The cornerstone was laid for the present St. Luke's and the building completed and dedicated in 1952 by Bishop Kennedy. Consecration — postponed until the debt was cleared — took place in 1957. St. Luke's is a beautiful, little church of Oriental style architecture.

The Rev. Stephen Kim served as Vicar from 1951 to 1953; the Rev. Theodore Yeh, from

1953-1954. The Rev. Paul H. Kim arrived from Korea in 1954 and served until his retirement in 1965. He has remained here, now living in the Waianae Valley.

From 1965 to the present day, St. Luke's has had a succession of non-Korean priests, and most services were held in English. Under the leadership of the Rev. George Lee, the mission became a parish in 1977, and Father Lee was installed as the first Rector. The Rev. David Holsinger has been Rector since 1979, assisted by the Rev. John Park, recently resigned. Fr. Park conducted services in Korean weekly and ministered to Korean-speaking members and newly arrived immigrants. Fr. Holsinger also knows Korean.

Fr. Paul Kim began the day school, which is now a flourishing and important facility in the district. A parish hall was built in 1961, and apartments over the school are now in use. Extensive renovations to buildings and

grounds were made in 1976 and since, with a new roof for the church, a rose garden, installation of fans, improvements to the day school, sewer connections and plumbing. Long before St. Luke's became a parish in 1977, it was self-supporting. A faithful group of long-time members and their descendants make up the congregation, and some of the early picture brides are still active members. Those of other ethnic groups also attend St. Luke's.

A special service was held on October 18 at 10 a.m. to which all clergy were invited, as well as prominent citizens such as Mayor Anderson, Governor and Mrs. Ariyoshi, the Korean Consul-General, and clergy of other Korean churches on the island. A luncheon followed the service, with a program of Korean music and dancing. Henry Sung, Senior Warden, headed the committee planning this event.

— By our St. Luke's correspondent



Bishop Browning and Fr. Justo Andres with the Confirmation Class at the Church of the Good Shepherd, Wailuku: (left to right) Elizabeth Agpoon, Betty Cacayorin, Lloyd Corpuz, Arthur Latayada, Alex Rudy Indica, Nelson Melchor, Jelson Dominguez.

ECW News

A three-fold panel program considering phases of Christian life today is scheduled for 2:30 p.m. on November 6 at the ECW Annual Meeting, according to the *ECW Newsletter*. Chaplain Philip Jerauld will speak on the single person and the formerly married; Bev and Bill Beardsley of Calvary, Kaneohe, on Christian marriage; and the Rev. Richard Chun and Bea Wilson of St. Andrew's Cathedral, on work with the aging. Dottie Hole is ECW program chairman.

At its August meeting the ECW Board decided to recommend for Bishop's Specials: (1) Bishop's Discretionary Fund, (2) Molokai's Program for Abused Spouses and Children, co-ordinated by the Rev. Lynette Schaefer; (3) Hilo's "Sexual Assault Support

Service," a 24-hour crisis line and on-going counselling and referral service for victims of sexual assault; and (4) the Institute for Human Services (IHS), to provide over-night emergency protective housing.

In other actions, the Board voted \$400 to Teen Challenge, Maui; decided to send four delegates to Triennial; and presented Kay Lee, President of the St. Andrew's ECW, 12 tablecloths for the Cathedral.

In September, the ECW Board reviewed Convention plans and discussed the problem of having the ECW President's election in the Triennial/General Convention year.

Marge Jared has been named to succeed Ruth Birnie as Editor of the *ECW Newsletter*. She has previously served as U.T.O. Chairman.

The Calendar

OCTOBER 1981

DIOCESE

1	East Honolulu Budget Meeting – 7:30 pm, St. Mary’s	16	Mission Strategy Department
1	Commission on Ministry	16	Diocesan Council
3	Cathedral Market	16	Program Department
4	Hawaii Budget Meeting – 1:00 pm, St. James’	16-18	Cursillo
5	Central Honolulu Budget Meeting – 7:30 pm, St. Elizabeth’s	28	Standing Committee
7	Leeward Oahu Budget Meeting – 7:30 pm, St. Timothy’s	BISHOP	
8	Episcopal Church Women	1-9	House of Bishops – San Diego
12	Discoverers’ Day Holiday	11	Holy Innocents’ Visitation
13	Quarterly Reports Due in Diocesan Office	12	Discoverers’ Day Holiday
15	Real Estate Department	13	Staff Meeting
15	Program Commission	14	St. Stephen’s Visitation
15	Finance Department	16	Diocesan Council
		18	St. Luke’s Visitation, 75th Anniversary
		20	Staff Meeting
		22	St. James’ Visitation
		25	St. Christopher’s Visitation
		27	Staff Meeting
		28	Iolani Board of Governors
		28	Standing Committee