

HAWAIIAN CHURCH CHRONICLE

Hawaii Historical Society
560 Kawaihāo St.
Honolulu, Hawaii 96813

Hawaii's 13th Annual Convention

On Friday, November 6, at 7 p.m., Bishop Browning will gavel to order the 13th Annual Diocesan Convention of the Diocese of Hawaii, meeting this year in the Kauai Surf Hotel.

Business of Convention will include such regular items as the budget, changes in the constitution and canons, and resolutions of aloha and affection, as well as the consideration both of various resolutions and of some 20 mission and management issues as identified and described by the Long Range Planning Committee.

Meeting on Kauai for the first time in the history of the Episcopal Church in Hawaii, this Diocesan Convention has before it both the outlines of the Episcopal Church's program in the decade of the 1980's and resolutions which speak to today and to tomorrow. (For the mission and management issues, see the article on page 7.)

As to the resolutions, those in hand by press-time include:

• *Mission Statement.* "The Episcopal Diocese of Hawaii exists to present the Gospel of Christ, to serve people in His Name, and to promote and preserve the worship of God in the Anglican Tradition." (Long Range Planning Committee, Dr. John Henry Felix, Chairman, with 14 others.)

• *Companion Diocese.* "That ... the Convention ... endorse and enter into a Companion Diocese relationship with the Diocese of Polynesia" (Diocesan Council)

• *General Convention Representation.* "That the Diocese of Hawaii should send three deputies in each order ... to the General Convention" and that

the Constitution be so amended in time for the 68th General Convention meeting in 1985. (The Rev. Charles Crane)

• *Stewardship.* "That this 13th annual convention ... urges all members to work toward the goal of tithing [10%] with at least a 1% increase [in giving thereto] each year." (Stewardship Committee, Bob Moore, Chairman)

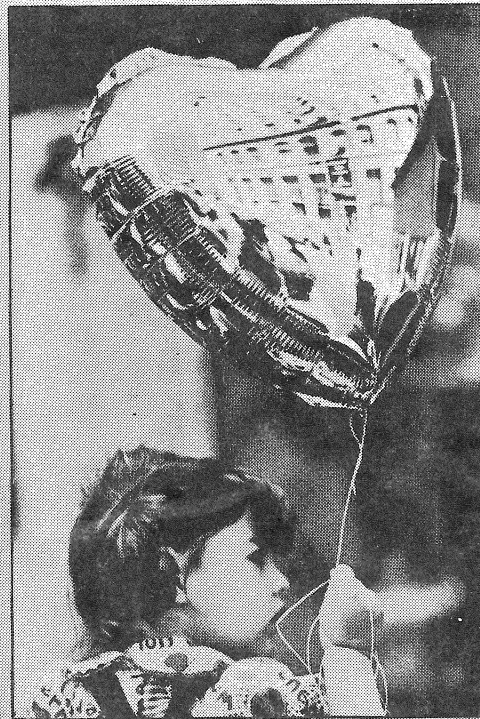
• *Abortion Study.* "That the Christian Education Department ... be directed to assist congregations in obtaining appropriate resources for the study and discussion of abortion; and ... that congregations of the Diocese be urged to plan and implement such study in the calendar year 1982." (The Abortion Task Force, the Rev. Charles Burger, Chairman)

• *Funding of Resolutions.* "That ... the ... Convention ... require all resolutions coming before this body which involve funding in order to execute their intent include within said resolution plans for the source of such funding." (Program Department, Diana Lockwood, Chairman)

Highlights of Convention will include: ECW Annual Meeting and a special program on the Christian Family, the Bishop's Address, and the Report of the Long Range Planning Committee, on Friday. Saturday is given over to further Convention business, with the banquet that evening at All Saints', Kapaa. The Convention Eucharist is 10:00 a.m. at the Convention Center of the Kauai Surf Hotel.

Following Convention, the clergy of the Diocese will meet in conference with Bishop Browning and Bishop Bennett Jones Sims of Atlanta.

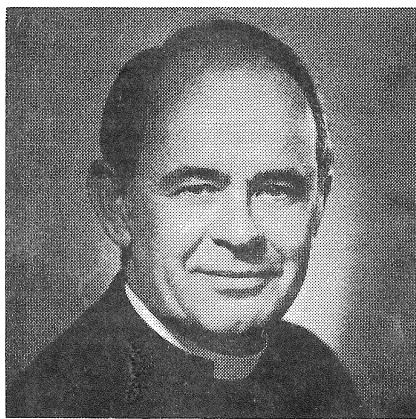
GIFTS OF LOVE: The Children and the City



Church School Missionary Offering
Advent 1981-1982

"Gifts of Love: the Children and the City" is the 1981-1982 theme of the Church School Missionary Offering for the support of various ministry programs in the Episcopal Church in urban areas. Materials may be ordered from the Seabury Service Center, Somers, CT 06071. Poster photo: © Ed Eckstein.

Atlanta's Bishop Sims Leads Clergy and Spouses' Conference



The Rt. Rev. Bennett J. Sims, Bishop of Atlanta, leader of the Clergy and Spouses Conference following Convention.

The Rt. Rev. Bennett J. Sims, Bishop of Atlanta, will lead the conference of clergy and spouses following Convention, Bishop Browning announced.

Left: An offering of Hawaiian dance and song at St. Clements, Makiki, Pentecost 1981. Eunice DeMello, 20 years choir director, is pictured on the right.

A native of Massachusetts, Bishop Sims received his theological education at Princeton, Virginia Theological Seminary, Harvard, and the Catholic University, Washington, D.C. He served parishes in Baltimore, Tokyo, and Corning, New York, before being consecrated Bishop on February 26, 1972. Just prior to his consecration, Bishop Sims served as the Director of the Center for Continuing Education, Virginia Theological Seminary (1966-1972).

Bishop Sims married Beatrice Wimberly in 1943. They have three children — a girl and two boys. During World War II, Bishop Sims served as a line officer in the U.S. Navy in destroyers.

During the 1980-1981 academic year, Bishop Sims served as Visiting Professor of Theology in Emory University. His book *Invitation to Hope* is published by the Forward Movement Press.



The following nominations have been circulated to all delegates to the 13th Annual Diocesan Convention by the Convention Nominating Committee, Captain D.J. Vellis, Chairman. Additional nominations may, of course, be made from the floor.

DIOCESAN COUNCIL — CLERGY

Two members to be elected to serve a three year term. One to be elected to serve for one year to fill a portion of an unexpired term. Total of three to be elected.

The Rev. David E. Babin (Christ Church, Hawaii)

Church and Community Service Positions: 1) Diocesan Council 1981 — eligible for re-election; 2) Chairperson, Diocesan Liturgical Commission; 3) Theological-in-Residence, Diocese of Hawaii, 1974-75; 4) Deputy to General Conventions.

Having served one year as representative of Hawaii County, it would seem that the best stewardship of the Diocesan investment in my education and training for this position and my own investment in the same would be for me to serve a regular term.

The Rev. Charles L. Halter (Good Samaritan, Oahu)

Church and Community Service Positions: 1) Vicar of Good Samaritan Episcopal Church; 2) Member of the Steering Committee; 3) Necrology Chairman; 4) Chaplain in the Order of St. Luke (O.S.L.).

With my long experience as a teacher at Iolani School (37 years) and my association with Good Samaritan Episcopal Church for the last eight years, I feel that I would contribute to the program planning and policy making for the Diocese of Hawaii.

The Rev. David N. Holsinger (St. Luke's, Oahu)

Church and Community Service Positions: 1) President, Mental Health Association, Stutsman, N.D.; 2) Diocesan Council, 2 years, N.D.; 3) Mayor's Committee for Youth, Jamestown, N.D.; 4) Rotarian, 4 years, N.D.

I would be willing to take my turn serving on Diocesan Council. A new plan for the coming 10-20 years is under consideration. Much promise and some pain is involved in its implementation. To do my part in shaping and building and serving the church in this day would be my desire and privilege to be elected.

The Rev. F. Nurdning (St. Clement's, Oahu)

Church and Community Service Positions: 1) *Chronicle* Editorial Board; 2) Diocesan Council, Diocese of Olympia;

3) Standing Committee, Diocese of Olympia; 4) Deputy to General Convention, 1976.

Having been in Hawaii now for two years, I feel I should make myself available for this type of Diocesan responsibility. I have served on Councils in two previous Dioceses and believe my insights, input and experience can be useful to the Diocese of Hawaii.

The Rev. John G. Shoemaker (Emmanuel, Oahu)

Church and Community Service Positions: 1) Standing Committee, Del.; 2) Christian Education, Del.; 3) Leadership Training, Del.; 4) Examining Chaplains, N.H. and Del.

Precisely because my principal ministry is in a non-parochial school, I have a balanced and disinterested perspective on Diocesan affairs and the outreach of the Church beyond Hawaii. My 26 year ministry also includes several Diocesan posts elsewhere, including Standing Committee, Christian Education, Leadership Training, and Examining Chaplains.

The Rev. Peter E. Van Horne (Epiphany, Oahu)

Church and Community Service Positions: 1) Member, Commission on Ministry, 1979 to present (Chairman since 1980); 2) Member, Diocesan Council 1977-79; 3) Chairman, Diocesan Hunger Task Force, 1976-79; 4) Member, Board of Directors, Mental Health Association in Hawaii, 1978 to present.

It has been my privilege to serve the Diocese of Hawaii in a number of capacities, and I would welcome the opportunity to be able to participate in the work of the Diocesan Council as it plans for the mission and ministry of the Diocese in the years ahead.

DIOCESAN COUNCIL — LAY

Six to be elected for three year term each.

Keith E. Adamson (Holy Nativity, Oahu)

Church and Community Service Positions: 1) Vestry, St.

Alban's, Bogota, Colombia, 1962-63; 2) Chairman, Parish Congregational Development Program; 3) Treasurer, Holy Nativity; 4) Vestry, Holy Nativity.

Why? Can anyone refuse to serve if talents given by God are needed by His church?

Marjorie S. Hankins (St. Timothy's, Oahu)

Church and Community Service Positions: 1) Clerk of the Vestry, St. Timothy's; 2) President ECW, Church of the Holy Spirit, Nebraska; 3) Girl Scout Council of the Pacific, Leader; 4) Board of Directors, Pacific Yacht Club.

This would be an extension of my community service work as well as getting me an overall better understanding of the inner working of the Episcopal Church.

Arthur K. Kusumoto (Holy Nativity, Oahu)

Church and Community Service Positions: 1) Vestryman 1981-1983, Holy Nativity; 2) Chairman of the Board, Fellowship of Christian Athletes' Advisory Board of Hawaii; 3) Commission Member, City and County of Honolulu Neighborhood Commission; 4) Board of Directors, Service to Mankind.

Having been active in my own Parish as well as having served as President of the Local Chapter of the Fellowship of Christian Athletes, I am anxious to serve the Church in any way I can to further the Lord's work.

Duvahn W. Sayles (St. Timothy's, Oahu)

Church and Community Service Positions: 1) Real Estate Committee, Diocese of Hawaii; 2) Chairman Real Estate Committee, St. Timothy's; 3) Rotary Club of Pearl Harbor; 4) Alpha Phi Alpha Fraternity.

Desire to serve the Diocese using the skills and experience I possess to help wherever needed.

Alice D. Scheuer (St. Peter's, Oahu)

Church and Community Service Positions: 1) Vestry member, St. Peter's; 2) Search Committee, St. Peter's; 3) Nurture Division member, Hawaii Council of Churches; 4) Editor of the *Vigil*, a civil and human rights publication of the Hawaii Council of Churches.

I wish to serve because doing so would enlarge my opportunities for serving God, the church, and my fellow human beings. What I would hope to bring to the Council is something of academic, multi-ethnic and ecumenical viewpoints.

Jancie M. Simonson (Emmanuel, Oahu)

Church and Community Service Positions: 1) Bishop's Committee — Emmanuel Church; 2) Ecumenical Cursillo of Hawaii — Secretariat member; 3) Fish of Kailua — dispatch.

13th Annual Meeting of the Convention of The Diocese of Hawaii

November 6-8, 1981 Held at the Kauai Surf Hotel

Friday, November 6, 1981

- 11:45 am Meditation by the Rev. Heather M. Mueller
- 12:00 pm ECW Luncheon in the Planter's Lounge
- 1:30 pm ECW Annual Meeting in the Convention Center
- 2:30 pm ECW Special Program on "The Christian Family"
- 4:00 pm Registration for the Convention
- 4:30 pm Meeting of Mission Clergy and Wardens, Dinner on your own
- 7:00 pm The Opening of Convention in the Convention Center; Report of the Nominations Committee
The Bishop's Address
Report of the Long Range Planning Committee

Saturday, November 7, 1981

- 7:00 am Holy Eucharist in the Convention Center, Breakfast on your own
- 8:00 am Convention reconvenes in the Convention Center; The First Ballot
- 8:30 am Cluster Groups meet to discuss the Long Range Planning; Committee's reports and recommendations
- 10:00 am Coffee and Tea Break on the Kokee Lanai
- 10:30 am Convention reconvenes in the Convention Center; Special Reports to the Convention
The Second Ballot
- 11:50 am Noonday Prayers and Necrology
- 12:00 pm Hunger Luncheon served on the Kokee Lanai
- 1:00 pm Convention reconvenes in the Convention Center
- 4:00 pm Convention adjourns
- 4:00 pm "Focus on the Family" preview sponsored by the Christian Education Committee of the Diocese
- 6:00 pm Convention Banquet, All Saints' Church, Kapaa

Sunday, November 8, 1981

- 10:00 am Convention Eucharist in the Convention Center
- 7:00 pm Clergy and Spouse Conference Begins

Service for the Lord is what I desire in my life. I am currently serving in my community and in my church. Now maybe I can serve on a Diocesan level.

STANDING COMMITTEE — CLERGY

One to be elected for a four year term.

The Rev. Elsbery W. Reynolds (St. James', Hawaii)

Church and Community Service Positions: 1) Rector, St. James' Church; 2) Diocesan Council, 1979; 3) Evangelism Committee, 1978-present (Chairman, 1980); 4) Chairman, Board of Directors Committee on Personnel Policy for Clergy (1979).

I have a sensitivity to, and concern for, our Neighbor Island and rural churches. After 15 years in the Diocese I believe I can distinguish, with some success, between an appropriate trend or promising opportunity and what is faddish, short-sighted, or inappropriate. These perspectives should be valuable in this office.

STANDING COMMITTEE — LAY

One to be elected for a four year term.

Thomas G. Cahill, M.D. (St. Timothy's, Oahu)

Church and Community Service Positions: 1) President, Honolulu County Medical Society; 2) President, Bureau of Medical Economics; 3) Lay-Reader, St. Timothy's; 4) Chairman, Finance Department, Diocesan Council.

I have been blessed to be able to participate in the work of the Church at the Council and Finance Department level for the past six years. I believe this knowledge could be most effectively utilized at this time by assisting the Standing Committee in its deliberation.

Clive F. Kienle (Emmanuel, Oahu)

Church and Community Service Positions: 1) Lay Reader, Emmanuel Church, 4 years; 2) Vestry, St. Barnabas', Portland, Or., 3 years; 3) Board of Directors, Portland Chapter, American Institute of Architects; 4) Building Board of Appeals, Tigard, Or.

I would like to serve on the Standing Committee because I believe I have experience and understanding that could be useful to our church. Also, the possibility of serving beyond my own small mission church is very stimulating.

Vicki Millard (St. Timothy's, Oahu)

Church and Community Service Positions: 1) St. Timothy's Vestry, 1978-1981; 2) Cursillo Secretariat; 3) East-West Center Host Family; 4) Girl Scout Leader.

My term on the Vestry of St. Timothy's expires in December

1981, which seems like an auspicious time to seek a new role of continued service to our Lord. I am involved in Parish and Cursillo activities and I feel comfortable, yet so insufficient, working out His plan for this world.

CHAPTER OF THE CATHEDRAL OF ST. ANDREW'S — CLERGY

One to be elected for a two year term.
No names have been submitted for this position.

CHAPTER OF THE CATHEDRAL OF ST. ANDREW'S — LAY

One to be elected for a two year term.

George W. Wiggins (Emmanuel, Oahu)

Church and Community Service Positions: 1) Lay ministry and education at Oahu Prison and Koolau Boys & Girls School; 2) Lay Reader at St. Christopher's, Emmanuel, and Holy Cross; 3) Member, Social Concerns Committee; 4) Member, Executive Directorate, Windward Coalition of Churches.

I wish to serve God and the Church. Now that I have retired and have more time (and regular hours) I would like to better understand the workings of the church and contribute my few talents to it.

DEPUTIES TO GENERAL CONVENTION — CLERGY

Four members to be elected as delegates and four members as alternates.

The Rev. Alice D. Babin (Christ Church, Hawaii)

Church and Community Service Positions: 1) Task Force for Theological Education (National Church); 2) Committee on Evangelism, Hawaii; 3) Sub-Committee on Curriculum for Deacons' Training Program; 4) Family Support Council (Community).

We really should send a couple of "new" people to each General Convention. I would be new from Hawaii; but have the advantage of having attended previous Conventions and being familiar with procedures and with the issues and of having a wide acquaintance with National Church figures.

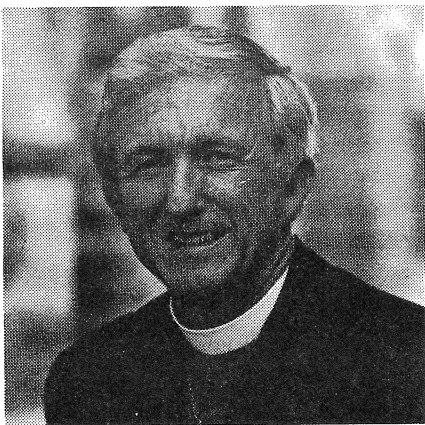
The Rev. W. Edwin Bonsey, Jr. (Holy Apostles', Hawaii)

Church and Community Service Positions: 1) Deputy to General Convention, 1979; 2) Diocesan Council and Chairman of its Mission Strategy Department, 1977-80; 3) Diocesan Long Range Planning Committee, 1981; 4) Board of Directors, Hawaii Island United Way, 1979-81.

I have served the Diocese in the past 25 years or more in almost every possible capacity,

(Continued on Page 4)

A Word From the Bishop



My dear friends:

In the Spring of 1975, while visiting in the Diocese of Salvador, I spent an afternoon in a small village thirty to forty miles from the capital city. I sat in a small community center where some two hundred peasant farmers discussed their land problems — problems consisting of the possible loss of their land to a large consortium of wealthy land owners. Assisting the farmers that afternoon were three persons — an Episcopal priest and two lawyers. It was an impressive afternoon of three dedicated persons assisting persons under oppression.

One of the two lawyers present that afternoon was Rosa Judith Cisneros — a dear friend, a lawyer in service to others, a dedicated Episcopal layperson — she was assassinated August 18 by four unidentified gunmen outside her home. She served for a number of years as legal advisor of CREDHO, a program of the Diocese of Salvador assisting peasants to win their legal rights. As Director of the Demographic Institute, a private organization concerned for family planning, she served her people with a special interest for women of Latin America.

The Presiding Bishop wrote of her, "As a lawyer, author and champion of the rights of women and courageous humanitarian, Dr. Cisernos won the respect and trust of the public community. As a committed Christian and through her work with CREDHO, Rosa won the hearts and admiration of all who labor as followers of the Prince of Peace."

I share this with you so as, in a small way, to give tribute to Rosa's life and ministry. A life and ministry that I believe is both an example and judgment in the world in which we live. An example of servanthood — in a war-torn country within the context of a ministry of the smallest diocese in the Anglican Communion — an example of such magnitude that she is named among the Christian martyrs of this century. A judgment — political/social problems cannot and will not be solved with military solutions — why is it that our world/governments have such a difficult time learning this lesson?

Join me in prayer for the repose of the soul of Rosa Judith Cisernos — for the people and leaders of Salvador — that killings might stop and a political/peaceful settlement be found — for the Diocese of Salvador in her ministry of servanthood — for the Peace of the world — for sensitivity to the sufferings of others and for the will to work for Peace.

Faithfully yours,

+ *Edmond Browning*

The Rt. Rev. Edmond L. Browning
Bishop

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(Continued from Page 3)

tion and Provincial Synod, and have gained a wee bit of wisdom from that involvement. While I am able, I am desirous of continuing that service.

The Very Rev. John A. Bright
(St. Andrew's, Oahu)

Church and Community Service Positions: 1) Charter Board Member of Center for Urban Education — Social Action Arm of Oregon Council of Churches, 8 years; 2) Chairman, Diocesan Standing Committee, Oregon; 3) Diocesan Council, Hawaii; 4) Board of I.H.S., Hawaii.

I think Hawaii has some unique perspectives to offer and some strong interests to express to Convention. I would like to be part of the deliberations and then share that upon returning. I have attended Convention since 1967, occasionally on my own funds, and am familiar with its machinery and dynamics.

The Rev. Robert E. Brown
(St. Christopher's, Oahu)

Church and Community Service Positions: 1) Standing Committee, Diocese of Hawaii; 2) Diocesan Council, Diocese of Olympia; 3) Standing Committee, Diocese of Olympia; 4) Commission on Ministry, Diocese of Olympia.

I would like to have the opportunity to grow in my capacity to serve Christ and His church. I would work very hard to be an effective representative of the Diocese of Hawaii.

The Rev. Richard S.O. Chang
(St. Matthew's, Oahu)

Church and Community Service Positions: 1) Deployment Officer, Diocese of Hawaii; 2) Member, Chinese Christian Association of Hawaii; 3) Consultant, The Leadership Academy for New Directions (Renewal Group for Small Congregations); 4) Booster, University of Hawaii Women's Basketball.

As a Deputy to the General Convention from the Diocese of Hawaii, my ministry in the Diocese will be enhanced through a first-hand experience and/or perspective of the National Church, as well as strengthening personal contacts with resources outside of the Diocese. As a member of the Bishop's Staff, my perspective of the whole Diocese will enable me to serve as an informed deputy to the General Convention.

The Rev. Dr. Gerald G. Gifford, II
(St. Elizabeth's, Oahu)

Church and Community Service Positions: 1) Standing Committee member and President, 1976-1980; 2) Executive Officer, Palama Interchurch Council; 3) Vice President, Kalihi-Palama Medical Clinic; 4) Board Member, Palama Settle-

ment.

Twenty-nine years of service in the priesthood in New York City, Ohio, and Hawaii (18 years in Hawaii), in Urban, Rural and Suburban Parishes and 12 years as Chaplain of Iolani School, have given me a broad perspective of the Episcopal Church. I have had leadership experience.

The Rev. Brian J. Grieves
(Holy Nativity, Oahu)

Church and Community Service Positions: 1) Diocesan Stewardship Committee; 2) Diocesan Social Concerns Committee, Chairman; 3) Diocesan Liturgical Committee; 4) Member, Downtown Neighborhood Board, City and County of Honolulu.

I run because of my interest in the Church's social agenda. General Convention, in response to the Moral Majority and others, needs to embody a spirit of compassion and caring that Jesus exemplified in his own ministry. This will include concern for the needy and a quest for peace.

The Rev. David N. Holsinger
(St. Luke's, Oahu)

Church and Community Service Positions: 1) President, Mental Health Association, Stutsman, N.D.; 2) Diocesan Council 2 years, N.D.; 3) Mayor's Committee for Youth, Jamestown, N.D.; 4) Rotarian, 4 years, N.D.

General Convention has made some courageous and far-reaching decisions in the past. I hope it will continue responding to the new opportunities, and follow-up on its resolutions. I believe firmly in equal rights for women. I'm for the work of the Commission on Evangelism as well. I would count it a privilege to represent our Diocese.

The Rev. David K. Kennedy
(St. Timothy's, Oahu)

Church and Community Service Positions: 1) Standing Committee, President; 2) V.I.M. Campaign, Co-Chairman; 3) Deputy to General Convention; 4) Hawaii State Health Coordinating Council (Certificate of Need Comm.).

Having served you on the Board of Directors, Standing Committee, VIM, 4 congregations, a Diocesan School, and as Deputy to General Convention, I believe I continue to represent you with an experienced and moderate voice. Seniority as a Deputy brings the possibility of representing you in a Committee Leadership position.

The Rev. J. Douglas McGlynn
(St. Mary's, Oahu)

Church and Community Service Positions: 1) Deputy to General Convention, 1976 and 1979, Diocese of Western Kansas; 2) Chairman, Commission on Ministry, Diocese of Western Kansas; 3) Canon to the Ordinary and President of Deanery, Diocese of Missouri; 4) Long Range Planning Committee, Diocese of Hawaii.

The House of Deputies is a complicated legislative body in which experience is necessary to effectiveness and tenure the key to Committee appointment. Were I to be elected, my status as a third term Deputy would enable me to work effectively on the floor and to be appointed to a Committee.

The Rev. Roger M. Melrose
(St. Paul's, Seabury Hall, Maui)

Church and Community Service Positions: 1) Chairman, Diocesan Commission on Ministry, 1970-78; 2) Member, Diocese Long Range Planning Committee; 3) Member, Maui Traffic Safety Council.

I have been a Diocesan priest for 22 years without the opportunity to serve the Diocese beyond its jurisdictional borders. I can bring to the Convention the experience of five years as a parish priest and 17 years' administration as Headmaster. By combining these experiences, I wish to aid the Diocese of Hawaii in future decision-making processes.

The Rev. Robert D. Rowley, Jr.
(St. Timothy's, Oahu)

Church and Community Service Positions: 1) Member, Diocesan Council, and Assistant Secretary; 2) Director, Diocese of Hawaii Diaconate Training Program; 3) Member, Diocesan Commission on Ministry; 4) Chairman, Diocesan Convention Committee on Constitution and Canons.

I feel that I have the background and skills that are necessary to serve the Diocese at General Convention and desire to do so.

DEPUTIES TO GENERAL CONVENTION — LAY

Four members to be elected as delegates and four members as alternates.

Alice Anne Bell (St. Christopher's, Oahu)

Church and Community Service Positions: 1) Chairman, Christian Education Program Unit; 2) Member, Institute for Lay Training Steering Committee; 3) Delegate to Diocesan Convention, 1977-81; 4) Chairman, Convention Committee for Nominations, 1978-79.

It would be challenging to represent our Diocese at the Convention of our National Church; to bring to it some of the creative solutions we have developed here, to learn about new ways to do the work of our Lord in Hawaii, and to be a part of the decision-making process that selects the new directions of our beloved Church.

Bettye J. Harris (St. Christopher's, Oahu)

Church and Community Service Positions: 1) Senior Warden; 2) Member, Standing Committee; 3) Member, Diocesan Social Concerns Committee; 4) City and County Board of

Review.

I feel a call to broaden my ministry. I have the experience of having attended a YWCA Convention very similar in size, and I want to serve. The Lord has blessed me that I may run the race which I believe that I have been called to do.

Dora L. Kraul (St. Clement's, Oahu)

Church and Community Service Positions: 1) Diocesan Council; 2) Assistant Treasurer of the Diocese; 3) Senior Warden; 4) Diocesan Finance Department.

I would like to serve as Deputy because of my deep interest and concern for the whole Episcopal Diocese. With my Christian belief and experience on the Diocesan Council and related departments, Sr. Warden and Vestry at St. Clement's; and just recently as floor manager for the Province VIII Synod in Honolulu, I believe I can be of service to the Glory of God and His Church.

John A. Lockwood (St. Andrew's, Oahu)

Church and Community Service Positions: 1) Chancellor, Diocese of Hawaii, 1976-present; 2) Lay Deputy to General Convention, 1976, 1979; 3) Chairman, Board of Trustees of Hawaii Loa College; 4) Lay Deputy, Provincial Synod, 1976-1981.

I desire to be elected as a Lay Deputy because I feel that I can effectively represent what I perceive to be the best interest of our Diocese. I also believe that interaction with Deputies from other Dioceses is an excellent opportunity to learn. Finally, I find that the experience is fascinating, and while it is a great deal of hard work, I find it personally very rewarding.

Frederick H. Overstreet
(St. Timothy's, Oahu)

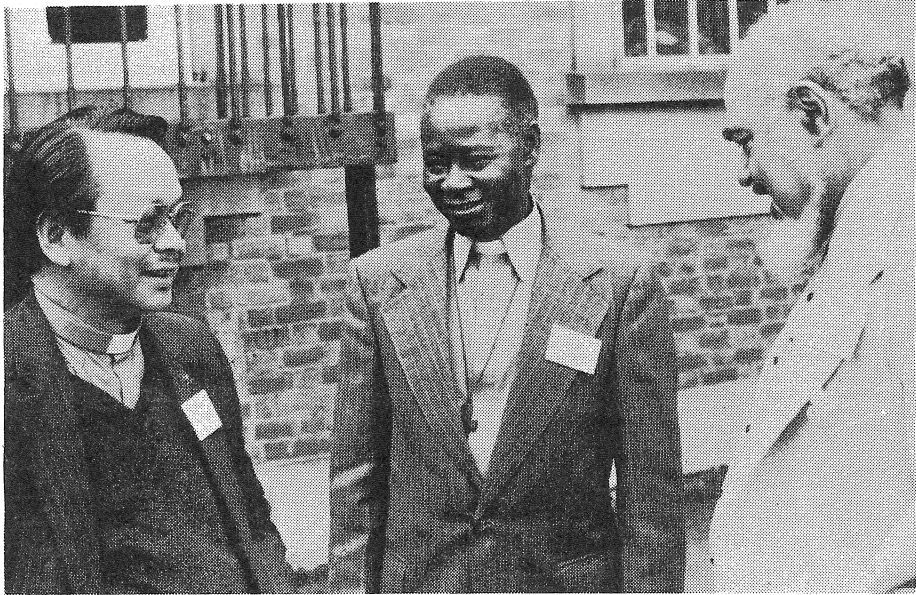
Church and Community Service Positions: 1) Former Treasurer, Vestryman, St. Clement's, St. Timothy's; 2) Diocesan Council, (Finance Chairman, Diocesan Clergy Compensation Committee.

I wish to contribute in any way I can toward the Church and its mission. If the Convention feels this office is the place for me, so be it.

Thomas M. Van Culin
(St. Christopher's, Oahu)

Church and Community Service Positions: 1) Provincial Council, Province of the Pacific VIII (1981-84); 2) Diocesan Council, Corporate Secretary, 1977-82; 3) Board of Trustees, Seabury Hall (1980-84); 4) Past Senior Warden and Vestry member, St. Christopher's.

I continue to be prepared to serve His church as called upon and able. As a Deputy, I will prayerfully do the homework required in preparation for the assignment and seek in fulfilling the responsibilities to be open to His will for us.



The Primate of Burma, Archbishop Gregory Hla Gyaw (left) and Bishop Joseph Mabulla of Northern Zambia (center), together with Dr. Charles Lawrence, President of the House of Deputies of the General Convention of the Episcopal Church, during a break in the 5th meeting of the Anglican Consultative Council, mid-September, Newcastle, England.

House of Bishops Meeting

Call to Peace-making, Generosity

The October meeting of the House of Bishops in San Diego, California, resulted in a Pastoral Letter entitled "Apocalypse and Hope" and in several resolutions of interest to church members.

In the Pastoral, the House of Bishops see our age as one of "special turbulence and change" in which it is "clear that reason forbids the use of violence, or the threat of it, as a means of securing one society against another." The bishops urge us to see "the totality of the human family," rather than the nation, as "the real unit of security in

the nuclear age." The bishops emphasize that "the only security of any nation is the security of all nations together." And they ask us to shift our focus from "mutually assured destruction" to "mutually assured survival."

"That our actions may reflect a new resolve in peace-making, we, your bishops, have committed ourselves to a weekly act of fasting and prayer for the peace of the world until we meet again a year from now at General Convention. We call upon our clergy and people to join us in this act of devotion.

"And we pledge repeated challenge to the leaders of the United States and other nations of the world that they repudiate reliance on military threats in favor of the more demanding discipline of military restraint and negotiation for arms control. We call upon our people to join us in this challenge to world leadership, urging them to press the issue with elected officials at all levels of government."

The bishops also addressed themselves to society's caring for the poor, emphasizing that both institutional (governmental) and personal responses ("volunteerism") were needed. The complex structure of industrial society requires the one; our soul's health demands the other.

After noting the strengths of both "supply-side" and "liberal" economics, the bishops note that "both economic policies are flawed by the absence from both of sturdy biblical realism about our natural greed. By nature all of us understand self-preservation in terms of getting, not sharing. 'Me First' is the earliest cry of the human spirit. Only the deepest spiritual and moral turn-about discloses that self-interest is served by self-giving, the whole fabric of the social order gaining thereby. So it is that our Lord's first public word is Repent (St. Mark 1:15). Repent. Turn-about. This claims the Kingdom."

"As bishops, we cordially urge business and industry to advance their charitable giving as a moral response to the looming increase in human privation. We commend their

leaders for such steps already taken.

"To boost the capability of our dioceses to meet this new urgency of human need, we, your bishops, pledge an increase in our own regular giving, making use of our tax savings in 1981 as part of the increase. We invite our people to join us. Taxes thus saved will be taxes turned to the very serving from which the federal government withdraws. This could forge a new collaboration between public and private institutional serving, to the enhancement of the servant effectiveness of both.

Among the resolutions passed were the following:

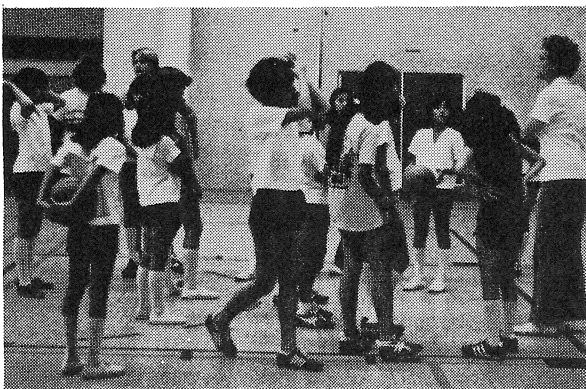
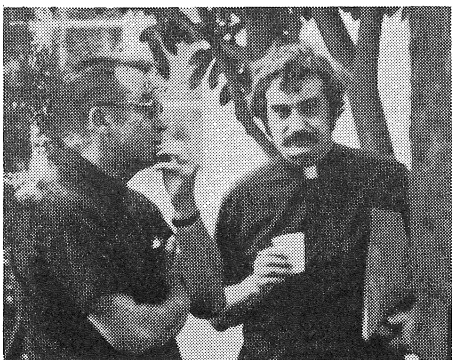
• *Ending the Arms Race.* "... The House of Bishops ... declares its support for steps to slow, stop, and reverse the nuclear arms race; and while it affirms the right of any nation to defend itself against aggression, it urges members of the Episcopal Church to do all within their power to promote the Church's mission of peace-making, and to seek fresh initiatives leading to the abolition of the weapons of war ... " Passed unanimously.

• *Support for Two Clergy Accused of Illegal Conduct in Refugee Resettlement.* "... The House of Bishops ... urges charges against Fathers Doss and Frade be dropped." ("... In the Cuban refugee crisis of 1979..., they brought a boatload of known Cuban families to the United States from Cuba, all of whom have been resettled responsibly in New Orleans with the support of the Hispanic and non-Hispanic communities of the Episcopal Church in New Orleans," state the bishops. Passed unanimously.

• *Support for the Equal Rights Amendment.* "... The House of Bishops ... recalls and re-affirms the action of the 1979 General Convention and does call on all Church members within those states who have yet to ratify the ERA to urge in every way possible the members for their State Legislatures to act speedily in the ratification of this amendment to our Constitution, which is a symbol of justice and equal opportunity for women in our society." Passed.

• *Support for Abortion Rights.* This meeting of the House of Bishops re-affirmed the stand of two General Conventions (1976, 1979) on abortion and specifically "that the Episcopal Church express its unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions in this matter and to act upon them." Passed.

The House of Bishops meets next in conjunction with the 67th General Convention in New Orleans, Louisiana, September 5-16, 1982.



St. Andrew's Priory School...

Christian Initiation

About a year and a half ago, Bishop Browning introduced to the clergy a set of *Guidelines for Baptism, Confirmation, and the Catechumenate*. The intention of this document was to establish some standards for, and uniformity of practice in, the celebration and administration of Baptism and Confirmation and the preparation appropriate for each.

The *Guidelines* did not spring full-blown from the Bishop's pen; they have a long history. The idea first germinated in a series of conferences the Bishop held with clergy all over the diocese. Then, it was fed by his attendance at a Provincial meeting at which these subjects were the primary agenda. As a result, the Bishop formed and chaired an *ad hoc* committee of several clergy and staff to discuss the matter and try to develop a statement for use by Hawaii reflecting his theological understanding and position. The final document resulted after several meetings of this group.

It was introduced to the clergy in a series of noon gatherings for continuing education in 1979. Then the Bishop's energies, of necessity, became focused on the V.I.M. program, and the whole matter languished for a time.

Recently, however, the *Guidelines* have been reproduced in booklet format and several meetings have been held of both clergy and lay leaders. The Bishop is enthusiastic about the possibilities of renewal that could be brought about by the widespread adoption of this program in parishes and missions throughout the diocese.

What are the Guidelines?

The following quotations are taken from the booklet:

These *Guidelines* "are offered with the following purposes:

1. To emphasize the seminal nature of baptism for the individual and for the community, and to help us understand and appreciate that baptism is the crucial Christian sacramental experience that gives meaning to all the others;
2. To encourage the practice of adult baptism while not in any way discouraging the continuation of the practice of baptizing infants, by
 - a. providing a vehicle for pastoral and liturgical care and celebration,
 - b. providing for the fullest possible participation of the entire parish family in the full sequence;
3. To provide a structure of education and nurture that will meet the needs of a broad spectrum of people in and entering the Church."

From the section on Baptism: "Baptism is particularly appro-

priate at the Easter Vigil."

"Baptisms should be performed at principal liturgies, before the usual community of the faithful. Private baptisms are discouraged."

"Every candidate for Baptism, of whatever age, should be sponsored by one or more members of the congregation."

"... instruction and spiritual preparation (of parents of small children and all sponsors, as well as older candidates) precede every baptism."

From the section on Confirmation: "Confirmation is a rite of



During his October visitation to Holy Innocents', Lahaina, Bishop Browning administered Holy Baptism to Keoni Kekoa Bulawan, 6-months-old grandson of Ludwina Nuuhiwa Bulawan, the "Hawaiian Madonna" in the painting above the Church's altar, and nephew of Lucille (Bulawan) Graham, the Christ Child in the painting.

Done by New Jersey artist Delos Blackmar in the early 1940's as an expression of gratitude for the hospitality extended to him by the church and then-Vicar, J. Miller Horton, the painting has been reproduced in full color on note cards which can be ordered from Holy Innocents' Church, P.O. Box 606, Lahaina, HI 96761. The price for 10 cards and envelopes is \$3.00, plus postage.



Hawaii's Clergy, 64th Convocation, February 13, 1966. How many do you recognize?

maturity, not of puberty, and it is inappropriate for parents or clergy to insist that individuals attend confirmation instruction against their wishes."

These brief quotations are provided just to whet your appetite. The complete booklet (only 11 pages) is available from the diocesan office, or just ask your clergy to secure a supply for the parish. The Bishop is making it the subject of a series of Clericus meetings throughout the Islands, and shortly it should become a best-seller (actually, the booklets are free).

The balance of the document is given over to guidelines for the instruction and preparation appropriate to candidates for Baptism and Confirmation and to parents and sponsors. Essentially, it is a program of several months of preparation concentrating on spiritual preparation, worship, experience of mission, and the meaning and implications of being incorporated into a particular community of the Body of Christ. There are a series of liturgical rites that mark

steps along the way, and the total congregation becomes involved in the nurture of the candidates and the celebration of the strengthening of the Body of Christ.

Two Points

Even a brief first-reading of the booklet will reveal two thought-provoking points. The most obvious is that Baptism into the Body is the primary and fundamental Christian experience that gives meaning to whatever else the church does. All the other sacraments are predicated upon this primary event and are a reminder and living-out of it.

Secondly, it is clearly seen that Baptism (as well as Confirmation and all the other sacraments) is at least as significant for the community as it is for the individual. Therefore, the congregation as a whole has a significant role and responsibility in the preparation for, and the celebration of, these events.

This is, in fact, the intention of *The Book of Common Prayer*. For a fuller explanation of the central role of baptism and the

community in the Prayer Book, see Chapter III in the little book: *Praise The Lord*, which is a brief guide to the new Prayer Book. It is available from the Queen Emma Gift & Book Stall at the Cathedral or directly from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202.

It doesn't take much reflection upon the above points to see that if the Bishop's *Guidelines* are followed, there could be a dramatic renewal of the local congregation and of the diocese. The chief purpose of the *Guidelines* is to help implement that renewal.

Perhaps the place to begin would be with a parish study program based on the *Guidelines*. The Liturgical Commission of the diocese stands ready to assist your parish or mission in such a study or in the implementation in your own congregation.

— *The Rev. Dr. David E. Babin, Rector, Christ Church, Kealahou, and Chairman of the Diocese's Liturgical Commission*

Issues Before Us

Statement of the Long Range Planning Committee

The Diocesan Long Range Planning Committee, headed by Dr. John Henry Felix, has forwarded to Bishop Browning a statement on twenty mission and management issues and "why they are issues" facing the Episcopal Church in Hawaii.

This statement was prepared by the Committee as a result of their efforts to develop Long Range Goals for the Diocese.

The Kauai Convention will discuss these 20 issues, and they are shared with the Diocese through the *Chronicle*, for the Committee and the Bishop desire "broadly based input from all segments of the Diocese."

Mission Issues

Baptized Members. The individual and the Church are our main concerns, and we must stimulate spiritual interest and participation in the life of our Diocese in Hawaii with an aim toward developing commitment of Baptized Members. We must instill the Gospel and the teachings and love of Christ in people of communities we serve. We can develop programs by which people will come anew into the Church to become Baptized Members of it.

Communicants. It is of concern that the number of Communicants within the Church as a whole has not increased over 12 years — it has decreased. We must plan ways of increasing attendance among our Baptized Members at our services, and the receiving of Christ in the Eucharist. We can plan for returning the already Baptized Members to renewed spiritual involvement, especially in the worship of God.

Sunday School Enrollment. It is of deep concern that during 1980, the average number of pupils in Sunday School was 36 — contrasted to 96 in 1968. In 1968, the highest enrollment at any one church was 598. In 1980, the highest enrollment at any one church was 130 — a drop of about 80%. At issue is the large decrease in the number of children receiving Bible instruction or the rudiments of the Faith in the tradition of the Anglican Church.

Baptisms. It is a concern that in 1968 we had 548 Baptisms and in 1980 we had 414. In 1980, two churches had no Baptisms; 28 had less than 10. There was an average of 1.76 Adult Baptisms per congregation in 1980 and, among the 41 churches, 22 had none. There tends to be a correlation of these statistics to those of Sunday Schools.

Communications — External. It is of concern that the Church's positions on social and canonical issues and its involvements in the outside community be ex-

pressed in a clear voice coming from methodical determination of Diocesan positions stated in lay terminology, both in the media and pulpit.

Spiritual Growth. It is of concern that there be in place systems of services and support activities that provide and enhance opportunities for spiritual development and for the development of commitment of all Baptized Members in the worship of God.

Ethnic Ministry. It is of concern that the influx of immigrants to the State of Hawaii raises the question of ethnic ministries. There are problems of language and culture for many. These impact on spiritual growth and the carrying out of the Church's mission. These matters need resolution and understanding.

Support of Missions. It is of widespread concern among self-supporting churches in the Diocese that several Mission Churches still draw on Diocesan financial support after 14 or more years. And hope of gaining self-support status seems to be diminishing for most of them.

In 1980 the support subsidy for 9 missions was \$86,500; and, in 1981, it was \$114,000 for 11 missions and one parish.

It should be of interest to the planners that in 1967 there were 857 Communicants in 12 Missions for an average of 71; and in 1980 there were 584 for an average of 48.

In 1980 the 11 Missions and one parish had a total of \$59,473 in Plate/Pledge Receipts for an average of \$4,956. This is considerably below feasibility in economic terms, although perhaps justifiable in terms of fulfilling the Mission of the Church.

These and other considerations seem to point to the need for judging whether some Missions should suspend functioning independently altogether, or there be combining of some congregations with other Missions and Parishes.

Social Concerns. The Episcopal Diocese of Hawaii, in carrying out its stated Mission, automatically establishes concerns for itself in the matter of social problems and social needs. A suggested few under "Ministry" include: Concern for the elderly, the terminally ill, the sick, and the troubled.

Management Issues

Real Property. Concerns within the Church relate to gaining maximum and appropriate use of current facilities. It is of concern that development of facilities to their fullest and best use, their renovation, repair, maintenance and management be accom-

plished within appropriate use-guidelines designed to facilitate the work of Parishes, Missions, and Institutions.

Finance. There is concern that Diocesan management of revenues and the conduct of financial transactions affecting the Church be such as to use best the Church's financial resources in ways to increase income to the Diocese and decrease financial burdens on Parishes and Missions.

Structure. It is of concern that the Diocesan organization structure and its functions be dynamic and responsive to all levels of Diocesan organization. Also, it is of concern that there be clear lines of organization so Church members can understand relationships of responsibility and authority.

Communications — Internal. It is of concern that the Church's positions on social and political issues are not always communicated internally to the Church Members before they are communicated externally to outside communities. It is of concern also that complexity of organization does not always permit timely and effective communications between the Diocese and its churches.

Lay Training. The hope of the Church is in the laity. Training and development of personnel resources among the laity will strengthen lay ministry so that clergy and laity can minister together more effectively.

Clergy. There is need for responsible selection of personnel in all organized endeavors. Regarding the clergy, their continuing development in all facets of Church life and management is essential both to them and the Diocese. Continuing leadership training in evangelism, spiritual growth in programs, theology, and stewardship are but a few of expressed concerns. Also of concern to the clergy and the Church are the matters of deployment and compensation.

Stewardship. It is of concern that Parochial Reports indicate that of 4,654 households reported in 1980, only 62% are pledging households (2,855). A general indication is that a Diocese should have not less than 75% pledging households.

It is of concern that the average Pledge weekly giving, per household, was \$5.46 in 1980. It is found that the highest parish average of weekly giving per household was \$11.59, and the lowest was \$1.84.

Only 17 churches reported their average weekly receipts per household to be between \$5.65 and \$11.59. Twenty-four churches reported that their weekly household receipts

averaged between \$5.33 and \$1.84. The church with the highest weekly average of \$11.59 reported 90 households for a total of \$60,489, whereas the church with the average amount of \$1.84 reported slightly more than 200 households for a total of less than \$20,000 in 1980.

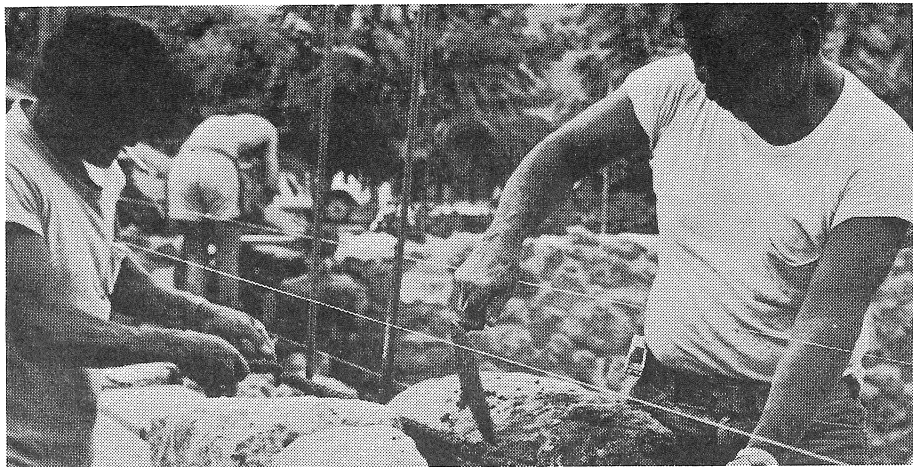
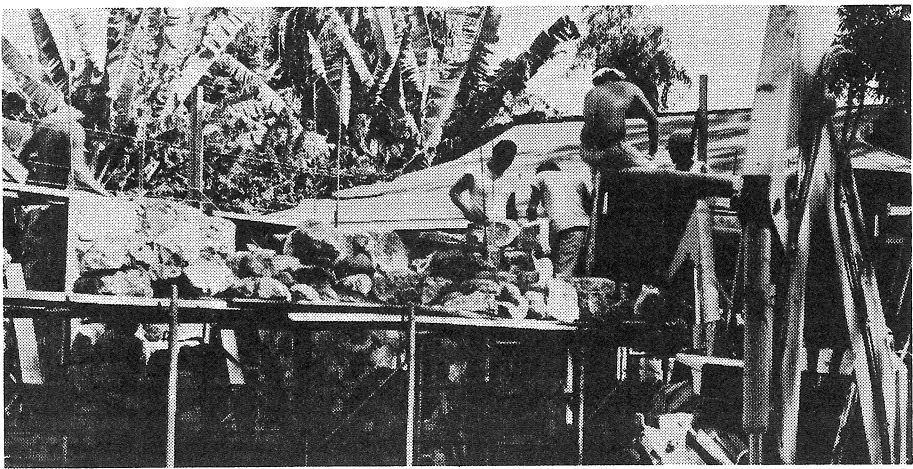
Generally, the \$5.46 average is causing a shortfall which is harmful to carrying out the mission of the Diocese.

Program Planning. It appears that all Issues presented in this document require program planning, and, from a Management viewpoint, such planning requires broadly based input from all segments of the Diocese. Only when such input is drawn upon will program planning be responsive to the needs of Parishes and Missions. There is concern that present structure impedes such responsiveness.

Diocesan Relationships with Institutions. It is of concern that the Church better define and redefine its relationships with related Institutions within the Diocese, so as to provide for optimum Christian education, counselling, and camping programs, and appropriate facilities adequately financed. Of important concern will be future proposals for new institutions and the upgrading of present facilities in light of the economy of the 1980's.

Mission Strategy and Policy. The Diocesan Policy for Mission Planning and Funding is specific in its standards by which Mission congregations will be operated and evaluated as to progress and accomplishments in membership development and spiritual growth. While Missions are able to qualify for continuing subsidies, the Policy is strong as it refers to Missions showing declines "in strength and effectiveness over a period of 3 to 5 years." For all Mission congregations there is "strong emphasis on stewardship development and the training of lay leadership for the purpose of creating greater self-sufficiency." It is of concern that the implementation of this policy be monitored, so as to determine its efficacy.

Diocesan/Parish Priorities. It is of concern that the priorities of Parishes and missions and of the Diocese are often seen as in competition, when it should be acknowledged that each can complement the other. Each Parish should adopt Diocesan priorities as its own to the fullest extent possible in the local circumstance, and each should form its own local priorities, which the Diocesan structure should not reject, unless they be canonically impossible or otherwise unacceptable.



In Lahaina, work is progressing swiftly on the reconstruction of the old Seamen's Hospital by the Lahaina Restoration Foundation (LRF) and Uwe H.H. Schulz, AIA. The LRF recently entered into an agreement with Schulz to rebuild the old structure, using original materials and techniques.

Research by the LRF has shown that the building was originally constructed by Kamehameha III as a private "hideaway", and next leased to the U.S. Government as a hospital for sick and injured U.S. seamen (mainly from whaling ships) and in the early 1860's it became the St. Cross School for girls, run by the English order which also founded the Priory in Honolulu.

The building has been carefully taken apart; and a new foundation, installed. Work began in early September to replace the stones in a double wall, 24" thick, just as it was done in 1833.

An historical interpretation center will be provided for the public on the grounds, outlining the buildings long and varied life, including its years of service to the Episcopal Church. Completion is slated for early 1982.

The Rev. William "Bill" Aulenbach

Innovator in City Services

The following is a portion of an article from Government Executive (May 1981) referring to Fr. Bil Aulenbach, some-time assistant at Holy Nativity, Aina Haina, and Diocesan Director of Camps and Conferences. It will interest his many Island friends.

La Mirada had been highly successful in contracting out its human services — an operation that had proven cost effective with the services being delivered at the level the City wanted, but at less funding than if they had done it themselves.

The human services contract is the creation of a former employee — William "Bil" Aulenbach, an ex-Marine and an Episcopal minister. He had the idea of leaving the city's employ and taking over, as a private sector entity, the delivery of La Mirada's Human Services. It worked. Aulenbach founded 'People Helpers, Inc.' and has been effectively handling Employment Development, Legal Counseling, Meals-on-Wheels, Rehabilitation, Retired Senior Volunteers, Volunteers-in-Action, Youth Employment, Family

Counseling and other services. Through the contract, La Mirada even has a four-man probationary team in social services consisting of an investigator, two professional counselors and a professional placement officer.

And all of it is headquartered in a school leased from the School District after the facility had been slated to close.

Aulenbach went after the recreational services contract and won. And the main reason — besides the usual high quality of his proposal and contract negotiations — was that People Helpers offered to combine the human services elements with the recreational services.

The City Administration has since heard from the citizens — the main response being that they had not seen such high quality, innovative and well-staffed recreation programs before.

La Mirada, with a population of just over 40,000, lies just within the southern boundaries of Los Angeles County. Incorporated in 1960, La Mirada covers 7.5 square miles and contains more than 700 businesses and industrial firms.

The Calendar

NOVEMBER 1981

DIOCESE

- 1 All Saints' Day
- 2 All Faithful Departed
- 5 Commission on Ministry
- 6 Mission Clergy and Wardens Meeting
- 6-7 Diocesan Convention — Kauai
- 8-10 Clergy Conference — Kauai Surf (Bishop Bennett Sims of Atlanta)
- 11 Veterans' Day Holiday
- 12 Episcopal Church Women
- 17 Maui Clericus — Seabury Hall
- 19 Real Estate Department
- 19 Finance Department
- 20 Mission Strategy Department
- 20 Diocesan Council
- 20 Program Department
- 20-22 Cursillo at Camp Mokuleia
- 22 Last Sunday after Pentecost
- 25 Standing Committee
- 26-27 Thanksgiving Holiday
- 29 First Sunday of Advent
- 30 St. Andrew's Day



BISHOP

- 1 All Saints' Visit
- 3 Staff Meeting
- 5 Commission on Ministry
- 6-7 Diocesan Convention — Kauai
- 8-10 Clergy Conference — Kauai Surf (Bishop Bennett Sims of Atlanta)
- 11 Veterans' Day Holiday
- 12 Staff Meeting
- 12 Episcopal Church Women
- 15 St. Peter's Visit
- 17 Staff Meeting
- 18-19 Seabury Hall Board of Trustees
- 20 Diocesan Council
- 22 Holy Nativity Visit
- 24 Priory Board of Trustees
- 24 Staff Meeting
- 25 Iolani Board of Governors
- 26-27 Thanksgiving Holiday
- 29 St. Andrew's Cathedral

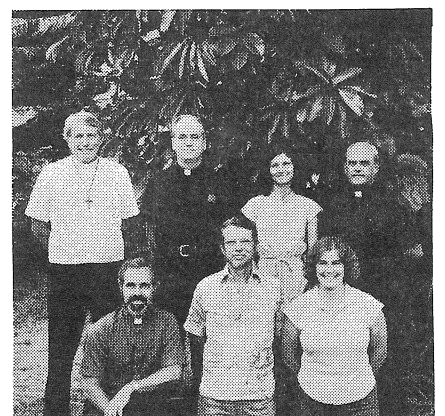
DECEMBER 1981

DIOCESE

- 3 Commission on Ministry
- 4-6 Youth Conference at Camp Mokuleia
- 6 Advent II
- 10 Episcopal Churchwomen
- 11-13 Cursillo Leadership Workshop
- 13 Advent III
- 15 Maui Clericus
- 17 Real Estate Department
- 17 Finance Department
- 18 Mission Strategy Department
- 18 Diocesan Council
- 18 Program Department
- 20 Advent IV
- 25 Christmas Day (Holiday)
- 27 Christmas I
- 30 Standing Committee
- 31 New Year's Eve

BISHOP

- 1 Staff Meeting
- 3 Commission on Ministry
- 6 Emmanuel Visit
- 8 Staff Meeting
- 10 Calvary Confirmation
- 11-13 Cursillo Leadership Workshop
- 15 Staff Meeting
- 16 Iolani Board of Governors
- 18 Diocesan Council
- 20 St. John's by-the-Sea Visit
- 22 Staff Meeting
- 23 Pohai Nani Visit
- 25 Christmas Day (Holiday)
- 27 St. Elizabeth's Visit
- 29 Staff Meeting
- 30 Standing Committee



The University Christian Ministry staff at the University of Hawaii (Manoa): (left to right, kneeling) Pastor Ted Fritschel (Lutheran), the Rev. Gaius Thede (United Methodist), and the Rev. Mitzi Eilts (United Church of Christ). Standing (l. to r.), the Rev. Bill Grosh (Episcopal); and Fr. Gerry Bourke, S.J., Miss Marie Matarotondo, and Fr. Ted Flanagan, M.M. (Roman Catholic).