

# HAWAIIAN CHURCH CHRONICLE

Hawaii Historical Society  
560 Kawaihāo St.  
Honolulu, Hawaii 96813

## Bishop's Convention Address 13th Annual Diocesan Convention

### I.

This evening I begin with a verse from Paul's First Letter to the Church in Corinth, "Grace and Peace to you from God our Father and the Lord Jesus Christ. I am always thanking God for you. I thank Him for His grace given to you in Christ Jesus" (I Cor. 1: 3-5a). I sincerely hope, when in speaking for myself, I speak for each of you in saying that our lives continue to be filled with an abundance of thanksgiving for the grace that comes by His life through the fellowship of this Diocese.

It will become abundantly clear that this gathering of our Convention, as it moves through the next 48 hours, will be in debt to many for the preparations made in our behalf. To Takeo Fuji, Chairperson for preparations made here on Kauai through our six congregations on the Garden Isle; to Bob Bekeart, Convention Secretary, and his Steering Committee which has been working since January; and to Dick Chang, our Diocesan Staff, and the most faithful group of volunteers that you will ever find for their coordination of much of the preparation/ mailings . . . — our heartfelt thanks. Please join me with an expression of that thankfulness. [Applause]

about the life of the Diocese will come before us.

And, second, with a sense of urgency, I feel an impelling necessity to have us face questions very seriously raising doubts, uncertainties and fears about our future as a people. I would humbly ask that you consider with me this night the nuclear arms race. I share at the outset my theme for this evening, so as to say it is offered in prayer and in the hope that, in prayer, you will receive it.

Before moving into the body of this presentation, I want to share a note about my own pilgrimage regarding the matter of nuclear arms. I have been a part of Conventions in the past which have enacted resolutions regarding peace and the restriction of nuclear arms — and, I think, it would be fair to say that I left these resolutions in the journals of the various Conventions.

Last year, I represented our National Church at a Partner-in-Mission Consultation in Japan. Before the gathering of the full Consultation, the guests, like myself, from all over the Anglican Communion were divided among the eleven Dioceses of the Japanese Church. I was sent to the Diocese of Kyushu, which included a visit to Hiroshima.

## ● Nuclear and chemical warfare are incompatible with the Gospel of Jesus Christ. ●

### II.

In the past five years in speaking to the state of the Church, particularly as found in the Diocese of Hawaii, I have included in my addresses (as you well know) numerous subjects which I believed needed the attention of our gathering. Tonight — to the surprise of many I am sure — I wish to share with you but one subject. And I do so for two reasons: first, I think you will see by the design of this Convention — which has a great deal of enthusiasm and support from me — by the Long Range Planning Committee's progress report, and by various other reports that a great deal

In this city, there is a museum to which I was taken — a museum the sole purpose of which is to keep before the world community the date of August 6, 1945. The afternoon which I spent in that museum did a great deal to activate a rather lethargic conscience.

Why has the Church been so silent about the arms race? There are many reasons — not the least of which certainly is the one found in history at the time Constantine accepted the Church — incorporated much of it into the state — increasing with dramatic force the tension of being in the world, but not of it. For myself, I have, of late, wrestled with this

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Fra Angelico and Fra Filippo Lippi: *The Adoration of the Magi*.  
(National Gallery of Art, Washington, D.C.)

## The Church's First Christmas Crèche

Francis' highest intention, his chief desire, his uppermost purpose, was to observe the holy Gospel in all things and through all things and, with perfect vigilance, with all zeal, and with all the longing of his mind and all the fervor of his heart, "to follow the teaching and the footsteps of our Lord Jesus Christ" . . . The humility of the Incarnation and the charity of the Passion occupied his memory particularly, to the extent that he wanted to think of hardly anything else.

What he did on the birthday of our Lord Jesus Christ near the little town called Greccio in the third year before his glorious death should especially be noted and recalled with reverent memory . . .

The day of joy drew near; the time of great rejoicing came. The brothers were called from their various places. Men and women of that neighborhood prepared with glad hearts, according to their means, candles and torches to light up that night that has lighted up all the days and years with its gleaming star.

At length the saint of God came, and finding all things prepared, he saw it and was glad. The manger was prepared, the hay had been brought, the ox and ass were led in. There simplicity was honored, poverty was exalted, humility was commended, and Greccio was made, as it were, a new Bethlehem.

The night was lighted up like the day, and it delighted men and beasts. The people came and were filled with new joy over the new mystery. The woods rang with the voices of the crowd, and the rocks made answer to their jubilation. The brothers sang, paying their debt of praise to the Lord, and the whole night resounded with their rejoicing. The saint of God stood before the manger, uttering sighs, overcome with love, and filled with a wonderful happiness. The solemnities of the mass were celebrated over the manger, and the priest experienced a new consolation.

The saint of God was clothed with the vestments of the deacon, for he was a deacon, and he sang

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**Bishop's Convention Address***(Continued from Page 1)*

tension and the questions it raises; and I must confess that I am not too happy with some of the answers. But be that as it may, I do know that I have been deluding myself with the fear of "shooting from the hip", that I needed more time for study before any concerted action could take place. It continues to be a surprise to me that the Holy Spirit is able to convict, convince and lead even through the smallest crack in the wall of apathy. For my reading and study, my prayer and meditation, over the past year and a half have led me to say to you tonight that nuclear and chemical warfare are incompatible with the Gospel of Jesus Christ. [Prolonged applause]

take you 17 hours, devoting one second to each Hiroshima. *Your meditation is impossible. To understand Hiroshima alone would take a lifetime.* You do understand. Hiroshima was the end of our ability to imagine our destructive power, or to measure its consequence.

A second scenario: imagining the unimaginable — taken from an article in the *Journal of the American Medical Association* by the Dean of the Harvard School of Public Health — its title "Preventing the Last Epidemic." Dr. Howard Hiatt begins his article by recalling a recent automobile accident which resulted in its gasoline tank's exploding, causing third degree burns to its 20 year old driver. A description:

● **An objective examination of the medical situation following a nuclear war leads to but one conclusion: Prevention is the only course.** ●

— Dr. Howard Hiatt, Dean, Harvard School of Public Health

**III.**

Would you let me now share with you three scenarios which I believe will help us to focus on a very important question. The first scenario is a meditation in the form of an imaginary interview; the second scenario is an article imagining the unimaginable; and the third, is an interview that moves the unimaginable into stark reality.

First, a meditation in the form of an imaginary interview from James Douglass' *Lightning East or West*:

A question is asked: *What is Trident?* Trident is the end of the world.

*What do you mean?* Trident is a nuclear submarine being built now which will be able to destroy 408 cities or areas at one time, each with a blast five times more powerful than the Hiroshima bomb. Trident is 2,040 Hiroshimas. One Trident can destroy any country on earth. A fleet of Trident submarines (30 are planned) can end life on earth.

*I don't understand.* Good, we're getting somewhere. What is it you don't understand?

*A submarine that equals 2,040 Hiroshimas? How can anyone understand?* Begin with a meditation: To understand Trident say the word "Hiroshima". Reflect on its meaning for one second. Say and understand "Hiroshima" again. And again... and again: 2,040 times.

Assuming you are able to understand Hiroshima in one second, you will be able to understand Trident in 34 minutes. That is one Trident submarine. To understand the destructive power of the whole Trident fleet, it would

"during his hospitalization in Boston he received 281 units of fresh frozen plasma, 147 units of fresh frozen red blood cells, 37 units of platelets and 36 units of albumin — underwent six operative procedures — 85% of his body surface closed with homo-grafts — throughout, he required mechanical ventilation — despite these heroic measures in one of the country's most comprehensive medical institutions, he died." His burns were likened to those which one suffered in Hiroshima.

● **Can any war, since any war can now result in a nuclear holocaust which would obliterate all human life, be just in its intent, its disposition, its auspices, or its conduct?** ●

The purpose of Dr. Hiatt's article, as he states, was to speak of the hopelessness of the medical task of facing such a war — with the sincere hope that this article might "interrupt the nuclear arms race."

Dr. Hiatt quotes a study prepared by our government on the effects that a nuclear attack would have on Detroit and Leningrad. "A one-million-ton atomic weapon (the Hiroshima bomb was approximately 10,000 tons of explosive power) exploded in central Detroit would result in 70 square miles of property destruction, 250,000 fatalities, 500,000 injuries and massive damage from widespread fires. A large fraction of the injuries would result from burns and others from the blast and from radiation — estimates reveal that of the 18,000 hospital beds available, only 5,000 would remain undamaged — accommodating only one percent of the injured — adequate services could not be rendered." He writes with even greater detail, but the bottom line of the article is, and I quote, "An objective

examination of the medical situation following a nuclear war leads to but one conclusion: Prevention is the only course."

Third: An interview that moves the unimaginable into stark reality — this comes from the *Los Angeles Times* (Monday,

pose of maintaining local and national security, justice and peace when forced to do so, as when defending against aggression. A "just war" required certain conduct in combat: the civilian population must be protected, the destruction reduced to the

● **Blessed are the peace-makers, for they shall be called the children of God.** ●

— The Gospel According to St. Matthew 5: 9

September 28, 1981), an article entitled "Shift: Detente Yields to Nuclear Superiority" by Robert Scheer. At the confirmation hearing of Eugene Rostow, present director of the Arms Control and Disarmament Agency, Mr. Rostow was asked if either super-power could survive a nuclear exchange. He answered, "Japan, after all, not only survived but flourished after the nuclear attack."

When Senator Claiborne Pell, the Rhode Island Democrat, asked what sort of a United States and what sort of a Soviet Union would survive, Rostow replied that there would be "10 million (dead) on one side and 100 million on the other, but that is not the whole population."

Three scenarios which raise the question: Can a civilization — which has experienced in a single century two world wars and countless regional conflicts — seriously believe that a third world war on a nuclear scale would leave anything worthy of the name "civilization"?

minimum, the purpose was not to destroy the enemy totally, but to force the enemy to peace. With each succeeding generation and that generation's series of wars, the theory promoted by Augustine has been brought into question.

Our generation has introduced the new factors of chemical, bacterial and nuclear weapons which, in my opinion, raise the question as to whether Augustine's theory can ever again be made applicable. When one considers the use of nuclear arms, questions arise as to whether war can ever again be waged according to any kind of international law. When their use questions the premise of not only destroying the enemy, but also entire populations; when the consideration of their use has moved us from an understanding of armaments in peacetime being for the purpose of deterrence to an aggressive/vocal/first strike mentality; when their use threatens not only life itself, but the ecological balance of the creation for centuries to come — one must raise the question which cries for an answer: Can any war, since any war can now result in a nuclear holocaust which would obliterate all human life, be just in its intent, its disposition, its auspices, or its conduct?

**V.**

Prophetic leadership never comes particularly easy within the life of the Church, certainly not from me, partly because of our own fears related to a false sense of security and purpose, partly because the devil would have us convinced that the Church has no place in questioning outside of its own realm of quote "expertise" unquote. Recently, in reviewing the catechism of our new Prayer Book, I found the rendering of the Ninth Commandment was relevant for me. You remember, of course, that it is the commandment regarding lying, bearing false witness. In the new catechism, it reads, "To speak the truth, and not to mislead others by our silence." My friends, the nuclear arms race — the use of chemical, biological and nuclear warfare — is a moral, ethical and theological matter. Faith in the Incarnation does not allow us either to escape this truth or to mislead others by our silence.

I wonder if you remember the quotation from Albert Einstein,

**IV.**

I think it was Martin Marty who said that the Church, rather than always trying to answer the questions being asked, should first see its role as questioning the answers being given by society and government regarding our welfare and the welfare of the global village in which we live. In that spirit, I raise another question — this one to the Church and its answers of the past which relate to questions of war...

From studies of the history of the early Church, it appears that the Church was largely pacifist, with a change taking place in the fourth century, when Christianity was legalized under Constantine and rapidly became the state religion under Theodosios. The change was completed by A.D. 400, when Augustine developed the "just war theory" — a theory upon which most of us, I dare say, whether we realize it, or not, have based our understanding of Christian participation in war.

Augustine's theory of a "just war" was developed on the premise of war's serving the pur-



when he said that the unleashing of the power of the atom had changed everything, except our way of thinking. The German theologian, Romano Guardini, wrote that "the pre-eminent human question for the last half of the 20th century would be whether we could develop the moral capacity to control the power we created."

It is time I believe, as we look at the signs of our day that are bluntly before us, for us to realize that the fact is that the vast technological advancement in weaponry has developed without thought for its moral implications: the implications of mass destruction, the implications of our willingness to destroy everything on this earth for the sake of our own security, the implications related to excessive spending for military weapons at the expense and sacrifice of the already deprived and hungry of our global village, the implications that conflicts can only be met by

nuclear arms than by a nuclear war. The implication being that we have succumb to an idolatry that places our hope and security in a power other than God's power! The question becomes for the Church, for the people of God, as to whether we are ready to face up to the moral, ethical, and theological implications related to the use of nuclear arms?

#### VI.

Recently, I have been re-introduced to William Barclay, and particularly to his book entitled *The Beautitudes and the Lord's Prayer for Everyman*. Let me briefly summarize a thought or two of his chapter on "Blessed are the Peacemakers, for they shall be called the children of God." Barclay reminds his reader that "Peace" — "Shalom," for the Jew and for Jesus himself — meant far more than when we use it today in defining a time when there is an absence of war. For Peace —

**● Pray so that we might discover our identity (who we are and to whom we belong), divesting ourselves of false securities and declaring where our true security is. ●**

threats and counter-threats, the implications that there is only one right way — one correct political system that reduces all of the gray to black and white — making the enemy not a people with which to reason, but an object of our hostility, the implications of placing our security in objects of violence which, rather than becoming instruments for peace, have intensified international instability.

And finally, an implication that is as serious as any I know — one that has been raised for me by the Roman Catholic Archbishop of Seattle, the Most Rev. Raymond Hunthausen. He made the statement that he was frightened, because it seemed to him that Americans appeared to be more terrified by being without

Shalom — there are two meanings: first, there is the meaning of perfect welfare — harmony — complete and positive wellbeing for all; and second, Peace — Shalom — describes the human relationship wherein that sense of harmony exists. An important factor is that working for this peace is often met with resistance. However, it should not be forgotten that the blessing "for you shall be called the children of God" is given to the peacemaker, not the "peacelover" who knows that a problem exists, but in order to "Keep the Peace" does nothing to make the peace, to bring the Shalom. The Peacemaker, the one who is blessed, is the one who is willing to endure whatever unpleasantness is required to make the peace.

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### The Church's First Christmas Crèche

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the holy Gospel in a sonorous voice. And his voice was a strong voice, a sweet voice, a clear voice, a sonorous voice, inviting all to the highest rewards.

Then he preached to the people standing about, and he spoke charming words concerning the nativity of the poor King and the little town of Bethlehem...

The gifts of the Almighty were multiplied there.... The Child Jesus had been forgotten in the hearts of many; but by the working of his Grace, he was brought to life again through his servant St. Francis and stamped upon their fervent memory.

At length the solemn night celebration was brought to a

close, and each one returned to his home with holy joy.

+++

*This account of the first Christmas crèche is from the Vita Prima by Bro. Thomas of Celano, who knew St. Francis, having joined the Franciscans c. 1215. The date was Christmas Eve and Morning of 1223 in "the little town of Greccio," about 45 miles south of Assisi.*

*Christians are now celebrating the 800th centenary of the birth of St. Francis (October 1981 — October 1982). The Book of Common Prayer celebrates St. Francis on October 4. There are also Anglican and Lutheran communities following the Franciscan formulation of the Christian Way.*



Convention: Diana Lockwood, Bishop Browning, Chancellor Lockwood.

## The Rev. Heather Mueller Called to Kula

Bishop Browning has instituted the Rev. Heather Mueller as Rector of St. John's, Kula, Maui, following the Vestry's call and her acceptance.

The Rev. Heather Mueller comes to Kula from Holy Innocents', Lahaina, where she assisted the Rev. Charles Burger. Before her work at Holy Innocents', Heather was chaplain and instructor in religion at Seabury Hall, Makawao. During her internship year, Heather assisted the Rev. Richard S.O. Chang, then Rector of All Saints', Kapaa, Kauai.

The Rev. Heather Mueller is the first woman priest in Hawaii to hold the office of rector. (The Rev. Lynette Schaefer, the first woman priest in Hawaii, is Vicar of Grace Church, Ho'olehua, Molokai.)

At Kula, the Rev. Heather Mueller is in succession to the venerable Mrs. Shim Yin Chin, of famous memory, who for over 25 years served as General Superintendent of St. John's. (Mrs. Shim Yin Chin was the mother of the late Rev. Dr. Wai On Shim, of equally blessed memory.)



Convention Hunger Lunch: Ruth Smith, the Rev. Heather Mueller, and John Decker.

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## Bishop's Convention Address (Continued from Page 3)

My call this evening to this Diocese and its membership is to the vocation of peacemaking, of bringing Shalom, positive well-being for all.

I call us each to five tasks — tasks that obviously will need to be considered, analyzed and implemented throughout the Diocese — among our congregations — but tasks that by corporate and individual effort, we might indeed claim the blessing of being called the peacemakers, the children of God.

First, I call us to prayer and fasting. I have set aside Friday as a day of prayer and fasting.

## ● The Christian has to be committed to making the witness that the issues of poverty and hunger are not ones simply of charity, but also of justice. ●

I ask that you join me and the Bishops of our Church who pledged themselves, at the recent House of Bishops' meeting, to a weekly act of fasting and prayer for the peace of the world. To pray so that we might rediscover our identity — who we are, and to whom we belong — divesting ourselves of false securities and declaring where our true security is. An act of devotion enabling us never to lose sight of our victory in Christ Jesus — a victory by which all is evaluated — a victory out of which strength is found for peacemaking. "Blessed are the peacemakers for they shall be called the children of God."

Second, I call you to a willingness to participate in a dialogue for peace — to dialogue with those among us serving our country in the military who find themselves caught between competing forces, the likes of which few of us ever face — to dialogue in the communities in which we work, live, and serve in our congregations through programs possibly to be used in Advent or Lent about the moral implications of the arms race — to dialogue with those most affected by the excessive cost of the arms race: the poor, listening to their needs and anxieties — to dialogue with our representatives in Washington, expressing a faith perspective and a hope for the wellbeing of all. "Blessed are the peacemakers, for

they shall be called the children of God."

Third, I call us not only to a willingness to dialogue, but also to a commitment to work actively for an end to the arms race.

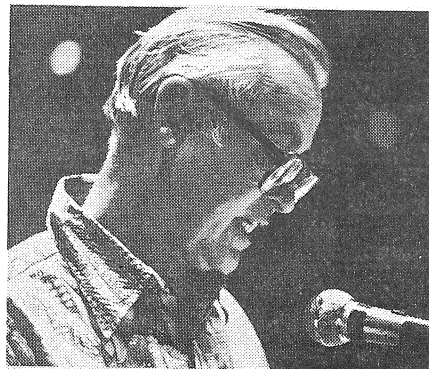
To work for disarmament initiatives by which our country, acting alone or in concert with others, can stimulate a bilateral or multi-lateral process. The world needs a sign of peace such as it has never needed it before. Let us commit ourselves to working for a moratorium — for the U.S. and the U.S.S.R. to freeze immediately all further testing, production and deployment of nuclear weapons. "Blessed are the peacemakers, for they shall be called the children of God."

Fourth, I call us to be advocates for the poor and needy — finding ways through our Diocese and congregational programs, such as our Urban Task Force, to support the poor not only by sharing our abundance, but also by advocating the restoration of federal and state funds to health, welfare and education; to press for our country to take its role in world development, never forgetting that while nations of the world spend 550 billion dollars annually on weapons, 455 million people, according to the Food and Agriculture Organization of the UN, are unable to secure enough to eat to make a normal, active life possible. The Christian has to be committed to making the witness that the issues of poverty and hunger are not ones simply of charity, but also of justice. "Blessed are the peacemakers, for they shall be called the children of God."

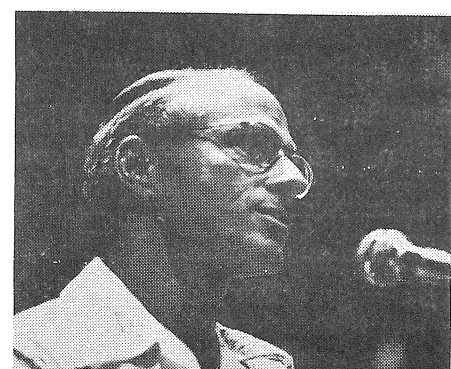
And fifth, that our commitment to world peace be one that has its origin at home. Senator Mark Hatfield said, "In most societies, violence is a last resort; in America, it has become a way of life." Commitment to peace never will amount to much unless that commitment pervades our own personal lives, our own relationships, and all of those around us. Seeking actively to deal with the dehumanizing of persons brought about by racism,



Convention: Nita Hogue, ECW President, & Fred Overstreet.



Convention: Fr. John Morrett.



Convention: Roger Deeks.

child and spouse abuse, family and community disruptions — all forms of violence which encounter us daily. I call upon our Committees on Christian Education and Christian Lifestyles which address family concerns to help us in this endeavor. "Blessed are the peacemakers, for they shall be called the children of God."

A peacemaker is called to perceive the "miracle of existence, the beauty of created things, the confession of God in all that is beautiful." This miracle of existence — its beauty and our knowledge of God's presence in Christ throughout every corner of His creation — calls us to be guardians of life and opponents of those forces which are contemptuous of life.

You may recall the agnostic's remark at the time of Pope John XXIII's death. He said of John,

a hope of certainty in His providence. Blessed indeed are the peacemakers, for they shall be called the children of God.

Let us pray.

Heavenly Father, your Son — the Prince of Peace — banished the sword from Gethsemane and commanded the Way of Love. Grant to all humankind, that, inwardly in our hearts and outwardly in our actions, we may ever be peace-makers and, thus, truly children of God.

"Lord, make us instruments of your peace."

Enlighten us, Lord, and give us your strength, that through our words and works, justice may ever abound, well-being increase, and love prevail within the human family and throughout your creation.

"Lord, make us instruments of your peace."

## ● To be guardians of life and opponents of those forces which are contemptuous of life. ●

"His life has made my unbelief uncomfortable." My friends — it is time — *now* — for us to see our roles as Christians in a world covered by a threatening mushroom cloud of darkness — to being one of making uncomfortable those whose answers we hear being given in the name of security by bringing a different kind of hope that will lift that cloud from His creation. We must be channels of hope for others — for it is not we who hope, but God who hopes in us; and because it is God who inspires that hope — we know it is

As you did of Old, and our ancestors do testify, save us from idols and the powers that terrify; deliver us from vain pride and false choices; lead us from the Valley of the Shadow of Death, into the Paths of your Peace.

"Lord, make us instruments of your peace."

All this we ask, in the Holy Spirit, through Jesus Christ our Lord, who has promised us his Peace, a peace passing all human understanding. Amen.

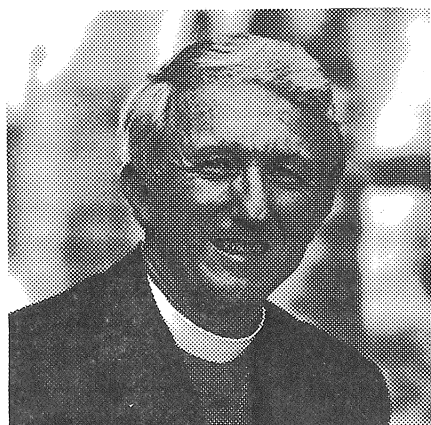
[After a moment of silence, a prolonged, standing ovation]



Convention Luau: Bert Olais, Fr. Justo Andres, and Ricky Melchor (right).



# A Word From the Bishop



My Dear Friends:

The Anglican Primates meeting in Washington, D.C. last May issued a statement in which the following quotation is taken: "As Christians we recognize a demonic element in the complexity of our world, but we also affirm our belief in the good will and purpose and Providence of God for His whole creation. This requires us to work for a world characterized not by fear, but by mutual trust and justice." The Christian begins this work of bringing to the world a spirit of trust and a desire for justice in a life of prayer.

In my Convention Address, I asked this Diocese — each of us individually — to choose one day a week to pray and fast for Peace in our world. I have chosen Friday, and would appeal to you this Christmastide to join me

in this act of devotion. To pray and fast weekly for the Peace of the World — to set aside this time each day during the week for this special intention — will bring to your own hearts and lives a sense of peace that will, in turn, minister the same to others.

To make this devotion a part of your lives is to actively participate in the vocation and call to peace-making.

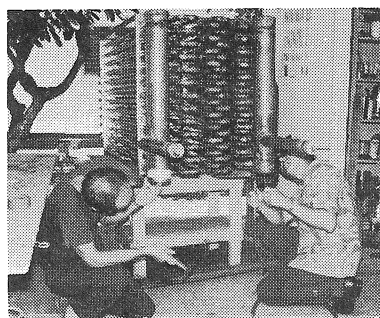
Lord, make me an instrument of your peace.  
Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is discord, union;  
Where there is doubt, faith;  
Where there is darkness, light;  
Where there is sadness, joy.

"Glory to God in the highest, and peace to His people on earth." The Christmas Message calls us to Praise and in that Praise we share in the Peace and Joy in a Life shared — the New life in Christ Jesus. May the Peace and Joy He brings be a reality in your life — share this Gift of Peace and Joy and you shall be Blessed!

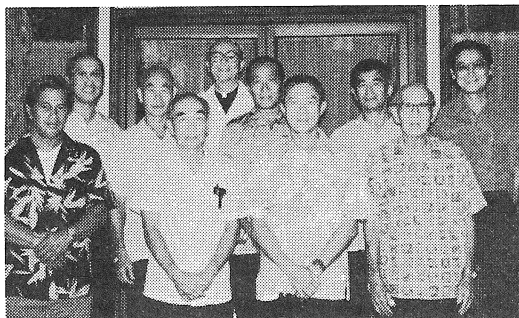
Faithfully,

+ *Edmond Browning*

The Rt. Rev. Edmond L. Browning  
Bishop



St. Elizabeth's, Palama: Tim Chong Young (left) and Richard Wong (right) at work on the new evaporator. Photo: Percy Chung.



Those who rebuilt St. Elizabeth's air-conditioning system: (left to right, all rows) D. Kaiahui, P. Chung, J. Ho, T.C. Young, Dr. G. Gifford, R. Jung, R. Wong, S. Kaneshiro, D. Ho, and F. Kau. Photo: Percy Chung.

## It's Cool! Thanks to St. Elizabeth's Maintenance Crew

From refinishing the church doors, fixing broken pews, installing stained glass windows, mending chain-link fences and lava rock walls, six men of St. Elizabeth's Church have accomplished a new feat by building a new air-conditioning unit valued at \$12,000.00 for the cost of \$3,600.00.

In April 1981, the twenty-nine year old water-cooled condensor unit began leaking refrigerant in large amounts. The galvanized pipes had deteriorated beyond repair. A decision was made to build a new unit of stainless steel and copper tubing. A work crew of four to six men began to work on this project on May 18, 1981. The six-man crew, which included Tim Chong Young (designer/engineer), Francis Kau, Percy Chung, David Ho, Richard Jung, and James Ho, worked six hours daily from four to six days a week.

Tim Chong Young was the driving force of the project, having designed the entire unit.

Invaluable assistance was given by Richard Wong of Au's Plumbing, throughout the entire project. Seiko Kimura taught the crew how to silver-solder the copper pipes. Vincent Wong hooked up the electrical power. Donald Kaiahua, a member of St. Elizabeth's, operated the crane which lifted the old unit from the second floor and returned the new unit to the air-conditioning room. After 890 man-hours, the new air-conditioning unit was completed on July 27, 1981. A few leaks discovered after two weeks of operation have been corrected. No other problems have occurred.

The entire crew helped each other learn some difficult skills and worked together as a close-knit family. The workers and their wives celebrated the completion of the unit with a seven-course Chinese dinner. The members of St. Elizabeth's are very grateful to these men who graciously contributed their time and talent to their church.

— By our St. Elizabeth's Correspondent

## The 80th ECW Annual Meeting

Aloha, Good Works, Business Well Done

In the grand setting of the Convention Center of the Kauai Surf Hotel at Nawiliwili, ECW President Nita Hogue gaveled to order the 80th annual meeting of the Episcopal Church Women of Hawaii at 1:40 p.m., Friday, November 6.

It was a meeting filled with aloha, good works, and business expeditiously done.

Bishop Browning introduced the new and returned clergy: the Rev. George Entwisle and his wife Kathleen, of St. Jude's; the Rev. John Morrett, returned to the Islands after 11 years, and his wife Joani, of St. George's; the Rev. Lloyd Gebhart and his wife Lou, of the Church of the Good Shepherd; and the Rev. Imo Tiapula of St. John's Church, Pago Pago, American Samoa.

Fr. Tiapula, the Bishop remarked, was not new, but an infrequent visitor to Hawaii. And Fr. Morrett, he continued, had returned, following retirement, to be the pastor for a year at St. George's. Hawaii also had a new Episcopal Chaplain: the Rev. Richard Holley, with his wife Lois, resident in Wahiawa.

The minutes were approved as circulated; the reports, as distributed; and the budget, as printed. Helen Redding presented the budget in the absence of Susan Taylor, invalidated out by a bad hip. The Bishop lauded Susan Taylor's work, both with the ECW as Treasurer and as one of the Bishop's Volunteers in the office. The Annual Meeting sent her their Aloha.

Jean Welter (Christian Social Relations) presented the Bishop's Specials for 1982. Selected were: (1) the Bishop's Discretionary Fund; (2) Abused Spouses and Children, Molokai; (3) The Sexual Assault Support System, Hilo; and (4) Emergency Protective Housing, IHS.

As to the Discretionary Fund, the Bishop detailed its income and uses. The loose offering at his church visitations, gifts, the profits from the Queen Emma Gift and Book Stall, and (especially) the ECW provide Discretionary Fund income. Fund disbursements, the Bishop reported, went last year to: (1) the caring for clergy and clergy families in need of help through the Pastoral Care Team over and above HMSA allowances (\$5,760); (2) vacations for the stressed, and transportation to interviews for those being interviewed for new jobs (\$1,920); (3) the funding of new ministries in two parishes (\$1,092); (4) crisis aid to three old persons (\$1,315); (5) scholarship aid to schools and camp (\$1,144); and (6) funds for the Clergy and Spouse Conference (\$1,424).

Discretionary Fund expendi-

tures also included special aid to the Hawaii Council of Churches, to overseas bishops during Synod, for those attending important conferences where no budgeted funds are available, in support of local helping organizations, and of church organizations and publications needing the support of the bishops.

In all, expenditures from the Bishop's Discretionary Fund totaled about \$18,000, the Bishop noted.

(Several delegates expressed gratitude for the Bishop's sharing these data and for so much in the way of good works. "It's nice to hear some 'human' statistics for a change," said one.)

Nancy Ghali, Chairman of the Nominating Committee, presented their nominations for 1982. A unanimous ballot was cast. ECW officers for 1982 are:

**President:** Nita Hogue.

**1st Vice President:** Dottie Hole.

**2nd Vice President:** Martha Ho.

**Vice President (Hilo):** Emma Glory.

**Vice President (Kona):** Joan Focht.

**Vice President (Maui):** Cancy Hanley.

**Vice President (Kauai):** Muriel Lawrence.

**Recording Secretary:** Barbara Valchos.

**Treasurer:** Susan Taylor.

**Assistant Treasurer:** Elizabeth Cubberly.

**Nominating Committee:**

Ray-Elizabeth Herkner.

**Altar Guild:** Hannah Ching.

**Christian Social Relations:**

Jean Welter.

**Church Periodical Club:**

Doris Fleming.

**United Thank Offering:**

Helen Redding.

**Editor, Newsletter:** Marge Jared.

**Devotions:** Ana McGlynn.

**Historian & Book of**

**Remembrance:** Peggy Bartels.

The four delegates to Triennial are: Nita Hogue, ECW President, *ex officio*; Ana McGlynn, Martha Ho, and Helen Redding. Alternates are: Jean Welter and Cancy Hanley.

The ECW Constitution was amended to permit the election of the ECW President in the year following Triennial. This permits a better sharing of the impetus from, and learning at, Triennial.

The ECW Newsletter's new editor, Marge Jared, was welcomed.

Christian Education Chairman Alice Anne Bell thanked the ECW, Jean Welter, and the Newsletter for their help and their public relations on behalf for the CE Committee and its program.

This annual meeting adjourned at 2:42 p.m. for a program on the Christian Family Today and for the commencement that evening of the 13th Diocesan Convention.

# The 13th Diocesan Convention

## A Call to Ministry, Peace-Making

The 13th Annual Convention of the Episcopal Church in Hawaii, meeting for the first time on the Island of Kauai — the Garden Island, was called to order under the presidency of Bishop Browning at 7 p.m., November 6, in the Convention Hall at the Kauai Surf Hotel, Nawiliwili.

In the course of Convention,

- The Bishop denounced nuclear, biological and chemical warfare was utterly “incompatible with the Gospel of Jesus Christ” and was affirmed in this statement by vote of Convention;
- The Bishop set five tasks so that we may indeed be called “peace-makers, the children of God.” (See the Bishop’s Address in this issue.)
- Discussed the Report of the Long Range Planning Committee (re-printed in the October *Chronicle*);
- Adopted a budget for 1982 totalling \$653,700;
- Adopted tithing as the stewardship norm, with “at least a 1% increase each year” to reach that goal;
- Adopted as the mission statement of the Church in Hawaii that “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”;
- Asked the Executive Council of the Episcopal Church to approve a companion diocese relationship with the Diocese of Polynesia; and
- Urged Hawaii’s congressional delegation actively to oppose “any further reductions in human services,” Hawaii’s governor and state legislature “to retain and restore all the human services which have a demonstrated need,” and local churches through organization, programs, and action “to meet those needs.”

The Rev. Jan Rudinoff, Kauai’s senior priest, led Convention in the Great Litany, beginning Convention on a note of penitence.

### Bishop’s Address

The Bishop’s address followed. In it, he dealt with the nuclear arms race, its moral and theological dimensions, and the Christian’s response.

A visit last year to Hiroshima and its museum dedicated to keeping alive what atomic war really means had been important in the evolution of his own views, the Bishop said.

“My reading and study, my prayer and meditation over the past year and a half have led me to say to you tonight that nuclear and chemical warfare are incompatible with the Gospel of Jesus Christ.” Prolonged applause followed.

Such warfare is a distinct and present possibility and no chimera, the Bishop emphasized. One Trident submarine can destroy 408 cities or areas, or any country on earth. Thirty Tridents are planned. One Trident has firepower equivalent to 2,040 Hiroshimas. Thirty Tridents (or 61,200 Hiroshimas) can “end life on earth.”

And such warfare means the near-total destruction of the nation’s medical establishment, meaning death also for most of the wounded and those stricken in the medical disasters to follow the attack. The Bishop quoted the conclusion of Dr. Howard Hiatt, Dean of the Harvard School of Public Health: “An objective examination of the medical situation following a nuclear war leads to but one conclusion: Prevention is the only course.”

Some, however, remain undeterred and quite willing to admit the possibility of nuclear war. The Bishop quoted Eugene Rostow, present director of the Arms Control and Disarmament Agency, in his blithe, almost surrealistic, confidence in the nation’s surviving and flourishing after an all-out nuclear exchange.

The Bishop called us to question this and other “answers being given by society and government regarding our welfare and the welfare of the global village in which we live” as concerns nuclear war.

For instance, is a “just war” possible any more? (And, hence, is Christian participation in war permitted any more, if war can no longer be “just”?)

The Christian must speak, the Bishop said. To do otherwise belies the Commandments, for we Christians are bidden “to speak the truth, and not to mislead others by our silence” (*Catechism*, BCP, p. 848: Commandment IX).

“The question becomes for the Church, for the people of God, as to whether we are ready to face up to the moral, ethical and theological implications related to the use of nuclear arms?”, the Bishop continued.

In Biblical perspective, Peace or Shalom is vastly more than the absence of strife or war, as in common English usage. Peace/Shalom is “perfect welfare, harmony, complete and positive well-being for all . . . and . . . the human relationship wherein that sense of harmony exists.” And Christians are specifically called to be “peace-makers” in this larger sense, and “to endure whatever unpleasantness is required to make the peace,” the Bishop emphasized.

“My call this evening to this Diocese and its membership is to the vocation of peace-making, of bringing Shalom [Peace], positive well-being for all,” the Bishop said.

Bishop Browning set five tasks, so that we may indeed be called “peace-makers, the children of God”:

(1) Joining the Bishops of our Church in a weekly act of fasting and prayer for the peace of the world. The Bishop suggested Fridays. “To pray so that we might discover our identity (who we are and to whom we belong), divesting ourselves of false securities and declaring where our true security is,” never losing “sight of our victory in Christ Jesus, a victory by which all is evaluated, a victory out of which strength is found in peace-making.” (See “A Word from the Bishop” in this *Chronicle* for more on fasting and prayer.)

(2) “Willingness to participate in a dialogue for peace” — with the military, also caught up in quandry; “with the communities in which we work, live, and serve, about the moral implications of the arms race;” with the poor, “those most affected by the excessive cost of the arms race;” and “with our representatives in Washington, expressing a faith perspective and a hope for well-being for all.”

(3) “Commitment to work actively for an end to the arms race . . . Let us commit ourselves to working for a moratorium — for the U.S. and U.S.S.R. to freeze immediately all further testing, production, and deployment of nuclear weapons.”

(4) Advocacy for the poor and the needy. “Finding ways through our Diocese and congregational programs, such as our Urban Task Force, but also by advocating the restoration of federal and state funds to health, welfare, and education. To press for our country to take its role in world development . . . The Christian has to be committed to making the witness that the issues of poverty and hunger are not ones simply of charity, but also of justice.”

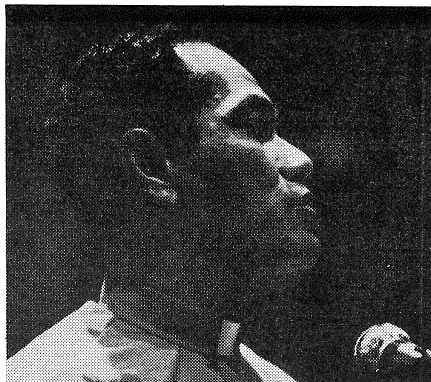
(5) Commitment to peace in our personal lives, “seeking actively to deal with the dehumanizing of persons brought about by racism, child and spouse abuse, family and community disruptions — all forms of violence which encounter us daily.”

The Bishop emphasized that as peace-makers, Christians are called “to be guardians of life and opponents of those forces which are contemptuous of life.”

The Bishop concluded with a prayer.

A prolonged, standing ovation followed.

(The full text of the Bishop’s Address appears in this issue of the *Chronicle*.)



Convention: Fr. Imo Tiapula.



Convention: Fr. Vince O'Neill.

### Elections

Pending the report of the Committee to Respond to the Bishop’s Address (Dean John Bright, Chairman), the Convention turned to other business.

New clergy were welcomed: The Rev. George Entwisle, and his wife Kathleen, of St. Jude’s; the Rev. John Morrett, and his wife Joani, of St. George’s, returning after an absence of 11 years; the Rev. Lloyd Gebhart, and his wife Lou, of the Church of the Good Shepherd. In addition, Bishop Bennett Sims of Atlanta, Convention preacher and leader of the clergy and spouses’ conference, was introduced, together with Leo Pritchard of the Long Range Planning Committee, and Puanani Hanchett and Patti Browning.

On motion of Helen Redding (Credentials), seat and voice were accorded the following: the Rev. Philip Jerauld, the Rev. Alberto Alarcon, the Rev. John Morrett, the Rev. Justin Van Lopik, Alice Anne Bell, Fred Overstreet, and Diana Lockwood.

After a gracious welcome and short orientation by Bob Bekeart, Assistant Secretary to Convention and General Manager, Convention proceeded to nominations (Captain D.J. Vellis).

Elected to various offices in the course of Convention were:

**Secretary to Convention:** the Rev. Franklin Chun.

**Standing Committee:** the Rev. Charles Crane, Dr. Thomas Cahill, M.D.

**Diocesan Council:** the Rev. Dr. David Babin, the Rev. Peter Van Horne, the Rev. Brian Nurdin, Keith Adamson, Marjorie Hankins, Arthur Kusumoto, Duvahn Sayles, Alice Scheuer, Janice Simonson.

**General Convention:** Alice Anne Bell, John A. Lockwood, Thomas Van Culin, Betty Harris, the Rev. Ed. Bonsey, the Rev. David Kennedy, the Rev. Dick Chang, the Rev. Roger Melrose.

**Cathedral Chapter:** George Wiggins, the Rev. Darrow Aiona.



Nominated by the Bishop and confirmed by Convention were:

Registrar: the Rev. Arthur Ward.

Historiographer: the Rev. Kenneth Perkins.

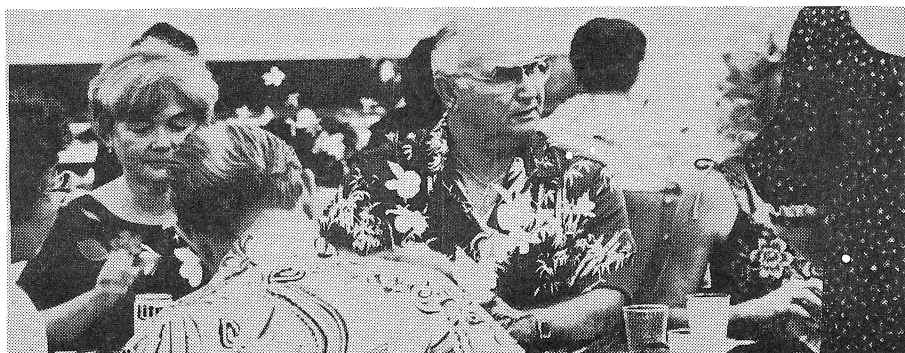
Chancellor: John A. Lockwood.

Vice Chancellor: Walter Beh II.

In addition, Bishop Browning appointed the following Commissions:

Commission on Ministry: The Rev. Ed. Bonsey, the Rev. Robert Rowley, the Rev. Norio Sasaki, the Rev. Peter Van Horne; Diane Crane, Ruth Smith, Stanley Sumida, Bernice Tawarahara.

Episcopal Schools Commission: Ginny Cahill, Reed Glover, Kathleen Jones, the Rev. John Shoemaker.



Convention Luau: Fr. Ed Blackmon: "How's that?"

### Reports

Convention then heard certain reports.

**Urban Ministry Task Force** (the Rev. Dr. Gerald Gifford II). Dr. Gifford reported on the work being done, and needing to be done, by the Church with the 'forgotten people' in our cities — the elderly, the immigrants and refugees, the 'street people,' the poor and the sick." At a national level this subject has been addressed by the Urban Bishops Coalition's *To Hear and To Heed* (available from Forward Movement Publications). Locally, the UMTF cited the work being done through the Palama Interchurch Council (PIC), Kalihi-Palama Immigrant Service Center, the Kalihi-Palama Walk-in Clinic, St. Andrew's Cathedral, the Institute for Human Services (IHS), tutoring under the PIC, and through the Waikiki Chapel. Further opportunities for urban ministry were identified: prison ministry, maritime personnel, downtown street counseling (daytime). Volunteers were, and are, solicited. Among the UMTF's recommendations were to continue diocesan support for the present ministries to urban people, to form a Commission on Urban Ministry to be appointed by the Bishop and responsible to him, and a study of the feasibility of creating the post of Urban Missioner for the diocese.

**Social Concerns Committee** (the Rev. Brian Grieves, Chairman). The Social Concerns Committee's report, presented by Bettye Harris, dealt with the outcome of a survey "to get a sense of the social concerns of the delegates and through them of the total diocese."

The survey's results are summarized as follows:

On the local and statewide level, our people are very concerned with the amount of crime, especially crimes of violence against persons and property (which for many are connected with youth). The survey coincided with heavy media publicity about rising crime statistics.

Family problems, the breakdown of family relations and support are also of high concern. One underlying problem causing a breakdown in families and rising violence especially among youth is seen as the urbanization of Hawaii, through rapid development, which brings in the wealthy; raises the cost of living for the poor (especially locals); makes the cost of housing impossibly high for families, young and old; and breaks down the sense of neighborhood or community, along with mutual support. Stress brought on by vocational pressures is seen as another cause of family tension.

Racial tensions, school problems, neglect of elderly, and drug and alcohol problems follow in priority.

On the national and international level, our people are most concerned with problems relating to energy, its cost and availability, alternative sources, and maintaining natural resources.

The arms race and military conflicts are the next major international concern with some pushing for more international cooperation, others wanting to stop communism and avoid pacifism. Some see the multinational corporations a matter of concern in relation to both growing militarism and the economy.

In regards to the economy, inflation and hunger are of high concern. And there is some tension between those who would have government get out of, or lessen, its role in providing public assistance, while others deplore budget cuts for social programs.

Perhaps the most revealing part of the survey lies in the revelation that *no one* felt that the church should play no role in relation to social issues. Most said that the church should educate individuals in Christian principles and theology and encourage people to work together for social change, with a third saying the church should also form positions and speak out. Indeed, many indicated that the church should do all three: help educate people on issues and encourage them to get together, to speak out, and to work for social change.

**Commission on Episcopal Schools** (the Rev. John Shoemaker, Chairman). This Commission presented a position paper on the question of the Church's involvement in education. Much discussed on the floor of Convention, the position paper was returned to the Commission for re-consideration.

**Long Range Planning Committee** (Dr. John Henry Felix, Chairman). The Rev. Charles Crane presented this report in the unavoidable absence of Dr. Felix, and prepared the delegates for their participation in the cluster (that is, discussion) groups. (This Committee's report was printed in the October 1981 *Chronicle*.)

Convention was adjourned to meet Saturday morning at 8 a.m.

### Balloting & More Reports

Voting and the Report of the Committee to Respond to the Bishop's Address (presented by Dean John Bright, Chairman) began Convention's Saturday morning session. The Bishop's Address was termed "powerful and important." The Committee unanimously endorsed the Bishop in prophetism and welcomed the five tasks assigned. The end of the world was a real possibility, the Dean emphasized, and a most valuable part of doctrine. The question, "Do you have eternal life?" is not just for Idi Amin's Uganda, but for all Christians at all times, the Committee observed.

The "cluster groups" followed.

Two "late" resolutions were admitted for discussion by Convention:

(1) Sylvia Tendick's on the Bishop's Address: "Be it resolved, that the 13th Annual Convention of the Diocese affirm the statement made by our Bishop, in his annual address, that nuclear, chemical and biological warfare are incompatible with the Gospel of Jesus Christ." Passed (later). See below.

(2) The Rev. Lynette Schaefer's on the crisis in human services (to restore budget cuts to human services). Passed (later). See below.

The Rev. Philip Jerauld, Chairman, presented the report of the Committee on Christian Lifestyles and Relationships. In it he highlighted programs locally available for those intending marriage (Engaged Encounter), those married (Marriage Encounter), those divorced, separated, or widowed (Beginning Experience), and those for children (8-16 years) of the divorced and widowed (Children's/Young People's Beginning Experience). He also noted support groups designed to help "divorced/widowed in their initial trauma" and conferences for the single parent. The position of Diocesan Family Life Co-ordinator (1/3 to 1/2 time) was recommended.

Other reports, heard in summary, were those of the Camp Department (Betty Caski, Chairperson) and of the Abortion Task Force (the Rev. Charles Burger, Chairman).

The Necrology, read by the Rev. Charles Halter, concluded the Saturday morning session of Convention.



Convention Luau: All Saints', Kapaa.

### Dollars & Sense

"The overall financial condition of the Episcopal Church in Hawaii at December 31, 1980 was excellent," the annual report of the Treasurer, the Rev. Rudy Duncan, began. Operating income exceeded operating expenses by \$18,104.75. All parishes and missions paid their 1980 assigned assessments. The investment portfolio returned an overall 1980 yield of 27.4%.

As for 1981, "things look good and we anticipate a modest operating surplus at year's end." As of October 15, 1981, 35% of the Venture in Mission pledged amount had been received, and \$406,983 has been distributed. On-time payment of assessments was encouraged.

Looking ahead to 1982, the Treasurer encouraged the continuing proper administration of the VIM funds to insure prompt income and timely disbursement. A Diocesan Planned Deferred Giving Program, designed to help people with giving through their wills, will be of primary concern in 1982. Also, in 1982 and 1983, a priority project will be the adoption by each parish and mission of the new standardized uniform accounting system required by General Convention, the Treasurer reported.

The Treasurer's report was accepted with applause.

(Continued on Page 8)

The 13th Annual Diocesan Convention (Continued from Page 7)

A resolution that “the minimum salary scale for full-time parochial clergy for 1982 shall be identical to the mission and diocesan staff clergy salary scale,” with the addition of years 31 to 40 to that scale, was passed.

Budget

The Convention then moved to the consideration of the 1982 budget, which — in its eleventh draft, reflecting the in-put of the area meetings — was adopted.

The budget for 1982 anticipates income of \$653,700; with \$406,200 coming from assessments, \$140,000 from investments, \$30,000 from interest, \$25,000 from rentals (apartments, parking), and the remainder from miscellaneous sources, the Catton Fund, and a gift for mission work.

Anticipated expenditures for 1982, totalling \$653,700, are for missions and aided parishes (\$108,900); the ministry to the community: Hawaii Council of Churches, IHS, Palama Interchurch Council, Campus Ministries (\$55,945); the ministry of nurture and education: Christian Education, Liturgical, Evangelism, Stewardship, Prayer and Devotional Life, Social Concerns, Christian Lifestyles (\$15,950); the ministry of camps and conferences (\$19,500); the ministry of communications: *Hawaiian Church Chronicle* (\$30,000); the ministry to the nation and the world: National Church Quota, General Convention Assessment, Province Quota (\$80,787).

The ministry to retirees: Group life insurance, pension supplements, rental subsidies (\$24,944); the ministry to clergy and seminarians: Clergy conferences, clergy relocations, diaconate scholarships . . . (\$14,000); pastoral ministry of the episcopate: salary and housing, pension, group life insurance, medical insurance, workmen’s compensation, automobile, travel, hospitality . . . (\$82,585); diocesan administration ministry: salaries and benefits, retirement trust for lay employees (\$132,700); and general diocesan expenses: office rent, office expenses, property taxes, audit expenses, Diocesan Convention, General Convention travel . . . (\$88,389).

A complete text of the 1982 budget is available from your Convention delegates, pastor, or the Diocesan Treasurer.



Convention Hunger Lunch: Jay Van Zwalenburg and Linda Decker (right).

Resolutions

- Resolutions were the next item of Convention business:
- (1) An amendment to the Constitution to clarify the term of service of Deputy Vice Chancellors passed on second reading.
  - (2) On funding necessitated by resolutions. Referred to the Committee on Constitution and Canons.
  - (3) Position paper as the Church’s school philosophy. Recommitted for reconsideration.
  - (4) “Be it resolved that this thirteenth annual convention of the Diocese of Hawaii urges all members to work toward the goal of tithing with at least a 1% increase each year.” Passed.
  - (5) “Be it resolved that this Convention adopt as the Mission Statement for the Episcopal Diocese of Hawaii, the following:  
“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.” Passed.
  - (6) Companion Diocese relationship with the Diocese of Polynesia:  
“Be it resolved that the Thirteenth Annual Meeting of the Convention of The Diocese of Hawaii, meeting on the Island of Kauai, November 6–8, 1981, endorse and enter into a Companion Diocese relationship with the Diocese of Polynesia, and request the Executive Council of the Protestant Episcopal Church of the United States of America to give sanction to and officially recognize the relationship of the Diocese of Hawaii and the Diocese of Polynesia as Companion Dioceses within the greater Anglican Communion as it is represented throughout the countries of the world.”
  - (7) Reduction of General Convention delegates to 3 in each order (clergy and lay). Defeated.
  - (8) Abortion study. Tabled.

- (9) On the Bishop’s Address: “Be it resolved, that the 13th Annual Convention of the Diocese of Hawaii affirm the statement made by our Bishop, in his Annual Address, that nuclear, chemical, and biological warfare are incompatible with the Gospel of Jesus Christ.” Passed.
- (10) On the crisis in human services:

“Be it resolved that this Convention of the Episcopal Diocese of Hawaii:

- urge the Hawaii Congressional delegation to oppose actively any further reductions in human services,
- urge the Governor of the State of Hawaii and the Hawaii State Legislature to work actively to retain or restore all the human services which have a demonstrated need,
- urge local churches to work together to assist people organize, to identify social needs, and develop programs and take action to meet those needs; and

Be it further resolved that copies of this resolution be transmitted to the Hawaii Congressional delegation, the Governor of the State of Hawaii, the members of the Hawaii State Legislature, and all churches of the Diocese.”

Convention sent resolutions of affection and aloha to Bishop and Mrs. Harry S. Kennedy; Puanani Hanchett; Katy Morton, long-time secretary to Bishop Kennedy; Alice Mamiya, Bishop Hanchett’s secretary; Henry Budd, retired Diocesan Treasurer, and his wife Laureta; the Sisters of the Community of the Transfiguration, and especially to those who served in Hawaii at St. Andrew’s Priory School; Susan Taylor, ECW Treasurer; and to retired clergy of this diocese and their spouses.

The 13th Convention of the Episcopal Church in Hawaii adjourned, following Bishop Browning’s blessing, to meet at St. Andrew’s Cathedral and St. Andrew’s Priory School, November 12–14, 1982.

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The Calendar

DECEMBER 1981

DIOCESE

- 10 Episcopal Churchwomen
- 11–13 Cursillo Leadership Workshop
- 15 Maui Clericus
- 17 Program Department
- 17 Real Estate/ Finance Department
- 17 Mission Strategy Department
- 18 Communications Department
- 18–19 Diaconate Training
- 25 Christmas Holiday

BISHOP

- 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 Holiday
- 27 St. Elizabeth’s Visit
- 29 Staff Meeting

PHOTO CREDITS

The *Chronicle* thanks Percy Chung of St. Elizabeth’s, Palama, and Margaret Cameron of Good Shepherd, Wailuku, for the photos in this issue. Those not otherwise credited are by Margaret Cameron.

JANUARY 1982

DIOCESE

- 1 New Year’s Day Holiday
- 7 Focus on Family at St. Timothy’s and St. Christopher’s
- 11 Focus on Family at Holy Nativity
- 14 ECW Board Meeting
- 14 VIM Task Force
- 18 Focus on Family at Holy Nativity
- 19 Maui Clericus
- 21 Focus on Family at St. Timothy’s and St. Christopher’s
- 23 All-Day Diocesan Council Meeting
- 25 Focus on Family at Holy Nativity
- 27 Standing Committee
- 28 Focus on Family at St. Timothy’s and St. Christopher’s
- 29–31 Diaconate Training Weekend

BISHOP

- 1 New Year’s Day Holiday
- 4–8 Province 8 Bishop’s Continuing Education
- 10 Epiphany Visit
- 12 Staff Meeting
- 17 St. Timothy’s Visit
- 19 Staff Meeting
- 23 All-Day Diocesan Council Meeting
- 24 Good Samaritan Visit
- 26 Staff Meeting
- 27 Standing Committee