

HAWAIIAN CHURCH CHRONICLE

Hawaii Historical Society
560 Kawaiahao St.
Honolulu, Hawaii 96813



Hurrahs on St. Patrick's Day: Bishop John J. Scanlan (with dark glasses) and Bishop Harry S. Kennedy. Photo: George W. Holeso, courtesy of the *Hawaii Catholic Herald*.

Saying "NO!" to Nukes

The latest in the list of Hawaii's major religious figures to question publically the nuclear arms race and to work toward preventing nuclear war is the Rev. Abraham Akaka of Kawaiahao Church.

"We can no longer let the . . . decision . . . of life and death for Hawaii, our nation and our planet be kept only in the hands of Presidents Reagan and Brezhnev," he said.

"You and I and the grassroots people of our nation must learn the facts and do what is necessary to prevent nuclear weapons from being used," Akaka stated at a Holy Saturday press conference.

Kahu Akaka thus joins Bishop Browning; the Rev. Terry Kawata, Conference Minister, United Church of Christ; the Rev. Dan White, Kalihi (Southern) Baptist Church; the Rev. Renate Rose, Assistant Pastor, Central Union; the Rev. Tony Robinson, Church of the Crossroads; Sister Anna McAnany of the Waianae Support Group; the Rev. Dr. Ted Fritschel, Lutheran Campus Ministry, UH-Manoa; and others.

Never before had she seen such local unanimity on one issue by Hawaii's religious com-

munity — Buddhists, Christians, and Jews — remarked Nadine Wharton Scott, *Honolulu Star-Bulletin* writer, in a recent column.

The nuclear arms race, viewed in the light of Bishop Browning's address to Convention (December *Chronicle*), was the Lenten study for many Episcopal churches.

On Palm Sunday, an ecumenical group of Christians Against Nuclear Arms (CANAs) processed from St. Andrew's Cathedral to the Prince Kuhio Federal Office Building.

Ground Zero Week (April 17-24) was chock-a-block with activities "to draw attention to and increase participation in the nuclear arms debate."

Among the panelists during Ground Zero Week were the Rev. Will Matsuda, Director, Buddhist Study Center; Rabbi Julius Nodel; Bishop Browning; Lt. Gov. Jean King; Sister Joan Chatfield, Institute for Religion and Social Change; Sister Anna McAnany; Dr. Willis Butler, Physicians for Social Responsibility; and James Albertini, "Catholic" Action.

†††

Persecution & Hope

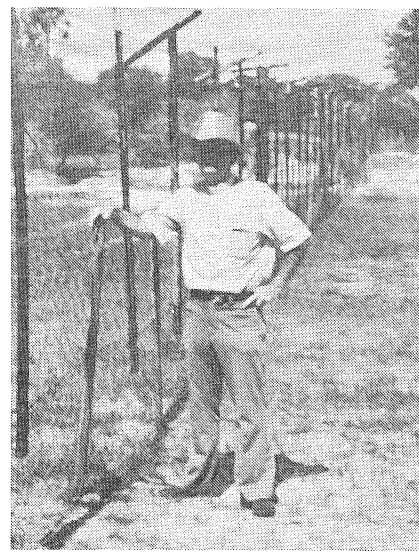
Fr. Grieves' Visit to Namibia

"Not often does the preacher take off his shirt in church, but he did so to show what happens to you on Robben Island," Fr. Brian Grieves, Director of Camps and Conferences, remarked in a recent interview with the *Chronicle* about his February trip to England and Namibia.

"Fifteen years of wardens' truncheons leave terrible marks."

"That speaker was one of thirty who addressed the hundreds gathered in St. Peter's, Stepney, London, to pay honor to the late Bishop Colin Winter and to pray for an end to oppression everywhere.

"The British Council of Churches, the World Council of Churches, Scandinavian churches and organizations, the Palestinians, exiles from Chile and the Philippines, and of course Black Africa, sent representatives and speakers. And the Irish prisoners in Maize Prison (freedom fighters or terrorists, depending on your point of view) sent a speaker. The Bishop of Stepney presided.



Fr. Grieves at the No-Go Zone at the Namibia/Angola border.

"The shirtless speaker testified to his former hatred of whites that was born of the truncheons. This he lost with Bishop Winter. He was the first White I came to love as a brother, he said."

II

In Namibia's north, some 750 kilometers from Windhoek, the capital, lies the border with Angola. But a few hundred yards short of the border lies Odibo, an Anglican center, with Church school, hospital, and seminary.

But the hospital has been ransacked, the seminary burnt, and the school wrecked by South African soldiers, who now use the classrooms as toilets and the blackboards for vulgarities.

"Why don't you clean it up?" asked Fr. Grieves. "Because they would only return and do it again" said Fr. Emmanuel, curate of St. Mary's, Odibo.

"One of the 'crimes' of the Anglican Church in Namibia is to teach Blacks English," explained Fr. Grieves. "English gives the student a future, you see. The Afrikaans of the State schools does not."

"In a very real way the South Africans regard the Church as the enemy of the State. Hence, these outrages."

"And there are more," added Fr. Grieves. "At Odibo the South Africans have cut off the electricity, destroyed the telephone and telegraph lines, confiscated radios held by hams, and broken the water pumps."

"And just before I arrived, Fr. Emmanuel found South African soldiers going through church records (baptism, confirmation, parish lists — that sort of thing) and destroying them. Instead of asking to get in, they had broken the vestry door down."

"And there is more," Fr. Grieves went on, with a sigh. "Fr. Philip Shilongo, the senior pastor at St. Mary's, was arrested, held incommunicado, and kept in solitary for 3 months, for no stated reason and without charges."

III

One gets to Odibo only after a harrowing drive. There are land mines in the 50 kilometers of dirt beyond the paved road. The dirt road is mined by South Africans and by SWAPO (South West African People's Organization). SWAPO means freedom fighters and partisans to the Blacks, but terrorists and rebels to white South Africans.

"That was no leisurely drive," Fr. Grieves explained. "The blasted hulks of cars and trucks lay by the road and did nothing to allay one's anxiety. The secret is to drive in the tracks of the

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Persecution & Hope

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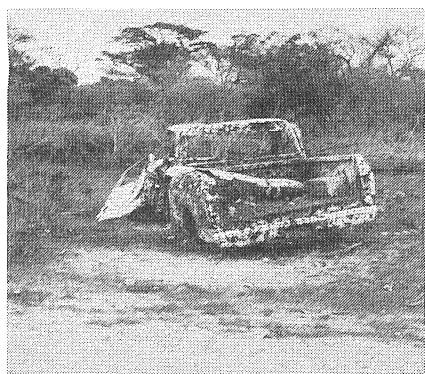
previous vehicle — and to pray that one hasn't camouflaged a mine just there. Then rain obliterates the tracks and leaves puddles — really, small ponds — on the road. These are a favorite place for laying mines.

"The Bishop drove. But South Africa's soldiery do not speak to him, in spite of his ring, purple shirt, and collar," Fr. Grieves noted. "He's Black. I was so ashamed of Whites treating Blacks in such a sub-human way that I withdrew to a private place one day and just sobbed."

(Bishop James Kauluma makes this trip regularly. "How do you cope," someone asked Mrs. Kauluma. "I keep very busy until he calls that he is through and back," she said.)



The mined road to Odibo.



One who didn't make it.

IV

"At St. Mary's, Odibo, the congregation had waited 3 hours for the Bishop," Fr. Grieves remarked. "He not only brings blessing and renewed encouragement; he brings the mail. No one trusts a letter to the government postal service."

"They asked me to speak. I did, briefly. And Fr. Emmanuel translated into Kwanyama, the language of the Ovambo. I had sought to strengthen, but found instead myself strengthened. That was about what I said."

"Each and every one of the congregation greeted me afterwards. Some six to seven hundred. And for dinner at Fr. Shilongo's, a goat became the 'fatted calf,'" Fr. Grieves continued.

"One night, just stepping out for a breath of air, I was promptly hauled back inside. No one had told me that after curfew (dusk to dawn) the South Africans shoot anything that moves."

"They did tell me that knocks on the door in the middle of the night were not to be answered.

There was someone appointed to do that.

"What a relief to be back on the asphalt road!" Fr. Grieves said, shuddering a bit as he relived the whole experience.

V

At a meeting of Namibia's churches in Windhoek, Anglican Bishop Desmond Tutu of South Africa's Council of Churches said that all the Namibian Churches which he had queried (except the Dutch Reformed, South Africa's lackey church) agreed that: (1) Namibians do not want the South Africans; (2) SWAPO would get 70 — 80% of the vote today; (3) SWAPO is not just the Ovambo, but has support among all Namibia's Blacks; and (4) SWAPO alone seems to be effective in working for Namibia's independence.

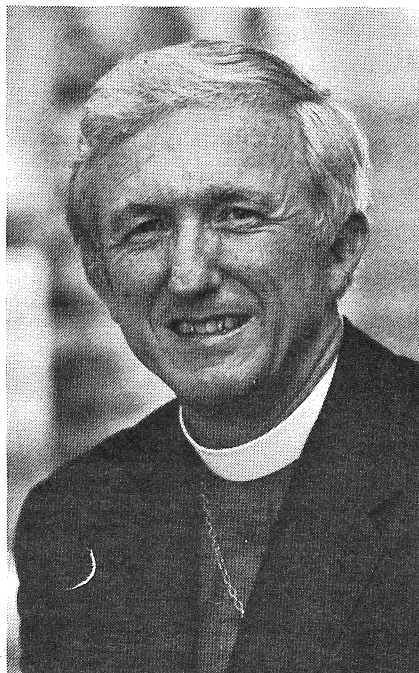
"At the meeting of Anglican clergy afterward, priest after priest rose to speak of arrest, torture, vandalism, and other suffering at South Africa's hand, both the priest's own and that of the laity," Fr. Grieves noted.

"On my last day, a priest toasted me, saying, 'You have come among us, shared our hospitality, slept in our homes. You have seen our suffering. Now go back to your country and tell them what you have seen.'"

"And that is what I am doing," Fr. Grieves said. And a stunning set of pictures makes his talk on Namibia especially interesting.

"In Namibia, they read the Psalms and identify with the poor and are sustained by God's

A Word From the Bishop



My dear friends:

The resurrection is the key and core of Christianity.

Without it, there is no Gospel.

By it, God shows his love, righteousness, and triumphing power.

In it, we are able to live the new and higher life of love for God, for neighbor, and for self.

Because of it, death — that last enemy — has lost its sting and fearsomeness.

We now know that in the very midst of death there is Life Himself comforting, encouraging and sustaining us, for we are his

and part of him.

And as part of Christ, death has no longer any real or final say over us.

Yes, we die, but as one who is hid in Christ, forever alive in him, and beyond death's dominion.

But the boredom, the pain, the indignities of dying remain. So, what will our style be?

Trust in God throughout? An example helpful to others in their turn?

"The hardest thing of all — to die rightly — an exam nobody is spared — and how many pass it? You crave for strength to meet the test...but also for leniency on the part of the Examiner..." writes Dag Hammarskjöld in *Markings*.

The resurrection is that divine leniency.

Life Himself is there in death to comfort, encourage and sustain us, as he does even now.

Alleluia. Christ is risen.

The Lord is risen indeed.

Alleluia.

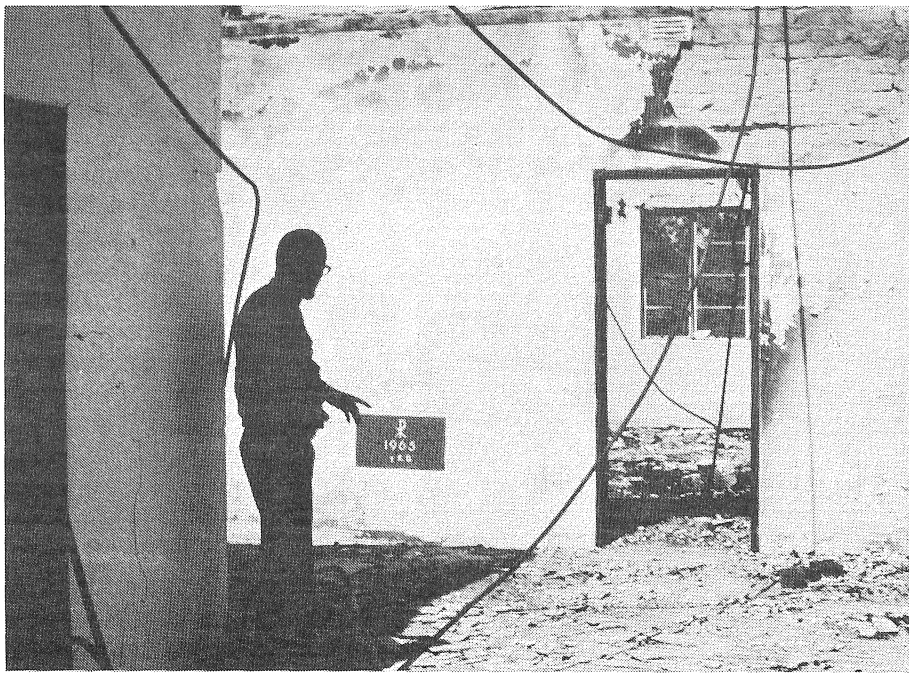
Faithfully,

+ *Edmond L. Browning*

The Rt. Rev. Edmond L. Browning
Bishop



Clergy of the Diocese of Namibia. Bishop Kauluma kneeling, third from left.



Fr. Emmanuel in the ruins of Odibo's hospital.

promises. They read St. Luke's Gospel and are sustained by God's action on behalf of the outcast and the oppressed. Namibia is a suffering church, but there was a spirit of hope and joy among the people. 'We are a suffering and singing church,' said the Bishop.

"It is also a poor church. American help has shrunk in recent years, since Bishop Maize (now Assisting in San Joaquin) and Bishop Mallory (now El Camino Real) left southern Africa. The Dutch and the Scandinavians are a great support. The Church of England helps," Fr. Grieves observed.

VI

Parishes or groups interested in Fr. Brian Grieves' presentation on Namibia should call or write Camp Mokuleia, 68-729 Farrington Highway, Waiialua, HI 96791. (Telephone: 637-6241).

And the reader may be interested in a new book on Namibia, which received a good review in the *Times Literary Supplement* (March 5, 1982) — *Namibia: The Last Colony*, edited by R.H. Green, Ki Kiljunen, and M-L. Kiljunen (310 pp. Longman. £5.95, paperback).

(NOTE: Bishop James Kauluma and Dean David Bruno of Namibia will be in Hawaii from May 30 to June 7. More later.)

Long Range Planning Report

Behind the following Report of the Long Range Planning Committee lies much thought and effort: Two Days in May, two Diocesan Conventions, the work of the Committee itself, and input from the Diocesan Council.

This Report is to be presented to the 1982 Diocesan Convention for amendment (if needs be) and adoption.

Before then, however, reactions from the Diocese are earnestly desired, and area meetings are scheduled to facilitate this added input. See page 5, col. 4, for the meeting nearest you.

Also, written comments are in order, if you prefer. Address them to Dr. John Henry Felix, Chairman, Long Range Planning Committee, Episcopal Church, Queen Emma Square, Honolulu, HI 96813.

The Mission Statement for the Episcopal Diocese of Hawaii
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.

Adopted by vote of the Thirteenth Annual Meeting of the Convention of the Diocese of Hawaii, November 7, 1981, Libue, Kauai.

I.

Issue: Evangelism

It is of concern that membership within the Church as a whole has not increased over twelve years. There have been, in fact, decreases in the Church's stated categories of Baptized Members, Communicants, Sunday School enrollment, and in Baptisms. We must instill the Gospel and teachings and love of Christ in people of communities we serve; and, we must develop programs by which people will come anew into the Church to become members with commitment to it.

Goal: Systems of services and support activities to fully provide and enhance opportunities for spiritual growth and for development of commitment to Christ and the Episcopal Church.

Objectives:

- 1.a. Facilities and programs within reach of all people to meet their spiritual needs and to enhance personal commitment to the Christian Gospel.
- 1.b. Return of already Baptized Members to renewed spiritual involvement in our Church and in their developing into Communicants in Good Standing.
- 1.c. Every adult Baptized

Member a Communicant in Good Standing, as defined in the Church's Canons.

1.d. Baptism of every member of every family within the Episcopal Church in Hawaii, in accordance with Diocesan guidelines.

1.e. Every family in Parishes and Missions with children of approved ages for enrollment in Sunday Schools will be enrolled.

1.f. Diocesan programs, support services and encouragement for all Christian Renewal and for individual Spiritual Growth within an atmosphere of expectancy for the renewal of the Church.

II.

Issue: The Family

It is of concern that decline of the family as a strong cohesive Christian Unit has impacted negatively in the Church's life and well-being and in the well-being of the family.

Goal: Establishment and identification of the Episcopal Church in each community as a place providing opportunities for Christian enrichment of the family.

Objectives:

- 2.a. Sunday and weekday schedules to facilitate the bringing of families together within the Church.
- 2.b. Programs which address and serve family needs with emphasis on reaffirmation of Christian family values.
- 2.c. The Church itself is a "family". In recognition of this, programs for those in our congregations who do not live in the typical family pattern will be provided.

III.

Issue: Social Concerns

In carrying out its stated mission, the Episcopal Church in Hawaii should assume for itself concerns in the matters of peace-making; social problems; needs for the elderly, the terminally ill, the sick, the troubled, the destitute, the institutionalized, the abandoned, and the orphaned.

Goal: Specific needs filled for those persons who are of social and spiritual concern to the Episcopal Church.

Objectives:

- 3.a. A Diocesan Missioner (volunteer) established through appointment of a Deacon relating with community service agencies and the various congregations and their Deacons to keep before the entire Church the importance of the Church's concern for those in need.
- 3.b. Ministries, such as The Institute for Human Services,

affirmed as an integral aspect of diocesan outreach into the community.

3.c. Development and dissemination of techniques of ministering to the terminally ill and the dying.

3.d. Hospice Resources identified and made known before 1984.

3.e. A Social Concerns Committee within each Parish and Mission to be responsive to specific social needs and to develop in their congregations' continuing awareness of the opportunities for this ministry.

IV.

Issue: Support, Strategy and Policy of Missions

Diocesan dual concerns for Mission congregations are expressed in existing Policies for Mission in the Diocese of Hawaii and the Policy for Mission Planning and Funding as established by the Diocesan Council in 1980 and 1979, respectively. It is of concern that these current policies and programs for implementation should be carried through to completion with attention given to areas where revision may be seen to be necessary or desirable.

Goal: Full implementation of current Diocesan Policies dealing with Mission Congregations.

Objectives:

- 4.a. Complete follow-through by missions on recommendations by the Bishop and his staff, or mutually agreed upon revisions, within time periods specified.
- 4.b. Assistance available to Missions in identifying most needful areas of lay development.
- 4.c. Assistance to Missions in the development of meaningful local level goals, objectives and programs.
- 4.d. Meaningful involvement

of Mission personnel in the Mission Subsidy determination processes.

V.

Issue: Communications — External/Internal

It is of concern that the Church's positions on social, moral, and canonical issues and its involvements in the outside community be expressed in a clear voice coming from careful determination of Diocesan positions stated in clear language, both in the media and in the Church. Likewise, there must be accurate exchange of information among the units of the Church.

Goal: Well-informed Church memberships and communities regarding statements, positions and policies of the Diocese, the Bishop, and, when relevant, the National Church.

Objectives:

- 5.a. A separate publication, or as a part of the *Hawaiian Church Chronicle*, a "newsletter" portion which will serve as a digest of statements, positions, and policies, consciously designed to be informative rather than inspirational or educational, by 1983.
- 5.b. A telephone network, reaching from Diocese through

(Continued on Page 4)



Bev Beardsley, Moheb Ghali and Matthew Ghali at Convention.

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Long Range Planning Report

(Continued from Page 3)

"deaneries" to the parishes, so that news of important events may be transmitted for instant release to the congregations and community.

5.c. A "Press Secretary" of the Diocese who will maintain continual communications with the press and media and be available for response when asked. This person need not be a part of the Diocesan staff; the position may be filled by Clergy or Lay Volunteer. The stress is to focus the source of information. The Press Secretary would be a contributor to, but not necessarily editor of, the *Hawaiian Church Chronicle*.

5.d. Annual updating of congregational mailing lists and *Chronicle* mailing list.

5.e. The sharing of concerns, insights, and solutions to problems among church leaders, members, and congregations.

5.f. An effective deanery or archdiaconal structure in which Clergy and Laity will gather, at least semi-annually, to work toward the achievement of this stated goal.

5.g. Congregations and individuals invited to participate in a forum to be a part of the *Hawaiian Church Chronicle* — in which specific issues/problems are addressed, e.g., what is really happening in Christian Education; which stewardship techniques are really working; how are the laity really being deployed in ministry within the community.

5.h. Invited Church leaders with expertise in dealing with specific concerns to be guest preachers in churches other than their own.

VI.

Issue: Ethnic Ministries

It is of concern that our Anglican heritage needs to be shared with different cultures if we are to carry out the Great Commission in the multi-cultural society of Hawaii, while realizing at the same time that all members of the Church can be enriched by learning from our diverse cultures.

Goal: The proclaiming of the Gospel of Jesus Christ to all people in Hawaii in ways which will generate spiritual growth and develop commitment to Christ, while providing opportunities for cross-cultural enrichment.

Objectives:

6.a. Welcome and incorporate into the life of our Church, people of diverse cultures and languages.

6.b. Programs to help develop people of diverse cultures and languages in understanding, accepting and living within their adopted country.

6.c. Programs to help congregations and clergy of our Diocese enrich their faith and congregational life through sharing of their cultural heritages.

VII.

Issue: Development of the Ministry of the Laity

There are two sides to this issue. First, there is education of adult members of the Church to assist them in their own personal growth. Second, there is training of lay people for the specific ministries appropriate to their individual abilities and experiences; so that clergy and laity can effectively minister together.

Goal: The offering of the means of education of the laity in matters of theological and spiritual interest, and the development of a substantial body of lay persons who would be equipped to perform their distinctive ministries.

Objectives:

7.a. Develop programs which offer education in theological and spiritual disciplines.

7.b. Develop programs which enable lay people to identify their particular gifts and ministries.

7.c. Develop programs which train and support lay persons in their ministries once they have been identified.

VIII.

Issue: Clergy

There is a need for responsible clergy deployment in all organized endeavors. Regarding the clergy, diversity of experience and the opportunity for mobility are essential to the clergy and to the Diocese. Continuing leadership are but a few expressed essential concerns.

Goal: Nurture and encouragement of all clergy in all facets of Church Mission, in the enhancement of professional skills, and in the attainment of their fullest potential.

Objectives:

8.a. Clergy trained in understanding "spiritual growth" and in how to encourage commitment to Christ and acceptance of Faith.

8.b. Clergy trained to deal with family problems and social problems confronting people in families and in the community.

8.c. Program to identify high skills in clergy for specialized uses throughout the Diocese.

8.d. Institution of a clergy vocational assessment in consultation with the Diocesan Deployment Officer every 3-5 years.

IX.

Issue: Stewardship

It is of concern that we are in need of dedication in Stewardship Ministry as it must draw on three levels of giving — time, talent and financial support.

Goal: Development and maintenance of stewardship as a meaningful and vital ministry throughout the Diocese, to include, as part of its goal, application of the "tithe".

Objectives:

9.a. High priority given to the teaching and practice of stewardship.

9.b. Practical ways for Church members to give of their time and talents as part of their stewardship ministry.

9.c. Diocesan-wide understanding and acceptance of Stewardship Ministry in the Church through tithing, with at least 5% to the Church.

9.d. Development and implementation of Planned Deferred Giving.

X.

Issue: Program Planning

All issues as contained in any comprehensive planning document require program planning and, from a management viewpoint, such planning requires broadly based input from all segments of the Diocese; and only when such input is drawn upon for use, will program planning be responsive to real needs.

Goal: Planning of programs structured with input from all segments of the Diocese.

Objectives:

10.a. Programs developed that address the identified needs of the various churches and the communities they serve.

10.b. Clergy and laity mutually linked to identify program needs of their congregations and making them known to the Diocesan Council.

10.c. Diocesan staff to facilitate the formation of linkages among congregations for the development and implementation of programs.

XI.

Issue: Diocesan / Parish Priorities

It is of concern that priorities of the Diocese and the Parishes and Missions often are seen to be 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 under local circumstances and each should form its own local priorities which the Diocese should not reject unless they be canonically improper.

Goal: Diocesan and congregational levels with logical priorities which complement each other to mutually and beneficially serve the Diocese and all its members.

Objectives:

11.a. Coordination and co-operation with Diocesan staff in setting of program priorities, in accordance with a management plan.

XII.

Issue: Diocesan Relationships with Educational Institutions

Within its educational institutions and general membership, the Diocese possesses great wealth of talent and erudition which can be drawn on to supplement the output of the public school system; and, Diocesan educational institutions should develop great impact on the evangelism programs of the Diocese.

Goal: The Diocese clearly involved in support of the public school education process and its goals and in fostering educational pursuits in our own schools to include mission work of the Church as a priority.

Objectives:

12.a. Parishes and Missions encouraging their qualified members to seek membership in the PTA's of public schools in their area.

12.b. The Church honoring teachers and administrators who are Episcopalians serving public and private schools and giving honor to graduates of various schools including public schools.

12.c. Published statements by all church-related Schools within the Diocese which specify their educational philosophies and efforts in behalf of the Church's stated mission.



Priory Drill Team arrives home: Reading of the Governor's proclamation. Left to right: Fr. David Kennedy, Headmaster; Maureen Ackerman, Chaperone (holding Baby Chris); Penny Young, Drill Team Director; the Governor's Representative.



Re-doing the Cathedral's Von Holt Room.

XIII.

Issue: Real Property

Concerns within the Church relate to gaining optimal use of current facilities. It is of concern that development of facilities to their appropriate and best use, their renovation, repair, maintenance and management be accomplished within guidelines designed to facilitate the work and well-being of Parishes, Missions and Institutions.

Goal: Appropriate and best use of property and facilities under practical guidelines to facilitate the work of congregations and institutions in fulfilling the Mission of the Diocese.

Objectives:

- 13.a. Evaluation of church properties throughout the Diocese leading to recommendations for use adjunctively, for example, with the Social Concerns objectives and programs.
- 13.b. Separate budgets for operating expenses and capital improvements and developed means of financing capital improvements.
- 13.c. Facilities used for selected services to the community.
- 13.d. Facilities appropriate to the functions of the Church which are well maintained and conducive to spiritual development.

XIV.

Issue: Finance

Concern is expressed that the management of revenues and the conduct of financial transactions affecting the Diocese be such as to best use its financial resources to insure its financial stability and responsibility.

Goal: The effective management of financial resources within the constraints of ethical practices.

Objectives:

- 14.a. Control expenses through budgeting.
- 14.b. Effective cash management.
- 14.c. Investigation of resources for funding which would be non-competitive with congregations.
- 14.d. Research and study the feasibility of adopting biennial budgets.

Glossary of Terms

There is need to define and have widespread understanding of the often used words: issues, goals, objectives, and programs. It will be helpful, essential, for everyone in the Diocese to use one definition for each word.

Issue: The meaning of "issue," in the situation at hand, is a matter which is unsettled and ready for decision. It is more readily understood when it is referred to as a "public issue." In the context of the Church, "public" means the full body of the Church, the Diocese, its Members, its position in the community, and, its complete functioning. As such, it is something concerning the Church in which the Diocese is involved and, necessarily, should be committed to act.

Goal: A "goal" is a desired state of affairs that is timeless in the sense that as attainment approaches the goal tends to be restated. A goal is an aim or direction, an ideal to strive for. It is typically long-range and its statement may change over time as knowledge grows or attitudes and values change.

Objective: Also somewhat unconstrained by time, an "objective" is a unit of impact on goal attainment. Some objectives are achievable within definite time frames. An objective is that which ought to be done in order that a goal can be attained. The achieving of objectives will advance the Church toward attainment of goals.

Program: A "program" is an approved, organized plan of action. It is quantifiable within a time frame. A program is subject to change, and it may be replaced or restated as achievements occur or do not occur. Once a plan of action is devised and carried out, the progress of the action can be planned ahead and measured. A program is Objective- and Goal-oriented and requires the use of resources — people, ideas, money, facilities, materials and equipment.

Tongan Relief

The March hurricane which hit Tonga smashed the economy, as well as buildings and plantations.

"Devastation that I have not seen before," said Bishop Jabez Bryce of Polynesia, Hawaii's companion diocese. "Houses, trees and corrugated iron all over the place," he added.

A preliminary report noted T\$ 90,000 was needed — T\$ 60,000 to keep St. Andrew's School going during the next 3 years and T\$ 30,000 to repair church property on Tongatapu. At press time, the damage to Vava'u and Ha'apai and to the home and income of Anglicans was as yet unknown. (One Tongan pa'anga equals one US dollar.)

The industries by which people earn their living, their school fees, and money for rebuilding, simply are no more. Flax, coconuts, and bananas have all been destroyed.

The Diocese of Hawaii, responding to Tonga's needs through a Tongan Relief Fund, has already sent 1,200 pounds of clothing and bedding, and \$3,000 (earmarked for Tonga) to Bishop Bryce's discretionary fund. Further cash donations may be sent to the Tongan Relief Fund, c/o the Rev. Morely Frech, Jr., Vicar, Trinity Church By-the-Sea, P.O. Box 813, Kihei, HI 96753. Sufficient donations in kind — clothing, bedding, etc. — have already been received.

The Presiding Bishop's Fund for World Relief has sent \$10,000 to Tonga on Bishop Browning's application.

Kihei on Maui has a large Tongan community (150-175). A senior member of that community, David Malafu, is on Trinity's Bishop's Committee. And at Trinity Church the Church of Tonga (Methodist) has its services Sundays at 10:30 a.m.

In gratitude for Trinity Church's part in establishing and overseeing the Tongan Relief Fund, Kihei's Tongan community cleaned and weeded the Church property, to Trinity's most pleasant surprise and gratitude Palm Sunday.

Bishop Willis of Hawaii (1872-1902) and the later long-time Rector of St. Peter's, Honolulu, the Rev. Yim Sang Mark, served in Tonga following Hawaii's joining the American Church.



Alumnae Boutique in the Alumnae Room: Fund-raising for the Priory.

Long Range Planning Committee

Dr. John Henry Felix, Chairman, Holy Nativity and Holy Cross;
The Rev. Charles T. Crane, Vice-Chairman, Holy Nativity;
The Rev. W. Edwin Bonsey, Holy Apostles';
Mrs. Betty Caskey, St. Clement's;
Mrs. Elaine Funayama, St. Stephen's;
The Rev. Alejandro Geston, St. John's and St. Paul's;
Ms. Barbara Lei Hanchett, Grace Church;
The Rev. Douglas McGlynn, St. Mary's;
The Rev. Roger M. Melrose, Seabury Hall;
Mr. Michael Mitchell, St. Andrew's Cathedral;
Mr. John Richardson, Holy Nativity;
The Rev. Jan C. Rudinoff, St. Michael's and All Angels'
Mr. Francis Tominaga, St. Elizabeth's;
Mr. Harvey Weeks, Christ Church;
*Mr. John Lockwood, Chancellor
**The Rev. Richard S.O. Chang, Executive Officer;
**The Rev. Rudolph A. Duncan, Finance Officer
*Ex-Officio Member
**Staff to the Committee

Area Meeting Dates, Times and Places for Discussion of Long Range Plan

...

Windward Oahu — Tuesday, May 4, at 7:30 pm, St. Christopher's Church, Kailua, Convenor: Mr. John Lockwood.
Leeward Oahu — Thursday, May 6, at 7:30 pm, St. Timothy's Church, Aiea, Convenor: Mrs. Elaine Funayama.
Central Honolulu — Wednesday, May 5, at 7:30 pm, St. Andrew's Cathedral, Honolulu, Convenor: Mr. Michael Mitchell.
East Honolulu — Thursday, May 6, at 7:30 pm, Holy Nativity Church, Honolulu, Convenor: The Rev. Douglas McGlynn.
Maui — Tuesday, May 4, at 7:30 pm, Good Shepherd, Wailuku, Convenor: The Rev. Roger Melrose.
Hawaii — Wednesday, May 5, at 5:30 pm, Holy Apostles', Hilo, Convenor: The Rev. Edwin Bonsey.
Kauai — Monday, May 3, at 7:00 pm, St. Michael's and All Angels, Lihue, Convenor: The Rev. Jan C. Rudinoff.

†††

Rome & Canterbury: Final ARCIC Report

After twelve years of intensive work, the International Anglican-Roman Catholic Commission (ARCIC) has produced three Agreed Statements and a Report which is unique in the last four hundred years of Western church history. The final work of the Commission has been published and includes (besides earlier Statements on the Eucharist, Ministry and Ordination, and the first part of a Statement on Authority) its concluding work on the nature and exercise of Authority in the church as well as an Introduction to all of the Statements, Elucidations of the previous Statement on Authority, and a Conclusion.

The mystery of the church is the mystery of the communion of God's people with him and with one another in him; thus, the concept of "communion," or *koinonia*, is both a context and underlying theme of all the Statements. The Holy Eucharist is held by the Commission to signify and produce communion. Ministerial oversight is meant to serve communion. And episcopal primacy in the church is meant to focus communion and serve the unity of the church in a special way.

The Statement on Authority

is somewhat different in kind from the Statements on the Eucharist and on Ministry and Ordination: the Commission contends that the latter two Statements accurately describe the presently lived faith and life of the Anglican Communion and Roman Catholic Church on those topics. The Statement on Authority does not fully describe either church in its present condition, but the Commission believes the Statement describes the norms — based on the common history of both churches — which each church espouses.

The International Commission believes that the Statements show, if they are accepted by the churches, sufficient agreement in Faith to allow the mutual recognition of each other as sister churches in the Catholic communion, essentially one in belief, sacraments, and ministry, although sometimes bringing different theological vocabularies and spiritual heritages for the enrichment of the other. On the basis of the convergence found in the Statements, the Commission suggests that a new relationship between the churches is called for as a next stage in the journey towards organic unity.

Topics newly treated:

Petrine Texts

The Commission recognizes that Peter had "a special position among the twelve," yet the Commission states that Peter was in no way separated from the other apostles, nor did he exercise a ministry in any way different from theirs. The association of Peter with Rome, taken together with the primacy of Rome in the ancient world, gave a special primacy to the Bishop of Rome as a servant of the unity of the church. The Commission concludes that a universal primacy will be necessary in a reunited church and affirms that the Bishop of Rome is the most appropriate person to exercise it.

Jus Divinium

To describe the primacy of the Bishop of Rome in the universal church as one of "divine right" or "divine law" has caused considerable historical controversy. The Latin phrase is difficult to translate but essentially means that the primacy of the Bishop of Rome in some way "expresses God's purpose for his Church." It is important to stress that, if the Bishop of Rome is recognized as

agree. First of all, we agree that, in an unconditional sense, infallibility belongs to God alone. Secondly, we agree that the church, to be itself must have the ability, guided by the Holy Spirit, to make judgments "which become part of its permanent witness." How that ability is exercised has been the source of the historical controversies about "infallibility."

A first clarification which must be made about the historical exercise of infallibility is that the official nature of a declaration is not itself proof of the declaration's infallibility. Discernment on the part of the whole church of official pronouncements is necessary, and the Commission states that the assent of the faithful is "the ultimate indication" that a decision of the church has been preserved from error by the Holy Spirit.

It must also be stressed that, in the sense in which it can be said that the church exercises infallibility in its judgements, the result of such decisions is the exclusion of what is erroneous from the truth rather than an encapsulation and positive explanation of what is true. Christian truth is a divine mystery which transcends the capability of human comprehension and expression. The church can never explain God!

Marian Definitions

Anglicans and Roman Catholics believe that there is only one mediator between God and humankind, and that is Jesus Christ. Anglicans and Roman Catholics also believe that the virgin mother of God was saved and redeemed by the Son of God. Some Anglicans do believe the doctrines about Mary defined by the Pope and declared to be dogma in the Roman Catholic Church, but all Anglicans agree that the definitions in question are not "sufficiently supported by Scripture" to be required of believers. Controversies about the definitions have exaggerated their importance in the order of Christian truth.

—The Rt. Rev. Arthur A. Vogel,
Episcopal Bishop of West Missouri

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The Vatican, through the Congregation for the Doctrine of the Faith, has made known its reservations to the latest ARCIC report. Papal primacy and infallibility, "artificial" contraception, the treatment of the divorced and re-married, women priests, Anglican orders, and the rules relating to mixed marriages remain points in contention and stumbling blocks to unity, according to the lead article datelined London in the *Hawaii Catholic Herald* (April 2).

Iolani Guild's March Meeting

A membership meeting of Iolani Guild was held at Von Holt Room, St. Andrew's Cathedral, on March 13, 1982, with 30 members and guests present for the pot luck salad lunch, business meeting and program. Opening with prayers and songs in Hawaiian, President Mahie Brown then discussed plans for the coming year, which include: (1) keeping in close touch with all members, especially those shut-in and unable to attend meetings; (2) learning and singing prayers and songs of our beloved Queens, as well as singing the Doxology in Hawaiian at all meetings; and (3) helping to improve and renovate where needed at the Cathedral.

An interesting and informative program followed lunch, with our historian the Rev. Kenneth Perkins as speaker. He recalled vividly the life, family and work of the Rev. Leopold Kroll, missionary priest at Lahaina, Maui, 1908 - 1910, later pastor of the Hawaiian congregation at the Cathedral until 1920, and devout worker in establishing St. Mark's Mission, Kapahulu. Kroll later became Dean of the Cathedral at Port-au-Prince, Haiti, and in 1930 was named Bishop of Liberia. Mrs. Brown

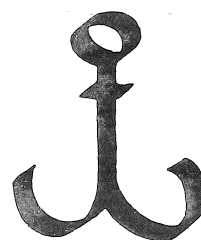
had lived with the Kroll family as a child attending the Priory and contributed to the reminiscences, showing photos of early days of Holy Innocents', Lahaina, Maui, and St. Mark's. This was all of great interest to long-time members who knew the Rev. Mr. Kroll.

Iolani's Guild officers for 1982 are: President, Mahie Brown; 1st Vice President and Program Chairman, Rose Withington; 2nd Vice President and Membership Chairman, Adeline Schutz; Secretary, Ruth Birnie; Treasurer, Virginia Koch; Past President and Board Member ex officio, Madeline Vasconcellas. Committee Chairmen: Scholarship, Puanani Hanchett and Kay Lee; Memorial, Maude McKee and Cecelia Kane; Lau Malama, Kahiwa Lee.

On Sunday, May 16, at 10 a.m., there will be a special Hawaiian service at the Cathedral commemorating the baptism and confirmation of Queen Liliuokalani on May 18, 1892. Four Hawaiian organizations have been invited to attend and Iolani Guild members will participate.

The next Iolani Guild meeting is May 22 at 11 a.m. in the Von Holt Room at the Cathedral.

—By our Iolani Guild correspondent



the primate of the universal church, he is a sign of something God alone gives to the church. The Pope is not the source of anything new in the church. That understood, Anglicans could recognize a primacy of the Bishop of Rome, in the service of the unity and *koinonia* of the church, to be the result of the guidance of the Holy Spirit.

Jurisdiction

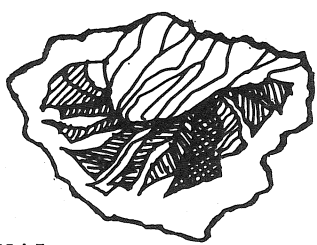
Jurisdiction is described by the Commission as "the authority... necessary for the exercise of an office." So defined, jurisdiction is presently found and exercised in both churches. Above all, jurisdiction is not to be equated with arbitrary power.

The Commission states that the universal primate of the church should be *seen to exercise*, not just exercise his ministry by invisible definition, in communion with his fellow bishops. The universal primate is not the source of authority and jurisdiction of local (that is, diocesan) bishops.

Infallibility

...proved to be the most difficult subject on the Commission's agenda. Nevertheless, we believe we have found significant common ground on which we

About the Diocese

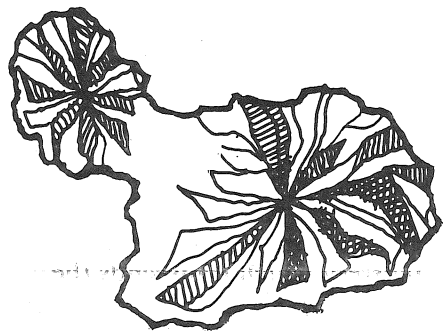


KAUAI

The Rev. Jan and Paula Rudinoff are the parents of Elizabeth Rose, born March 18. Fr. Rudinoff is Vicar of St. Michael's and All Angels', Lihue, and Christ Church, Kilauea.

At St. Michael's, study of the church and the nuclear arms race meant the largest Lenten study group and best attended Lenten services in the past 8 years, Fr. Rudinoff reported.

The Rev. William Rankin of All Saints', Pasadena, addressed the parish Easter Tuesday on his book on the nuclear question, *Count Down to Disaster*.



MAUI

The old Seaman's Hospital on Lahaina's Front Street has been restored and was opened to the public Easter Monday.

It is a building redolent with history, church and otherwise. Kamehameha III had it as his hideaway for "revels." Sailors of America's whaling fleet found medical attention there (1844-1862) from the Marine Hospital Service, forerunner of today's Public Health Service.

And when the Civil War and Pennsylvania oil made whaling impractical for Americans, two remarkable ladies saw to the purchase of the building and property (1865) for a girls' school called St. Cross — the Dowager Queen Emma and the Rev. Mother Priscilla Lydia Sellon of the Order of the Most Holy Trinity. St. Cross was the first overseas foundation by religious orders newly revived in England.

In Bishop Willis' time, the Sisters in Lahaina joined their fellow sisters at St. Andrew's Priory, and St. Cross continued for a while under lay leadership as a parish school of Holy Innocents'.

By December 1897, the building was ruinous. But there the Rev. William Ault — Dean Ault of blessed memory — first lived on Maui, much to Bishop Restarick's admiration.

In 1909, the Church exchanged the St. Cross property with the Bishop Estate for the present site of Holy Innocents' on the beach, where the High Chief Paki once had his home.

For some 18 years it was a Seamen's Hospital (1844-1862). For 41 years it was an Episcopal school, then priests' residence (1865-1909). Now that pleasure dome—hospital for sailors—church-sponsored girls' school—manse is restored and open to all who visit Lahaina.

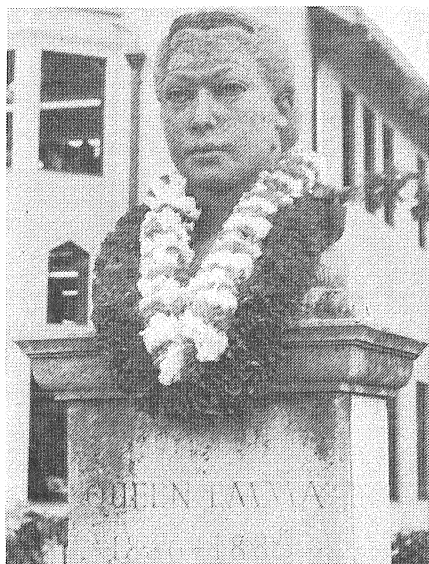
At St. John's, Kula, the Easter Vigil saw the baptism of 9 young after 10 weeks of instruction and the commissioning of 6 lay readers.

Charles Montague Cooke III, a life-long friend of St. John's, died this Holy Week. He was a widely renowned sportsman — a track star and coach and an award-winning sport fisherman. He is forever in the annals of ichthyology for his discovery of Cooke's Sand Diver (*Crystallodytes cookei* Fowler, 1923) at Laie Beach when he was 14.

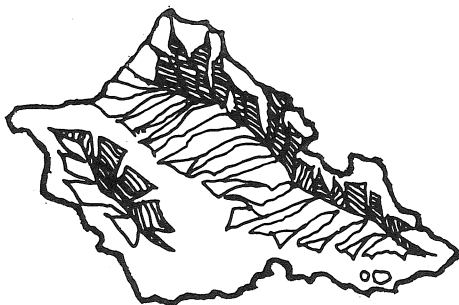
That was John Guard astride Ted and Marilyn Cleghorn's horse in the Palm Sunday procession at St. John's, Kula.

The Seabury Hall Music Performance Group, eleven gifted young people, under the Direction of Mark Kennedy, will cut a tony swath through Honolulu in mid-May: May 13—Punahou Chapel (10:00 am), St. Andrew's Priory (noon); May 14—Punahou Chapel (10:00 am), Iolani (noon); May 15—St. Timothy's, Aiea, Eucharist, supper and concert for Episcopal Church Youth on Oahu; May 16—Holy Nativity, Aiea Haina, Eucharist and concert (9:30 am).

Congratulations to the Rev. Morley Frech on the appearance of his article on Bishop Browning's convention address in the March issue of *The Episcopalian*.



Queen Emma, co-foundress of St. Andrew's Priory School, celebrating its 115th Anniversary this Ascension Day.



OAHU

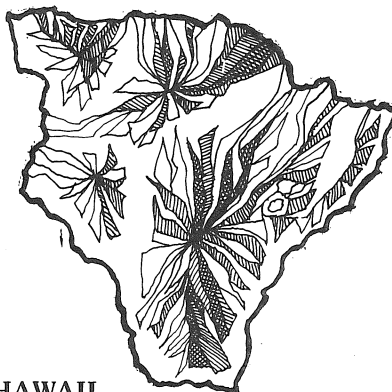
Among the 19 Easter sunrise services on Oahu was Holy Nativity's at Makapuu, where 150 rejoiced in the Risen Lord and relished a pot-luck breakfast.

Happy 95th birthday to Rachel Bond, mother-in-law to Jan Bond of Holy Nativity, and matriarch of the Bond clan. "Age cannot wither her, nor custom stale her infinite variety."

Three evenings in May at Holy Nativity: Kathleen Jones and "The Final Epidemic," May 10, 7:30 pm; Robert Midkiff and "The Need to Maintain Strength & the Nature of the Adversary," May 17, 7:30 pm; the Rev. Hollis Maxson and "The Nature of the Church's Response," May 24, 7:30 pm.

Congratulations to Ernest Neddermeyer of St. Mark's, Kapahulu, on the award of the St. George Medal for his outstanding work in Boy Scouting for over 50 years and work with the handicapped for over 20 years.

And St. Mark's recently celebrated the rededication of the restored triptych painted (1933) by the late Elsie Johnson Morgan. Time and sun had done their work. The restorer: David Ventichingue.



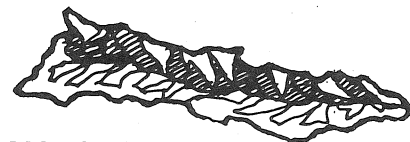
HAWAII

The Rev. William Austin of the ecumenical Hilo Campus Ministry is back from a Methodist campus ministers' conference this March in Pasadena, California, and looks forward to the visit of Fr. Michael Reimer, priest of Sts. Helen and Constantine Orthodox Church, Honolulu, to celebrate the Divine Liturgy in commemoration of the 1600th anniversary of the Council of Constantinople (381). This council, together with Nicaea (325), gave us what is commonly called the Nicene Creed.

At Holy Apostles', Hilo, parents of recently baptized children meet with parents of children to be baptised in order to discuss the meaning and mechanics (e.g., how to pick

god-parents) of Baptism. Parents meet weekly in the four or five weeks before the Baptismal times — Epiphany, Easter, and All Saints'. These get-togethers complement the pastor's instruction and have been instrumental in building community. Fr. Ed Bonsey is Rector of Holy Apostles'.

Among the visitors to Holy Apostles' this Easter Season: Bishop Browning to confirm 7, and Wanda Gereben with choir, orchestra, and band from St. Andrew's Priory School.



MOLOKAI

This Easter saw the blessing of the Parish Hall at Grace Church, Ho'olehua, rebuilt after a fire.

And now a flood. Water found a splendid aqueduct in some construction materials stowed beside the Church. Result: a 4' pool within.

To add to Molokai's list of woes: Legal Aid expired during Holy Week, a casualty of Regonomics. Current paramedic and ambulance services will probably not be funded at adequate levels come July 1, and the Island may revert to what amounts to a taxi service for the hurt and sick.

Letters

To my Friends in Hawaii —

"It is an ill wind turns none to good."

Some six months back I suffered a slight heart attack which, fortunately, left me with no more serious effects than to be nearly house-bound for an indefinite length of time because of becoming breathless with the slightest effort.

My wife Una, who is a general practitioner, knows only too well what happens to people from enforced idleness. So she suggested that I occupy some of my time by writing an autobiography. Having travelled so much and having done so many different things, this seemed a very good idea, especially for our four children.

However, I soon ran into difficulties trying to remember what I had done in Lahaina in the years 1908 to 1910, when I was only eight years old. So I wrote to Bishop Browning asking for his help, and he kindly put me in touch with Fr. Perkins, who kindly gave me a great deal of information and also sent me copies of your *Church Chronicle*.

And what should I see in the October issue of the *Chronicle* but a short account of the reconstruction of the old Seamen's Hospital in Lahaina. It so happens that I distinctly remember playing with my brother and friends in the old, roofless skeleton of this building during the two years we lived in Lahaina.

I also remember the huge banyan tree there and wonder if it is still standing.

My father was a missionary in Lahaina and Honolulu from 1908 to 1918, and for eight of these years

(Continued on Page 8)

Letters (Continued from Page 7)

we lived in Honolulu. There I remember, as a student in the Honolulu Military Academy, marching in the funeral procession for Queen Liliuokalani [1917]. We were very close friends of her ward Aimoku Dominis and his wife Sybil.

Since leaving the Islands I have, unhappily, had very little contact with relatives and friends living there. I did meet my cousin Leilani, and Sybil Dominis, a couple of times in San Francisco, around 1950.

I have led such a busy life, with a fifteen year stint in Liberia, West Africa, and as a member of a religious order [O.H.C.] in the States from 1927 to 1957.

And then I met a wonderful English woman doctor in Liberia, fell in love with her, and married her in 1957. Since then we have lived in England, and now have a family of three girls and one boy. All this has kept me more than busy and occupied.

For this I used the quote at the beginning of this letter, for it took the ill wind of a heart attack to bring me the good of renewing my contacts with Hawaii.

Both my wife and I were more than happy to read in your *Chronicle* that you now have three women priests in Hawaii. In 1970, my wife was 'made' a deaconess in the Church of England, and since then we have been much involved in the movement for the ordination of women here in England. So far it has seemed almost a hopeless undertaking, but now there are several hundred women and men, bishops and priests, working and praying for this. So any news of women being ordained in any part of the Anglican communion is always a great joy and encouragement to us. So do keep us in your prayers that it will some day be possible to overcome the conservatism of the Church here in England.

I do hope that some of our relatives and friends may read this and be moved to drop me a line. Our address

is: 'Datcha', Clinton Way, Fairlight Cove, E. Sussex, TN35 4D1, England.

With Easter greetings and fondest Aloha,

Affectionately,

Leopold Kroll

Letters to the Editor

Dear Sir:

It is by no means certain that pacifism is the only or even the earliest Christian stance, as E. Glenn Hinson thinks [March *Chronicle*].

That sword at Gethsemane and John the Baptist's advice to soldiers preserved in the Gospel suggest otherwise.

Moreover, few books are so bloody and bellicose as *Revelation*, and war in heaven is even claimed a part of salvation history by St. John the Divine.

While some may claim that this is not Christianity at its best, it is

undeniably very early Christianity, and hardly pacifism.

The Christian tradition is, in fact, divided on these matters [as on so much else], and from the beginning. On one hand, Hippolytus repels the soldier from baptism. On the other, Eusebius revels in the Thundering Legion, whose Christian prayer and solid performance in battle secured victory for Rome's army.

The point, of course, while there is but one Christ, we had best speak of a variety of Christianities, rather than of just one, monochromatic Christianity. Christianity would be diminished without the Quakers. But equally noble Christians approve C.S. Lewis' article "Why I am not a Pacifist."

Few Christians deny the primacy of the Law of Love. But, for some, love of God and persons also includes love of justice. And justice in a fallen world includes at times the sword.

And others disagree — a beauty and the fullness of Christianity.

J.P. Engelcke

The Calendar

MAY	
DIOCESE	
2	Easter 4: "Aging in Action" Sunday
3	Kauai Long Range Planning Committee Meeting
4	Windward Oahu Long Range Planning Committee
4	Maui Long Range Planning Committee Meeting
5	Hawaii Long Range Planning Committee Meeting
5	Central Honolulu Long Range Planning Committee Meeting
6	East Honolulu Long Range Planning Committee Meeting
6	Leeward Oahu Long Range Planning Committee Meeting
6	Commission on Ministry
7-9	Cursillo Leadership Training
9	Easter 5: Mothers' Day
13	Planned Deferred Giving
13	Episcopal Church Women
16	Easter 6
18	Maui Clericus
19	Oahu Clericus
20	Ascension Day: Priory's 115th Anniversary
20	Program Department
20	Finance/Real Estate Department
21	Diocesan Council
21	Mission Department
21	Communication Department
23	Easter 7
26	Standing Committee
28-29	Diaconate Training

28	Seabury Hall Baccalaureate
29	Seabury Hall Commencement
30	The Day of Pentecost (Whitsunday)
31	The Visitation
31	Memorial Day Holiday
BISHOP	
2	Waikiki Chapel Visit
4	Staff Meeting
6	Iolani Visit
6	Staff Meeting
6	Commission on Ministry
7-8	Cursillo Leadership Training
9	St. Paul's Visit — Oahu
11	Staff Meeting
13	Priory Senior Reception
14	Staff Meeting
16	Trinity Church By-the-Sea Visit
18	Staff Meeting
19	Oahu Clericus
20	Ascension Day — St. Andrew's Priory at Cathedral — Bishop Officiant/Precar
21	Staff Meeting
21	Diocesan Council
23	Holy Nativity Visit
25	Priory Board of Trustees
25	Staff Meeting
26	Standing Committee
26	Iolani Senior Reception
27	Staff Meeting
28	Seabury Hall Bd/Tr
28	Seabury Hall Baccalaureate
29	Seabury Hall Commencement
30	St. Michael's and All Angels' Visit
31	Memorial Day Holiday



Confirmation at St. Elizabeth's, Palama: Randy Tyau, Yvonne Kaiahua, Bishop Browning, Lance Kurihara, and Michelle Ramos (first row, left to right). Misipati Bird, Katharine Bird, Ella Marie Gifford, the Rev. Dr. Gerald G. Gifford II, Gerek Jong, and Helen Tyau (second row, left to right).

JUNE	
DIOCESE	
3	Commission on Ministry
3	Epiphany School Graduation
4	Iolani School Graduation
5	St. Andrew's Priory School Graduation
6	Trinity Sunday
10	Episcopal Church Women
11	Kamehameha Day Holiday
12	Hawaii EAST Committee
13	Pentecost 2
15	Maui Clericus
16	Oahu Clericus
17	Finance/Real Estate Department
17	Program Department
18	Mission Department
18	Communication Department
18	Diocesan Council
20	Pentecost 3: Father's Day

27	Pentecost 4
28	VIM Third Quarter Requests Due
30	Standing Committee
BISHOP	
1	Staff
2	Iolani Board of Governors
3	Staff
3	Commission on Ministry
3	Epiphany School Graduation
4	Iolani School Graduation
5	St. Andrew's Priory School Graduation
6	St. Clement's Visit
7-17	Visit to Polynesia
18	Diocesan Council
20	Cathedral Visit
22	Staff
24	Staff
27	St. John's (Kula) Visit
29	Staff
30	Standing Committee