

HAWAIIAN CHURCH CHRONICLE

HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO ST.
HONOLULU, HI 96813



At the 1982 National Consultation of the Episcopal Asiamerica Ministry at the University of San Diego (left to right): Fr. Charles Halter, Francis Kau, Simeona Geston, Fr. Richard Rowe, Fr. Justo Andres, Brian Lee, Hatsune Sekimura, Gretchen Jong, Marc Aquino, Carlina Sagucio, Fr. John Park, Imelda Padasdao, Chris Denblaker (New York). Fr. Timoteo Quintero, Fr. Richard Chang, and Moon Bae Kim.

67th General Convention New Orleans, Sept. 5-15

"There shall be a General Convention of the Church" which "shall meet not less than once in each three years," the Constitution of the Episcopal Church provides.

The Church's 67th Convention formally opened with a Eucharist on Sunday, Sept. 5, at 6:00 p.m., in New Orleans. The Bishops and Deputies were joined by Episcopalians from the Diocese of Louisiana and other visitors, including the 450 women who were in session concurrently as the Triennial Meeting of the Women of the Episcopal Church.

The bicameral Convention is made up of the 904-member House of Deputies—composed of four lay persons and four priests from each of the 113 jurisdictions—and the House of Bishops which is composed of 264 members.

In the course of its deliberations, the General Convention:

- Called for an immediate nuclear freeze by the superpowers and a speedy, verifiable 50% reduction in nuclear arms.
- Approved a national, inter-faith conference to mobilize religious influence against the arms race.
- Established a special peace office to nurture peace concerns throughout the Church.
- Called for a shift in priorities from military spending to restoring services to the needy.
- Approved a parish-oriented urban concerns program called "Jubilee Ministries," which—it is hoped—will help to meet inner city needs and strengthen inner city parishes.
- Included the words "Primate and Chief Pastor" in the Presiding Bishop's title in order to describe more accurately what the Presiding Bishop is and does. Such a title brings the Episcopal Church closer to the usage of the 27 other National Churches in the Anglican Communion.
- Rejected "creation science" (so called) in these words from the House of Deputies: we "reject the rigid dogmatism of the creationist movement . . . We affirm our support of the scientists, educators and theologians in the search for truth in this creation that God has given and entrusted to us."
- Approved *in vitro* fertilization to assist otherwise childless couples to parenthood, providing the sperm is the husband's. As glasses are to di-

minished eyesight, so *in vitro* fertilization is to diminished childbearing capacity. (The mother's egg is fertilized outside her body [in a glass dish, *in vitro*] and afterwards implanted in the womb.)

- Legitimated joint celebrations of communion with Lutherans, with only 5 clergy and 4 lay delegations (out of 113 each) dissenting.

- Approved a three-year national church budget of \$20.8 million per year, up 11%.

- Altered the canons to foster the burgeoning new orders of men and women, lay and clergy, married and celibate, within the Church.

- Upheld the legitimacy of pacifism within the Church, declaring that refusal to participate in war "can be a faithful response" of an Episcopalian.

- Declared that the minimum standard of giving within the Episcopal Church is the tithe, or 10%.

- Stipulated that 1% of a church's previous year's net disposable budgeted income (Item E, less line #1754, of the Annual Parochial Report) be sent to one or more of the accredited seminaries of the Episcopal Church.

- Approved a hymnal to replace *The Hymnal 1940*. This hymnal contains 262 new hymns and retains 347 out of the 600 in the old book. Among those expelled are: Kipling's "God of Our Fathers, Known of Old" (147), "I Need Thee Every Hour" (438), and "Turn Back, O Man" (536). Kipling's "Recessional" so offended Queen Victoria by its anti-imperialism, anti-militarism, and emphasis on God's law and judgment, not man's sovereignty, that it cost him the post of Poet Laureate. Perhaps she took personally the phrase "For heathen heart that puts her trust/In reeking tube [= cannon] and iron shard [= shrapnel]." The colonialism and racism implicit in the phrase "lesser breeds without the law" seem this hymn's chief present-day offenses, if Victoria's are discounted.

The General Convention refused to follow the recommendation of the hymnal revisers and retained "Now the Day is Over" (172), "My Country 'Tis of Thee" (141), "I Sing a Song of the Saints of God" (243), "Almighty Father, Strong to Save" (513), and "Stand Up, Stand Up for Jesus" (562).

Many observers are puzzled why such patriotic and popular hymns

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Women's Triennial

The 37th Triennial Meeting of the women of the Episcopal Church met in New Orleans, Sept. 5-14, and brought together 450 women from almost all major areas of the world, representatives from all Episcopal women's organizations, and numbers of women from other denominations and communions. It was inclusive and ecumenical.

Though not a part of General Convention, the Triennial is planned to meet concurrently with the General Convention of the Church.

The Triennial organization, which began as a part of mission/evangelism, this year adds special emphasis to that theme. Triennial's "Go Forth into the World" in Mission is well represented in the logo—the great circle which represents the love of God and the three interlocking circles which signify spirit and worship, mind and education, body and enrichment.

Registration was followed by the traditional opening service of General Convention at 6 p.m., Sunday, Sept. 5, which members of the Triennial joined and included the United Thank Offering presentation.

This offering is nearly as old as the Church's first organization for women. It originated when members realized the need to raise money for mission.

Four nationally known men and women presented the major Triennial talks and workshops.

Leadership skills training sessions dealt with the subjects of "Team Building in Church Groups", "Using Conflict Situations Productively," "The Art and Science of Group Decision-Making," and "Skills for Ministry Training." Here those

involved in United Thank Offering, world mission projects who work with the Hispanic community, changing lifestyles, networking, dealing with power structures, family, women and alcoholism, and spiritual growth, found much helpful information.

Presiding was Betty Thomas Baker, Triennial's Presiding Officer. Born in Detroit and a long-time resident of Kansas, she is a communicant of St. Michael and All Angels in Shawnee Mission, Kans. Her husband is William Baker, a Province VII representative to Executive Council, and a member of its communication committee.

The subject of spiritual growth was dealt with by the Rev. Dr. Tilden H. Edwards Jr., Episcopal priest, executive director of Shalem Institute for Spiritual Formation, and Advisory Council member of the College of Preachers at Washington Cathedral.

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Hawaii's Triennial Delegation: Nita Hogue & Ana McGlynn (seated), Helen Redding & Martha Ho (standing).

Letters To The Editor

Dear Sir:

I read with interest and pleasure the article in the June *Hawaiian Church Chronicle* concerning the developing Hospice program on Oahu. Congratulations and best wishes to this group as it develops this very rewarding project. I want *Chronicle* readers to be aware also that there is an active program on Maui which has received both VIM money and the active support of the Episcopal churches on this island. HOSPICE/MAUI has been in operation for two years this October, with an executive director, Charlotte Kuwanoe, MSW, who came to us from the St. Francis Hospital program. In April of this year we were offered additional funding and were able to add two half-time paid workers, one social worker and one nurse, and to assure the continuation of a part-time secretary. We have 32 active volunteers, nearly half of whom are drawn from local Episcopal churches. Currently we are carrying an active patient count of 30 each month, plus our fast-developing bereavement counseling program conducted on both a group and an individual basis. The Rev. Trevor Hoy, now on Holy Nativity's staff, served as a valuable counselor to our program in its early stages, while he worked with the Hospice of Marin, California. One of our guiding principles on Maui was to develop a hospice program which would unite and represent the entire Maui community, so we have avoided specific affiliation with any demonination or group. I am deeply gratified by the enthusiastic support of Maui's Episcopal churches. We are currently embarking on a community-wide information and membership program in order to assure ourselves of this broad base of support. In order to inform our volunteers of the Board's plans, and to thank them for their loyal service to the agency and the

patients, the Board hosted a Mahalo Tea in August. I enclose several pictures from this event, held in our office on the grounds of Maui Memorial Hospital. [They are printed in this issue of the *Chronicle*]. If ever there was a community project which deserves the support of our churches, it is this type of Hospice program. Thank you for your role in spreading information about it.

Charlotte M. Melrose
Board President, HOSPICE/MAUI

Dear Sir:

Thank you for sending the specially marked June edition of the *Hawaiian Church Chronicle* . . . I am especially touched by your obituary for Max Pearse, and will see that it is posted on our bulletin board for everyone to share. I should add that I have treasured the paragraphs you added to my release on Dr. [Massey] Shepherd's retirement as well . . . I regret that I cannot use all the alumni/ae items which you are able to include in the *Chronicle*. Including so many personal items gives your paper a real sense of Diocesan family . . . My best wishes for more of your special brand of journalism (but not, I hope, faculty obituaries!).

Danine Cozzens
Public Relations Officer
C.D.S.P.

Dear Sir:

I have enjoyed reading the *Chronicle*, especially news about the churches on Maui, which is my home-island. Keep up the excellent reporting!

Nancy Au



At the 1982 National Consultation of the Episcopal Asiamerica Ministry at the University of San Diego (left to right): Fr. Dick Chang, Imelda Padasdao, Fr. David Holsinger, Hatsune Sekimura, Carlina Sagucio, Moon Bae Kim, Simeona Geston, Fr. John Park, and Gretchen Jong.

A Letter To The Reader

A thank you to all those who informed the *Chronicle* that they were receiving more than one copy. Thanks also to the Diocese's parish secretaries, whose accurate, up-to-date parish lists meant very few returns by the Postal Service (at 25¢ apiece). Besides the Diocese generally, and Trinity By-the-Sea, Kihei, this issue of the *Chronicle* highlights the General Convention and Triennial and continues our focus on the Diocese of Polynesia, Hawaii's Companion Diocese. That Diocese presents travel problems for its Bishop, for it covers four time zones (like the continental United States) and has many independent, national jurisdictions (quite

unlike the U.S.). Bishop Jabez Bryce visits Fiji, Tonga, Western Samoa, Nauru, Tuvalu, Kiribati, the Cook Islands, Niue, and French Polynesia (Society Islands, Tuamotus, Marquesas). The Diocese of Polynesia includes a dominion, republics, a "government," and a colony. And pity the Diocesan Treasurer with his basket of many currencies. In this issue we highlight Fiji. We are grateful for the gracious letters to the editor. In one, Charlotte Melrose brings us up-to-date concerning HOSPICE/MAUI.

Good reading & much Aloha,
The Editor

Questions & Queries

Does God really lead us into temptation? The Lord's Prayer seems to say so. Clearly, God does not *tempt* us where the meaning of *temptation* is to *seduce into sin*. This sort of temptation characterizes Satan, the Tempter par excellence, and his minions, not God. Cf. Matthew 4:1-11, I Corinthians 7:5, James 1:13. Two other ideas are found in the word *temptation*: (1) "the simple idea of proving or testing the quality of a person or thing" (I Kings 10:1, Revelation 2:2, and II Corinthians 13:5), and (2) "the idea of putting a person in a situation which is in reality a test but which involves the possibility of failure" (Genesis 22:1, Deuteronomy 13:3, and I Corinthians 10:13). Some interpreters distance God from even these senses of *temptation*, interpreting this petition of the Lord's Prayer so: "While I cannot avoid temptation in this life, let me not fall under its sway and into its power. Stand by me, and let me not succumb." So John 17:15, Augustine, Origen, Chrysostom, Luther. Others understand this clause to mean: "Do not allow us to be led into any temptation at all." And the new translation of the Lord's Prayer may follow this interpretation with its

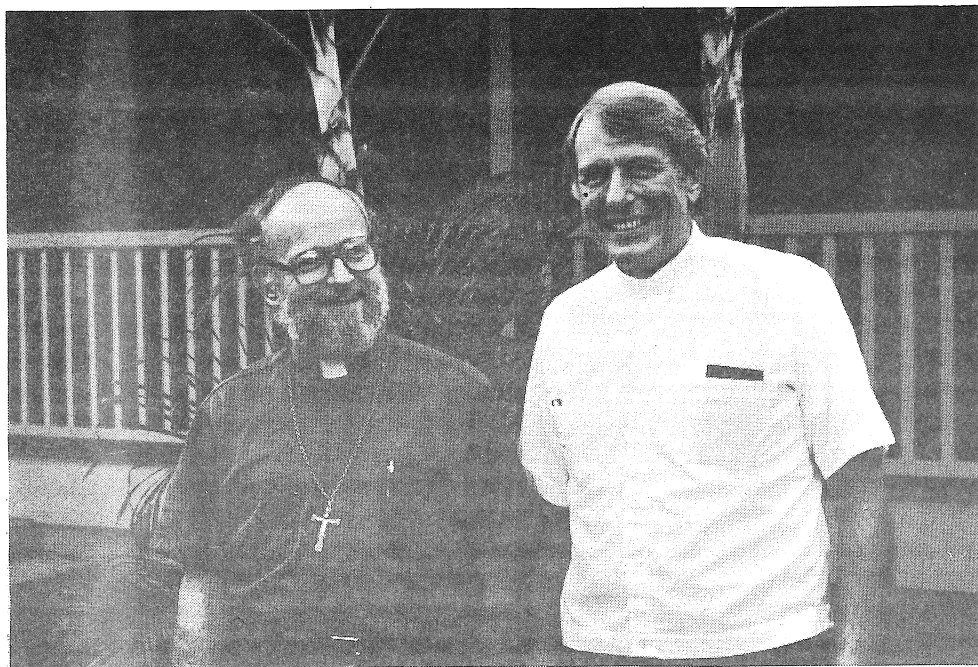
"Save us from the time of trial" (BCP, p. 364). But the Hebrew mind finds "no difficulty in believing that even temptation [=testing] somehow fits into the plan and purpose of God . . . A Jew would have started out with the fundamental belief that nothing, literally nothing, can happen which is not the will of God," explains William Barclay. Cf. Genesis 50:20. So, perhaps, this petition of the Lord's Prayer is best understood as being like a student's asking his teacher, or an athlete's asking his trainer, while "never doubting the love of the teacher or the good intent of the trainer, "Go easy with me! Don't push me too hard!", suggests Barclay. The tests given by a good teacher and the trials run by a wise coach stretch one's capacities, enhance performance, and stimulate growth and confidence. They are not designed either to crush or to defeat. Cf. I Corinthians 10:13. There are many other interpretations, of course, for no petition of the Lord's Prayer has elicited so much comment down the centuries, as well as in our own. Perhaps the best place to begin further study is with William Barclay's helpful book *The Plain Man Looks at the Lord's Prayer*.



At HOSPICE/MAUI's Mahalo Tea (left to right): Margaret Cameron and Mercedes Neri of Good Shepherd, Wailuku, and Fran Devers and Fran Cutright of Holy Innocents', Lahaina. Charlotte Melrose, Board President, behind Margaret Cameron.



At HOSPICE/MAUI's Mahalo Tea (left to right): Mary Tosti, Staff Nurse, Ruth Landis and Teri Browning of St. John's, Kula, with Eileen McHenry.



Two of the Episcopal Church's campus ministers: Fr. John Crean (now without the beard) and Fr. Bill Grosh.

Campus Ministry

The Episcopal and ecumenical campus ministry in the University of Hawaii system is continuing with several programs and activities.

The Rev. William Austin, an Episcopal priest, continues to co-ordinate (1) the ecumenical campus ministry at the University of Hawaii-Hilo and (2) the campus ministry at Hawaii Community College (Hilo), supported by the Episcopal, Lutheran, and United Methodist Churches and the United Church of Christ.

At UH-Manoa the Canterbury Fellowship meets for Eucharist, fellowship, and programs on the first Friday of each month. Other UH-Manoa programs include the "Women in Faith" series on the first Sunday of each month at the UH YWCA, 3:00-4:30 p.m.; the popular "Faith, Science, and the Future" symposia; a theological/Biblical study group; seminars on Life/Work Planning, with special emphasis on Christian vocations; a dinner and program for faculty, staff, and spouses (October 3); and a semester-break camp (January 1983).

Fr. Bill Grosh continues campus ministry activities (UH-Manoa, Lee-ward Community College) and teaching (religion, human sexuality) at LCC. Together with several others, he has been working to establish a child-care center on the LCC campus so that more women with young children will be able to attend classes.

The Rev. John Crean, Jr., is chairman of the Diocesan Episcopal Campus Ministry Committee and works with the Rev. Bill Grosh in the Episcopal and ecumenical ministry at UH-Manoa.

For more information or details on campus ministry activities, contact any of the campus ministers: Frs. Bill Grosh (455-0310, 946-2922), Bill Austin (935-1283), John Crean (955-7745, 948-8650).

—By our Campus Ministry correspondent

Our Profile

A "profile of Episcopalians" prepared by the State of the Church Committee for the 1982 General Convention revealed a nation-wide membership which is:

- **Less metropolitan.** 51% now live in towns with 2,500 to 50,000 population.

- **Well balanced.** 54% female. The national average is 49% female.

- **Convert.** More than half (58%) are "graduates" from other denominations, particularly Methodist, Roman Catholic, and Baptist.

- **Attending Church.** At least twice monthly (78%), with 47% weekly and 3% not at all.

- **Largely White.** 1% Oriental, 3% Black, and 96% Caucasian. The country's population is 83% White.

- **College educated.** 58%, with 31% with post-graduate training. 30% of the U.S. population have completed college.

- **Business & Professional.** Nearly 50%, with 25% retired, and 3% manual workers. 7% are in clerical or sales work.

- **Economically advantaged.** 71% with 1981 incomes of more than \$20,000, compared with 32% of U.S. households generally.

- **Less fundamentalist & less radical/liberal.** Those who think the Bible should be taken "literally, word for word" have dropped from 15 to 11% over 3 years. Also, a district minority are those who think the Bible is "a book of legends" only.

- **More involved.** 69%, with 56% three years ago.

- **Largely married.** 77%, with 23% single—7% never married, 5% divorced, and 11% widowed.

- **Aging.** 56% are over 50 years of age, with only 6% between 18 and 29. —*Associated Press & The Living Church*

CHRONICLE DELAYED

In order better to cover the General Convention, publication of the September *Chronicle* was delayed.

A Word From the Bishop

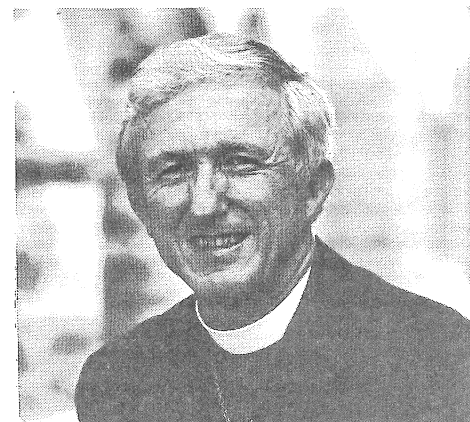
My dear friends:

The 67th General Convention is past history but hopefully its direction and emphasis will penetrate the whole life of this Church. Very briefly let me share with you my appreciation of this Convention and hopefully the impact that these ten days will have on all of us.

The Convention, although much too long and at times very tiring, had in my opinion a very strong sense of unity of purpose. It was marked by the lack of internal strife and polarization which has characterized past conventions. Don't misunderstand me—there were differences of opinion on many issues, but conclusions were reached without the overriding sense of "win/lose"—conclusions which carried a rather solid conviction on the part of the Convention as to the direction we are being called in His mission.

The direction in mission was emphasized in the Convention's concern for the Church's ministry to the poor and her witness in the area of peacemaking. You will read in this and subsequent *Chronicles* about the Jubilee Ministry—a new emphasis in outreach to the poor and oppressed of our communities—an emphasis which I hope sincerely will continue to grow in our Diocesan life. You will also read the decision of the Convention to call for a bilateral freeze of the development of all nuclear arms within the USA and USSR, a 50% reduction of the nuclear arms stockpile and the call for a continued witness in and through our congregations to the task of peacemaking. Other very important decisions were made in the area of ecumenical affairs, stewardship and ministry which you will discover in the reading of this *Chronicle*.

Certainly one of the highlights of the Convention was the impact of the



witness made by certain outstanding speakers who were invited by the Presiding Bishop. Most notable of the speakers was Bishop Desmond Tutu of South Africa, who witnessed to the

strength of God's Church in the face of the apartheid of the South African government. Again and again speakers such as Bishop Tutu, Justice Sandra O'Connor, Corretta Scott King, and Louisa Kennedy gave tremendous testimony to the power of the living Lord in their lives faced with crises and challenges.

I would share with the Diocese that its deputation worked night and day in the exercise of its duties as your representatives to the Convention. Every evening at 10:00 p.m. of the first week the deputation would meet to consider the day just concluded and the next day's agenda. I personally could not be more grateful or have been more impressed with our deputation's diligence and dedication.

With special thanks to them and to you for your prayers for the 67th General Convention.

Faithfully yours,

+ *Edmond L. Browning*

The Rt. Rev. Edmond L. Browning
Bishop

Hawaiian Church Chronicle

ISSN 0274-7154

A publication of the Episcopal Church in Hawaii, continuing *The Anglican Church Chronicle* (1882-1910).

Published: Eight times yearly — February 3, March 17, April 28, June 9, August 4, September 15, October 27 (Convention Issue), and December 8.

Deadline: A fortnight previous to the date of publication listed above.

Annual subscription rate: \$4.00.

Publication Office: Episcopal Church in Hawaii, Queen Emma Square, Honolulu, Hawaii 96813.

Publisher: The Rt. Rev. Edmond Lee Browning, Bishop.

Editor: The Rev. John Paul Engelcke.

Editorial Board: The Rev. Brian Nurdung, Alice Anne Bell, Nita Hogue, Peggy Kai, Ruth Stebbings.

News, Photo Services: Episcopal Church/Diocesan Press Service (DPS). Anglican Consultative Council (London)/Information Service.

Paste-up/Printing: Hawaii Hocht.

Second Class Postage: Paid at Honolulu, Hawaii.

Postmaster: Send Form 3579 to The *Hawaiian Church Chronicle*, Queen Emma Square, Honolulu, Hawaii 96813.

Maui's Trinity Church By-the-Sea

The following is the description of Trinity Church By-the-Sea, Kihei, Maui, by the National Church's Standing Commission on the Church in Small Communities, headed by Suffragan Bishop William Cox of Oklahoma. It appears as chapter 11 in *Against All Odds. Ten Stories of Vitality in Small Churches*, by Charles R. Wilson and Lynne Davenport, published for the New Orleans General Convention.

"The Christian witness of the small church (we are not advocating that small is better) in neighborhood, town or village is important," write Wilson and Davenport, and they prove it by ten examples, of which Trinity Church By-the-Sea is one.

The Rev. Morley Frech is Vicar of Trinity Church, a member of the Diocesan Council, and head of the Communications Department.

The first order of business on Sunday morning at Trinity Church-by-the-Sea is washing down the pews. No one much cares if the floor gets wet—in fact it may already be damp from an early morning shower. The work crew also sets up the sound system, sweeps the stone floor, brings out laundry baskets full of prayer books and hymnals, and carries a small electric piano from the storage shed to the church. Meanwhile another group prepares the altar, arranges flowers and—likely as not after shooing away a tiny lizard curled around the base—lights a small white Paschal candle. The flame is duly protected from the breeze by a hurricane lamp chimney.

As 9:00 approaches, the congregation begins to arrive. They are dressed casually—most of the women in flowing muu-muus, men in slacks or shorts and colorful shirts. The call to worship is sounded on a conch shell. It is a cosmopolitan church in an out-of-the-way setting; a congregation that is learning to take advantage of its unusual circumstances. On the particular Sunday of our visit over one-third of the 120 people present were visitors. About six were "part-time" members. Their ranks will swell to about forty come winter. Then there

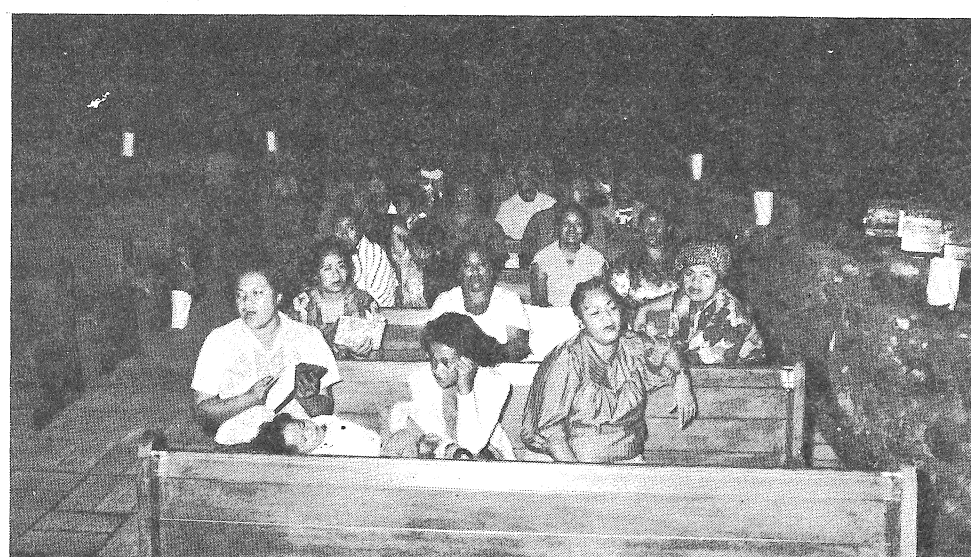
were several natives from Tonga, an island country just east of Fiji. The balance—about one-third—were local people.

Maui is the second largest island in the Hawaiian chain. It is situated immediately to the northwest of Hawaii. Kihei is on the southwest coast. The Kihei-Wailea area is described as Maui's "sunny south coast" in tourist brochures. Resorts and condominiums line both sides of the Kihei-Makena Road, and every so often a public park offers sweeping views of the ocean and of the West Maui Mountains. Small towns run into one another, so that it is hard to tell where one ends and the next begins. The island population is about 60,000; roughly 15,000 live in the Kihei vicinity. It is estimated that by 1990 the second figure will double. Tourists are the backbone of Maui's economy; one million visit this island each year. Agricultural products—sugar cane and pineapple—provide another important source of income for the island.

Given the scarcity of available land, condominiums are a way of life for resident and visitor alike. The average building may have a quarter of its units sold to full-time residents; the others are bought on time-share plans, or rented to local people or visitors. One building we visited has 240 units and eight year-round owner/residents. The population changes constantly; the holiday mood doesn't—realities that any church might find challenging at best and downright demoralizing at worst. This is the setting for Trinity Church-by-the-Sea.

Beginnings

The first evening of our visit Jack and Dot Crouse hosted a potluck dinner for Trinity members. We sat at tables scattered around the patio, just a few yards from the pounding surf. Earl Sypher tells about completing an intensive course in acupuncture; he and his wife, Alyce, will be returning to the mainland after he completes an internship in China. Bob and Dorothy



The Tongan Choir practicing their Christmas carols in Trinity Church By-the-Sea, Kihei, Christmas Eve, 1981

Liberty are in Kihei for a few months; they live in Seattle the rest of the year. Ben and Barbara Reeves, who hail from New Mexico, offer to show us the sights in Lahaina. Marilyn Hynson passes Portuguese soup around the table.

Conversation turns to Trinity's history. In 1973, the Bishop of Hawaii was persuaded to establish a mission church in Kihei, one of the fastest growing areas in the diocese. The Rev. Norman Ault, a retired priest was asked to guide a tiny group—initially three families—in the development of the new congregation. At first they met in schools, vacant store fronts and, on a more long-term basis, at the Kalama Park Pavilion in Kihei. In 1975, Trinity Church-by-the-Sea was received by the diocesan convention as a mission congregation.

In looking for a permanent site—a difficult task on an island with limited available land—members had stumbled upon the ruins of the Kilolani Congregational Church, built around 1843. Although little is known about this church (including whether services were ever actually held here) there is evidence that it was built by David Malo, a beloved Hawaiian teacher and pastor.

Lack of information about the Kilolani church is explained, to a large extent, by the isolation of southwest Maui until well into the 20th century. The area was desert-like and it wasn't until irrigation became commonplace that a significant number of people moved to this region called Kalepolepo ("very dirty") by the Hawaiians.

By 1975, the ruins at Kalepolepo were all but invisible, lost in a kiawe grove about a quarter-mile off the Kihei-Makena Road. Numerous attempts to revive the Congregational Church had all been unsuccessful and the State of Hawaii now had control of the land. Shortly after being received as a mission congregation Trinity Church petitioned the state to lease the three-acre site. This petition was granted under the condition that the land be preserved as an historical monument to Malo and early Hawaii.

Growth

The first service of the 19-member congregation on the new site was held

on December 5, 1976. Trinity's original plan was to build a new church, parish hall, offices and vicarage while preserving the ruins and the old Hawaiian cemetery also on the property. In 1977, they applied for and received a \$30,000 United Thank Offering grant to be used in the project. Architects prepared drawings but the project did not go further.

Looking back on that time, members say they were trying to move too fast; they had an "impossible dream". The drawings gave substance to the dream, but they had neither the money nor the members to pull it off.

In September, 1979, the Rev. Morley Frech began his ministry as vicar of Trinity Church. The congregation which had by then grown to 26 members, held its first formal every member canvass in November and planned its first operating budget in 1980.

Membership continued to increase (94 members in 1980) as did the level of financial commitment. However, it became increasingly clear that inflation was outstripping their growing financial strength. Steadily rising construction costs and interest rates would make their building project extremely difficult. What was originally estimated to cost \$230,000 rose to \$500,000 then to \$750,000.

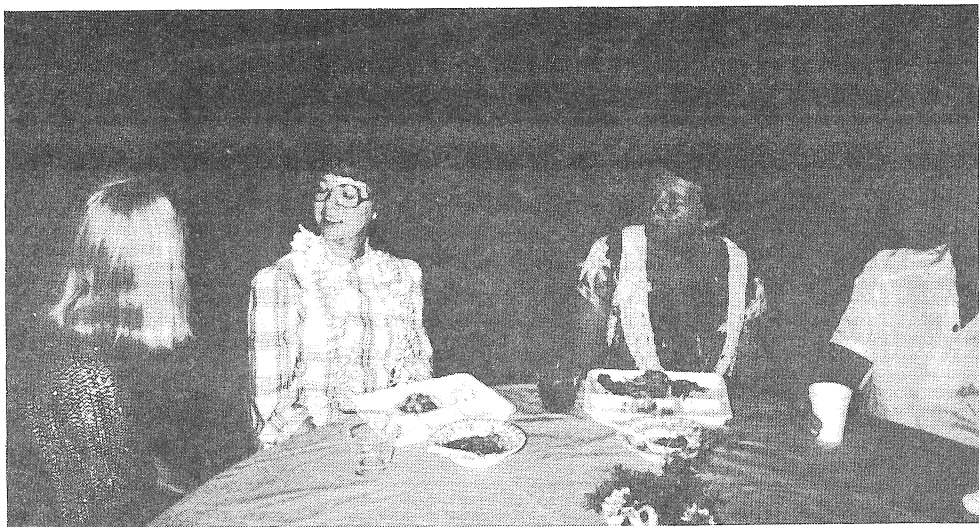
By 1981, the congregation was faced with the reality that they simply couldn't afford to build the complex they had envisioned. At a special meeting they decided to defer any building plans for at least three years and in the meantime, make a conscientious effort to develop alternative plans for doing ministry without making major changes to the property.

Buildings they could do without, but some improvements to the site were called for. The bishop's committee consulted with the diocese and the UTO grants committee and received approval to use the \$30,000 to clear a parking area and install electricity, water lines and an irrigation system. They also poured a concrete slab which is used as a gathering spot for the "iced tea hour".

Today the old Kilolani church site, once a desert thicket, is replete with palm trees and other greenery—a garden in a desert—an oasis of unusual beauty maintained by the hard



Easter 1982 at Trinity Church By-the-Sea. The cross is arrayed with leis of white carnation. Fr. Morely Frech is the celebrant.



Lynne Davenport (center) with Jean Gebb (left) and Marilyn Hynson (right): a meeting of members of Trinity By-the-Sea for the National Church Study which honored Trinity, Kihei.

work of members and the ready availability of water. The constant song of a variety of birds is a reminder that others have found a haven here too.

A few years back Trinity had purchased a used construction shed and moved it onto the property. This tiny building stores everything that can't be left out-of-doors from week to week—books, altar hangings, communion set, electric piano, etc. A small pavilion next to the shed provides space for church school classes. "St. John's Chapel", a portable toilet, was another important addition!

What do they do if it rains? . . . Our first phone call to Trinity-by-the-Sea, to set up travel plans, was greeted by a recorded message: "Aloha, thank you for calling Trinity Church-by-the-Sea. Our Sunday Eucharist is held at 9:00 a.m. If it rains we will meet at the KOA Resort Pavilion."

Trinity Church leaders want eventually to build a simple multi-purpose building for classes, office and meetings—even a couple of real bathrooms would be nice—but not before the three year moratorium is up. As Dorcas Munroe, bishop's warden, put it: "Now we can concentrate on building the church, not building the building." At this point the congregation appears to be firm in its decision to maintain its "life among the ruins". Members appreciate the history of Kalepolepo, as well as its beauty. One member swears that they have trained the birds to sing with them on Sunday morning!

Word of this "cute little outdoor church" has spread and a significant number of vacationing church members is on hand every Sunday. They may show up for one week or two or three; then they are gone. Members welcome them and are glad to share information and fellowship, but the constantly changing faces are not easy to keep track of. For example, a new permanent resident will likely be taken for a tourist until a member or two realizes that a new face in their midst is becoming familiar!

Trinity has now developed an effective system for dealing with this concern. Each person in the congregation has a name tag. Blank "Aloha" tags are provided for visitors, who are asked to write in their names. Because prayer books cannot be left in pews during the week, each person picks them up, along with the name tag, at a large table before entering the church. Everyone goes by the table.

Two or three greeters make sure that each person is offered a name tag. Communion is administered by name. Then, following the service, members make it a point to chat with the now identifiable visitors.

Tongans & Part-Timers

In addition to a steady flow of visitors, Trinity has two other identifiable groups in the congregation: "part-time" members and Tongans. Many people divide their time between Maui and somewhere else. They may stay at "home" four to six months on the island and then go "home" to the mainland for the rest of the year. In response to this situation, Trinity has come up with the concept of part-time membership. Of course any congregation in a resort area knows about the seasonal migration of church members, especially retired ones: "snow birds" they are called in Florida and Arizona, "visitors" in Hawaii. So the concept of part-time member at first doesn't seem terribly ingenious. The problem, however, is that seasonal members often feel like non-members. Trinity Church solves the problem by putting a label on it. "Part-time member" is an accepted and legitimate category of membership. Seasonal people who may have been "nobodies" are now "somebodies"—officially. Now people who spend winters in Kihei have a church home there. Individuals who would, under other circumstances, be accepted and known as "visitors" are given the opportunity to be active—and pledging—members of two congregations! They have a recognized place in their Kihei church. Thirty-eight people are part-time members of Trinity. How do they like it? We talked with some of the part-time members and while they acknowledged the value of the designation, they also admitted to some problems. For example, some of the part-time members did not feel accepted on an equal basis with full-time members. However, they proudly showed us their names in the Trinity Church Directory—on the Part-time Members list! All things considered, it appears to be a creative response to a resort area issue.

About mid-way through the Sunday Eucharist at Trinity-by-the-Sea the Tongans begin to arrive. Natives of Tonga, a poor island country just east of Fiji, the Tongans are outdoor laborers; most work in the landscaping business. David Malafu, of royal

lineage in Tonga, led the first group to Maui in 1977. Herb and Marilyn Hynson, long time members of Trinity who had known Malafu, were instrumental in helping them get a foothold in the Hawaiian economy. The native Tongan dress, the sarong and a woven grass skirt, is mixed in numerous interesting ways with standard western dress. The Tongan community in Kihei now averages 175. Three families are listed as members in the Trinity Church Directory. Of Methodist Church background, and in the spirit of mutual responsibility and interdependence, the Tongans approached Trinity Church in 1980, asking for permission to use the Trinity site—to hold services in their native language following the Episcopal service. An agreement was reached and in appreciation, the Tongans began contributing to Trinity's services. Fifteen to twenty members of the Tongan community arrive and sing their traditional chants during the administration of communion each Sunday morning. The music is glorious—energetic, in natural four-part harmony—and has come to be an integral part of the special character of the worship of Trinity Church By-the-Sea.

Resort Mindset

Trinity Church thinks of itself as a family and members take seriously the need to make visitors welcome in this community. By the same token, just as family members are responsible for the on-going family life, so individuals at Trinity share in the work that must be done in order for the congregation to function. That's the idea anyway, but it has run smack up against the implications of resort living.

Resort life is a mindset—a lifestyle—and it affects the church's character and ability to function in many ways. Jim and Marinell Eron, Trinity members since 1979, have a condo in the aforementioned 240-unit building. They are among the eight owner/residents who live there year round. Their three-room apartment (plus lanai or balcony) looks out on ocean, mountains, tennis courts and swimming pool—it's a breath-taking view. And even though it is "home" to the Erons, there is an air of perpetual vacationing on Maui. Of course it

really isn't that way. There are jobs to do, meals to cook, clothes to wash, meetings to attend and all the rest. The mindset, however, persists. As Marinell said, "People come here to start a new way of life—especially retired people." About 30% of Trinity's members are retired. For some of them there is in effect the idea that "we've paid our dues in the church on the mainland", and now they have earned a holiday. The result is that there are fewer people to do the work. Another dimension of this mindset is the difficulty of trying to build more than a "Sunday only" community. Many of these members see each other for a few hours one day a week—and that's it. Opportunities are offered for learning, service and fellowship but they meet with limited success. Still, Trinity's strategy is to build on successes, even little ones, and to capitalize on the unique opportunities afforded by its unusual circumstances.

Maturity

Trinity Church is, you might say, "coming of age". Members have created their own approach to things which gives Trinity a certain flair . . . perhaps character or even identity. They have escaped thinking only in terms of traditional patterns and procedures. "We've always done it **this** way" just hasn't been a block to their thinking and planning. The greeter system, the "part-time member" innovation and the moratorium on a major building project illustrate "their approach"—namely, an ability to see the situation afresh . . . on its own terms, rather than in terms of "what ought to be" or how "we ought to behave". Now this has become their characteristic way. It is working and it has been formative in terms of their present sense of identity.

Another indicator of the church's maturity—of its "coming into its own"—is the typical response to proposed new projects or ministries. Any new idea is acceptable but it will be studied with a view toward the availability of "people resources" to do the job. Trinity has a comprehensive "talent bank". The files can be

(continued on page 6)



Vacation Bible School, 1982, sponsored by the Kihei Sacred Ministries: Romeo Bolosan (center) of Trinity Church By-the-Sea, with two children from Keawalanai Church.

Maui's Trinity Church (cont.)

checked for skilled people who might be able and willing to do the job. If the congregation can't back up the idea with some in-house energy and ability, the idea, regardless of its merit, will likely be shelved. For example, the congregation would like to improve the quality of congregational singing. A quick review of currently available resources has revealed a shortage of skilled musicians in their midst, except for the Tongans, whose highly specialized ability in traditional native chants can contribute little to traditional Anglican music. So, for now, the issue has been set aside. Meanwhile, each worshipper offers what he or she can.

With this growing maturity and self-acceptance, Trinity Church is also consciously experiencing a transition from a survival mentality to one of intentional development. As Morley Frech put it, "For a while we **coped**; now we **manage**." Another member attempted to describe the change: "We operate like a congregation in mission not simply a mission congregation." "Which," she added with a smile, "wasn't always the case!"

This emerging new self-consciousness and intentionally are present largely in the members of the bishop's committee. There are six members each chairing a committee that is in charge of some aspect of the church's life: Christian education, evangelism and outreach, stewardship, worship, property and parish life. Morley sees his role first as pastor, then, inspirer and direction-giver, and as a kind of "visible representative" of the church to the community. The bishop's committee, where major decisions are made, sees itself also as administrator of the affairs of the congregation and as supporter and challenger of its members in ministry. They recognize the current need to turn the congregation to more outreach. The church requires it in order to round out its total life as a Christian community. And there are certainly needs in the Kihei area. Some of the areas of possible action include local poverty,

abused spouses, alcoholism—all the usual problems of most communities and an overwhelming challenge for a small congregation. Obviously they can't do much alone, but there are many opportunities for ecumenical cooperation.

The Kihei Shared Ministry Project is an ecumenical attempt to provide some degree of coherence and unity in the area's overall Christian witness. "There is a pressing need," explains Morley, "in this diversified community with so many different faiths and cultural traditions to show that we are, at another level, unified in our cause and proclamation of the gospel of Christ." The project includes two congregations of the United Church of Christ, a Baptist Church, a congregation of the Philippine Independent Church, and Trinity. Office space is shared along with equipment and secretarial services for the sake of greater efficiency in administration. The office is located in a shopping center in Kihei. While the arrangement is new to the congregations involved, discussions are preceeding concerning ways and means of sharing ministry in such areas as education and programs addressed to social issues.

One of the characteristics of the Episcopal Church in Maui is the sponsorship of community-related festivals. Each congregation is identified with one seasonal event. Respecting this local tradition, Trinity Church makes its contribution through Makahiki (Ma-ka-HEE'-kee). It is a "harvest festival" in which all local churches as well as other non-profit organizations are encouraged to set up booths and displays for fun, entertainment and profit. People from all over the island join in the festivities. They say it is like going to a country fair fifty years ago. It is an opportunity for people who seldom get out to meet and greet old friends. Only two years old now, Makahiki appears to be a great success and well on its way to becoming a local tradition.

Education

There are, of course, problems given the diversity of the people of Trinity and the lack of a common faith language. About 40% of the members and many of the visitors have little or no background in the Episcopal Church. A conscious effort is made to guide the uninitiated or unfamiliar through the liturgy by means of a printed service bulletin and verbal instructions.

Education too is an important part of Trinity's life. Church school is provided for children and a curriculum that adapts well to intermittent attendance is used. Attempts at on-going adult education have been consistently unsuccessful. One learning experience that has worked is called 'Nourishment night'. The monthly gathering offers food for body, mind and spirit. The evening begins with Eucharist, then potluck dinner is shared. This is followed by a discussion of some subject of mutual concern. The group may cover the subject in one session or up to four.

Diocesan Support

Trinity has benefited from the support of the Department of Mission of the Diocese of Hawaii. The department provides an organized framework for congregational development and consulting services. Diocesan executive officer, Richard Chang, has made occasional and important interventions. When, early on, the congregation was getting carried away by ambitious building plans, it was Dick Chang who insisted they slow down, take a realistic look at cost estimates and potential sources of funding. He helps members with a discipline of annual goal-setting and evaluation. Today Trinity operates on a balanced budget. This year, 1982, it has returned a modest, but symbolically significant, portion of the diocesan subsidy to the congregation. In their desire to be financially self-sufficient Trinity has decided to be off diocesan support by 1985.

It has been noted that living in tumultuous times is not like moving from one stable situation to another; it is more like finding a degree of stability in skillful riding the continuous wave of change and challenge. Trinity Church By-the-Sea does not have a long history. Neither its growth nor its community services are what one might call "phenomenal". Still, its short story is a fascinating one—to hear it—to write it. It was while writing that we got to thinking . . . in 1973, Bishop Hanchett decided to start a new congregation and set a handful of (we assume) garden variety Episcopalians to the task. They could have plotted a course toward the building of a traditional Anglican parish with stained glass windows, bolted down pews and arguments over which prayer book to use. Yet, somehow, they chose a different tack, one on which the forging of unique local traditions was soon to become the norm. They developed the practice of

sizing up the environment—the extenuating circumstances—seeing the advantage and seizing on the opportunity. It gets them into some unpredictable but sometimes exciting action. It's a matter of seeing opportunities instead of problems; of not being afraid of affirming one's unique possibilities in the total scheme of things. Where others might experience the waves of history and circumstances as crushing or overwhelming with the possibility of being ground up on the beach, members of Trinity get on top of the wave and surf. The lesson of Trinity-by-the-Sea is not how to worship without a building, or where to design the Tongans into the liturgy. It has little to do with a novel category of membership; with organizational innovations or ecumenical activities. Rather, the lesson of Trinity-by-the-Sea is: if you live in the waves, learn how to surf.

What, then, is a vital, effective, small congregation? There appear to be seven characteristics.

- It is first of all a community—a family—gathered around the Lord's table.
- There is a healthy relationship with the diocese. Integrity and mutual respect are felt from both sides.
- It has a sense of "who we are and what we are here for"—identity and purpose, together with the administrative skill to organize and implement.
- Outreach is considered an essential element in Christian witness and people are personally involved.
- There is faith and determination in local leaders who can keep things going sometimes in spite of unbelievable odds.
- It benefits from quality in the leadership of the professionally trained career people who move in and out of its life in various ways—empowering, supporting, helping but not taking over the local ministries.
- And finally, the ability to risk, adapt and change which appears to flow from the first six.

This is our description of the effective small congregation.

FR. WINSTON HALAPUA GUEST OF DIOCESE

The Rev. Winston Halapua, a guest of this Diocese from the Diocese of Polynesia, had an extensive tour of Oahu and Molokai during a fortnight's stay in Hawaii: schools (Iolani, Priory, St. Luke's Day Care, UH-Manoa), other ministries (IHS, Hospice, Palama Interchurch Council, Lay Training Institute), churches (St. Clement's, Grace Church), and spots fond to both visitor and resident (Bishop Museum, Pearl Harbor, Polynesian Cultural Center).

The Diocese of Polynesia is Hawaii's Companion Diocese.

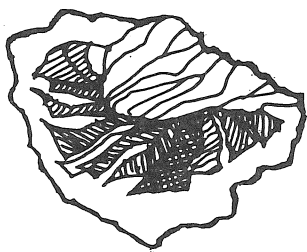
Married and with two children, Fr. Halapua is the son of the Rt. Rev. Fine Tenga'ila Halapua, formerly Suffragan Bishop of Polynesia.

Among those assisting Fr. Halapua in getting to know Hawaii better were Hatsune Sekimura, Betty Brodhead, Willis Moore, the Rev. Lynette Schaefer, Frs. Franklin Chun, Bill Grosh, Morimasa Kaneshiro, and Rudy Duncan.



At HOSPICE/MAUI's Mahalo Tea: Maui's Mayor, Hannibal Tavares, with Charlotte Kuwanoe, Executive Director of Maui's Hospice Program.

About the Diocese



KAUAI

Elizabeth Rudinoff, 6-month-old daughter of **Fr. Jan** and **Paula Rudinoff** of **St. Michael's, Lihue**, plays Baby Justine in the *Thornbirds*, a miniseries filmed in large part on Kauai for 1983 TV. Her movie parents are **Rachel Ward** (*Dead Men Don't Wear Plaid*) and **Bryan Brown** (*A Town Called Alice, Breaker Morant*). A W-2 form and social security card have come early indeed in young Elizabeth's life.

Eighteen cursillistas attended Kauai's first ultreya at **St. Michael's** this August.

And **St. Michael's** has its church building back after sharing it with a pre-school these 7 years.

Fr. Alejandro Geston of **St. John's, Eleele**, and **St. Paul's Kekaha**, is just back from three months in Houston at **St. Luke's Episcopal Hospital**, where he studied clinical pastoral education and assisted in the hospital's pastoral care department.

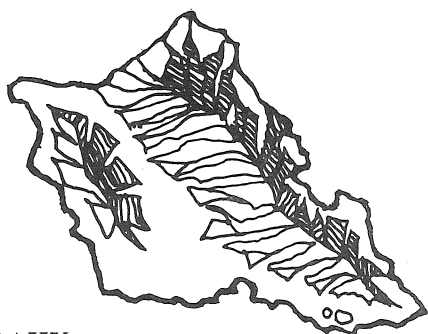
During **Fr. Geston's** stay in Texas, the **Rev. Henry Getz** assisted at **St. John's** and **St. Paul's**. **Fr. Getz** is chaplain of the Order of **St. Luke the Physician**, an order devoted to spiritual healing. **Fr. Getz** conducted healing services in Eleele and Hilo while in Hawaii.

St. John's July rummage sale, headed by **Maili Yardly** and **Ah Kam Wong**, realized \$1,100.

A second "Celebration of Love," an island-wide ecumenical get-together is scheduled for November 11 in the War Memorial Stadium, Lihue.

During **Fr. Bob Walden's** vacation, **Fr. Wollen Walse**, a counselor at **Kapaa's Serenity House**, assisted **All Saints'**.

This October **Christ Church, Kilauea**, plans a community pancake breakfast, with proceeds to help fund the ministry of **Christ Church**.



OAHU

Congratulations to **Ross Nakatsuji**, son of **Ronald** and **Dorothy Nakatsuji**, on his receipt of a Prayer Book from the **Cathedral** parish in recognition of his faithful service as an acolyte. **Ross** entered **Boston College** this fall.

IHS, a ministry to Honolulu's "street people," recently fed 200 at an

evening meal—almost double the normal number. Do keep **IHS** in mind when shopping or earmarking charity funds.

A year-long basic course in **applied Christian theology** is being offered at the **Cathedral** Sundays at 9:00 a.m. and 11:30 a.m. and on Wednesdays at 10:45 a.m. **Fr. Vincent O'Neill** is the teacher; the text, *Understanding the Faith of the Church*. For further information call 524-2822. **Fr. O'Neill** is one of the most gifted Christian educators in the Episcopal Church in Hawaii.

A **Seminar on Christian Prayer**, was held Saturday, September 25, 1:00-4:00 p.m., **St. Andrew's Cathedral**.

Congratulations to **Reed Minuth** on his marriage to **Megin Scully**, a student at the **UH** medical school. In the service at **Holy Trinity Roman Catholic Church, Kuliouou**, the groom's father, **Fr. Fritz Minuth**, took part, saying the opening prayer of the service, reading the Gospel, giving the homily, blessing the rings, saying the words at the exchange of rings, and giving the final blessing. How nice that the spirit of **John XXIII**, of blessed memory, is alive and so well on Oahu, and that the bad old days for religiously "mixed" marriages are pau. **Reed** is a member of the **Diocesan Council** and its **Finance Committee**. He is well known as an **Iolani** great in football and as **KHVV's** Wall Street reporter.

Fr. Fritz Minuth, former Headmaster of **St. Andrew's Priory School**, is running for the State House of Representatives from Representative District 48 (**Waimanalo, Lanikai, Keolu Hills**). He is running on the Independent Democratic ticket headed by former mayor **Frank Fasi**. If elected, **Fritz** would be the second Episcopal priest in elected public office. **Fr. Darrow Aiona** of **St. John's, Kahaluu**, is on the Board of Education. Also in local government are **Fr. Eugene Connell** (Chief, Community Planning Branch, City & County of Honolulu) and **Fr. Hollis Maxson** (Unit Team Manager, Oahu Community Correctional Center).

Dr. H.Q. Pang and his wife **Minnie** celebrated 50 years of marriage September 4 with a family service of thanksgiving at **St. Peter's, Honolulu**, followed by dinner at the **Ilikai**. **Andy Bumatai** dropped by to "put on a mini-show for the celebrants as a favor to his insurance agent, **Dennis Pang**, son of the Golden Anniversary couple," **Dave Donnelly** itemed in the *Star-Bulletin*.

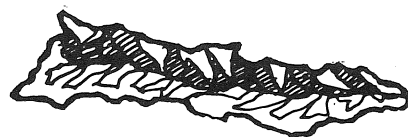
St. Peter's rejoiced in a parish picnic at **Iolani School** August 22, with Eucharist, games for all, good food, and fine fellowship. Some 200 were in attendance.

The huluhuli chicken sale at **St. Timothy's, Aiea**, netted \$3,326 to fund parish outreach budgeted at \$3,500. Right on target! Congratulations to **Bill Richardson** and **Bob Reed** in heading up this sale and to all who made it a success.

Aloha and God-speed to **Agnes Conrad** on her retirement after 27 years as **State Archivist**. She was unfailingly helpful and gracious to scholars interested in the history of the Episcopal Church in Hawaii. And she welcomed the transfer of our Church's historical archives to the State Archives, where they are maintained in the best of circumstances by our **Historiographer, Fr. Kenneth Perkins**.

Christianity celebrates the **800th anniversary** of **St. Francis** this year. Even the **U.S. Post Office** is issuing a stamp depicting Francis' preaching to doves, a peace motif. But it asks that we not publish the stamp, whose picture they sent, until after the first day of issue in San Francisco (October 7), although the stamp is already posted on Post Office bulletin boards in Hawaii. How you figure?

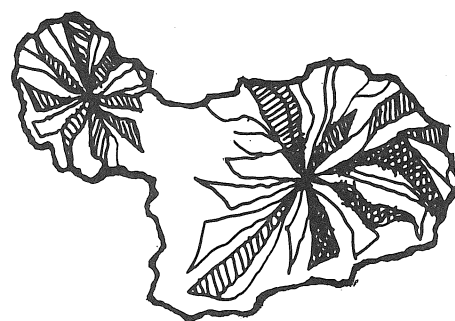
Evensong at **St. Mark's, Kapahulu**, at 7 p.m. on Sunday, October 10, will celebrate **St. Francis**



MOLOKAI

Molokai seems to be bearing the brunt of Hawaii's economic slow-down. The Island's one hospital is losing \$40,000 a month and is a candidate for closure. There go 60 jobs. **Molokai Electric** is reportedly in some difficulty (80+ jobs) and seeking a merger with another electric company. Tourism is down. The mule train to **Kalaupapa** is gone. **Del Monte** is cutting back, another casualty of foreign pineapple. And on it goes.

The **Rev. Winston Halapua**, a guest of the Diocese from our Companion Diocese of Polynesia, preached at **Grace Church** and relished Molokai the weekend of September 12.



MAUI

Exchanging pulpits this summer were **Fr. Colin Campbell** of **St. Aidan's, Camano Island, Washington**, whose bagpipes skirled in **Kula**, and the **Rev. Heather Mueller** of **St. John's, Kula**, who praised the Diocese of Olympia's food bank program. The Episcopal churches work with the community to collect, store, and distribute food to the needy. At **Holy Trinity, Seattle**, food (rice, beans, canned goods, day-old bread, produce) filled the gym. In more rural areas, the excess from home gardens is also shared.

A festival at **St. John's** on October 23 will not only provide fun, but also benefit the painting fund.

A new organ is being built by **John Hanley**. Thanks go to **John McCreary**, Cathedral organist and choir-master, for the console.

Seabury Hall opened August 31 with 199 enrolled—45 are boarders, with students from Bahrain, Saudi Arabia, Hong Kong, Singapore, the Philippines, and Saipan, not to forget Maui and its Neighbor Islands.

Trinity Church has a day at **Camp Pecusa**. The congregation will be gathering at 11 a.m., Saturday, October 30, for a picnic and games, followed by an afternoon of workshops. The workshops will consist of altar guild, the Peace Academy, lauhala mat-weaving, Bible study, banner-making, and church music. Everyone will have the opportunity to go to three out of the six. The congregation will close the day with Eucharist and pot-luck. For further information call 879-0161.



HAWAII

A food pantry has been established at **St. James', Waimea**, sponsored by the **North Hawaii Ministerial Association** and spearheaded by **Fr. Jerry Reynolds**. Churches in **Puako, Kohala, Waimea, Honokaa**—12 in all—are participating.

An ecumenical youth choir has grown out of the ecumenical youth group sponsored by five churches, **St. James'** included.

And among **St. James'** benefactions are about \$400 yearly to the **Heifer Project**, providing breeding stock to third world countries. Funds come from the coffee money Sunday mornings and the proceeds from the annual 10 kilometer run.

Fr. John Filler of **St. Augustine's Kohala**, led one of the conferences on the Franciscan vocation at **Healdsburg** in California, where some 50 Franciscans gathered to ponder Simplicity, Community, and Rule of Life.

And the **Rev. Alice** and the **Rev. Dr. David Babin**, Rectors of **Christ Church, Kealahou**, are back from one week's continuing education/marriage enrichment led by the **Rev. Charles** and **Fay Taylor** for clergy and spouses. **Fr. Taylor** is professor of pastoral care at the **Church Divinity School of the Pacific** in Berkeley. **Ana** and **Fr. Doug McGlynn** of **St. Mary's Moiliili**, also attended this program.

The **Kamalani** pre-school at **Christ Church** reports a full enrollment of 40.

Steven Bonsey, son of **Fr. Ed** and **Katie Bonsey**, has been approved by the Vestry of **St. Elizabeth's, Palama**, as a postulant for Holy Orders. **Steven** is a graduate of **Iolani** and **Harvard College** and is currently studying at the **Yale Divinity School**.

The Calendar

OCTOBER 1982		
DIOCESE		
2	102 Annual Market (Cathedral)	8 St. Timothy's
3	Pentecost 18	10 St. Elizabeth's (80th Birthday Celebration)
4	Francis of Assisi: 800th Anniversary	11 Discoverer's Day Holiday
7	Commission on Ministry	12 Staff
9	Learning Other Variations of Education (LOVE), Central Union	14 Episcopal Church Women
10	Pentecost 19	14 Staff
11	Discoverer's Day Holiday	17 St. Luke's
11	120th Anniversary of Anglican Mission	19 Staff
14	Episcopal Church Women	19-21 Wellth Institute Conference
14	Diocesan Companion Relationship Committee	20 Oahu Clericus
16	Layreader Training Workshop	21 Staff
17	Pentecost 20	22 Diocesan Council
19	Maui Clericus	24 St. James'
20	Oahu Clericus	26 Hawaii Loa College
21	Finance/Real Estate Department	26 Staff
22	Mission Department	27 Iolani Board of Trustees
22	Program Department	28 Staff
22	Communications Department	28 Diocesan Convention Steering Committee
22	Diocesan Council	30 St. Peter's Catechumenate Retreat
24	Pentecost 21	31 St. Christopher's
27	Standing Committee	
28	Diocesan Convention Steering Committee	
31	Pentecost 22 & All Hallows Eve	
BISHOP		
3	St. Mark's	
5	Staff	
7	Staff	
7	Commission on Ministry	

Convention (cont.)

were slated for expulsion and are grateful to the General Convention for countermanding the revisers.

Among those addressing the General Convention, were Coretta Scott King, widow of Martin Luther King; Bishop Robert H.A. Eames of Down and Dromore in Northern Ireland; Bishop H.B. Dehqani-Tafti of Iran, now in exile; Andrew Young, Mayor of Atlanta and former Ambassador to the United Nations; Sandra Day O'Connor, Justice, Supreme Court; Bishop Desmond Tutu from South Africa, and Vice-President George Bush.

Some 10,000 bishops, deputies, women delegates, press, exhibitors, guests, and visitors attended part or all of the General Convention.

Besides Bishop Browning, Hawaii's representatives to General Convention were Jack Lockwood, Tom Van Culin, Bettye Harris, Dora Kraul, and Frs. Richard Chang, Ed Bonsey, David Kennedy, and Roger Melrose.

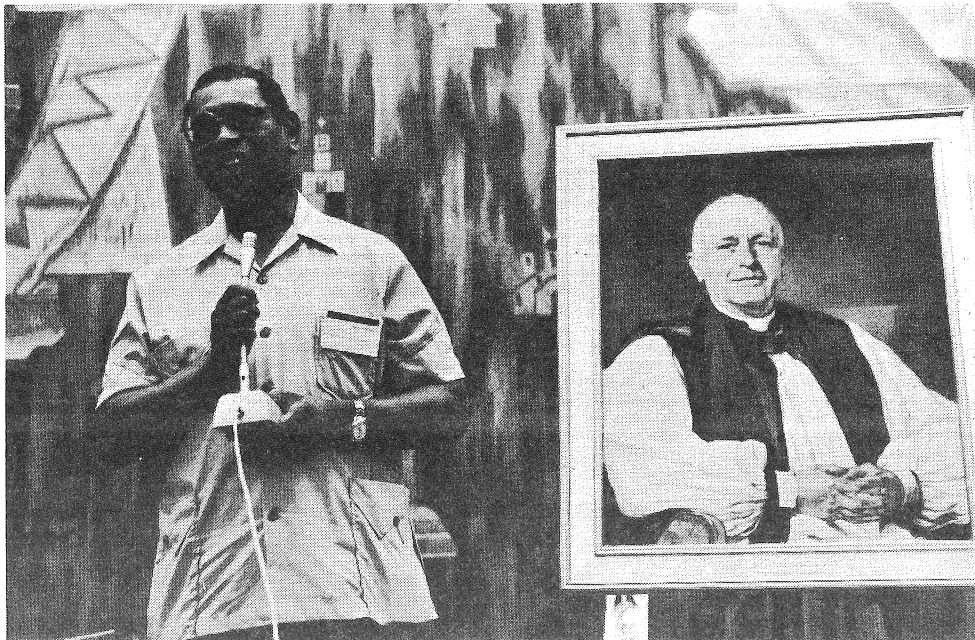
—DPS & AP

Triennial (cont.)

The family was the subject for Triennial's second speaker, the Rev. Dr. John H. Westerhoff III. He, too, is an Episcopal priest, and a Professor of Pracial Theology at Duke University Divinity School.

The interaction group on family was led by Dr. Margaret Lawrence, who is Associate Clinical Professor of Psychiatry, Columbia University, and Supervising Child Psychiatrist, Columbia University, and Supervising Child Psychiatry, Harlem Hospital Center, New York City.

The fourth speaker was the Very Rev. Herbert O'Driscoll, dean of Christ Church Cathedral, Vancouver, B.C. His consideration of the subject of environment encompassed Christian stewardship of the resources of the earth. —DPS (Salome Breck)



Accepting the portrait of Presiding Bishop Henry Knox Sherrill (1947-1958), a gift of Presiding Bishop John Allin to the World Council of Churches. Presiding Bishop Sherrill was one of the founders of the W.C.C. and served as a president of that body (1954-1961). He presided at the 1955 General Convention in Hawaii.—DPS.

Fiji: Diocese of Polynesia

The following information may assist the reader in learning more about Fiji, one part of the Diocese of Polynesia, Hawaii's Companion Diocese:

Area. Some 322 islands (about 106 inhabited) with a total land area of 7,055 square miles. The state of Hawaii is 6,424 square miles in land area.

Location. Viti Levu ("Great Fiji"), with Fiji's capital Suva, lies 180° East and 15° South. The Big Island lies 20° North and 155° West.

Population. 612,046, an increase of 22% (135,319) in 12 years. Births were 16,095 in 1977 and deaths 2,285.

Ethnic Mix. Indians (300,697), Fijians (266, 822), Part Europeans (10,477), Rotumans (7,499), Other Pacific Islanders (5,955), Chinese (4,612), Europeans (4,453), Others (970). The Indians came largely to work in sugar.

Independence. On October 10, 1970, Fiji became an independent nation within the British Commonwealth of Nations.

Money & Budget. 1 Fiji dollar = 10 shillings = 100 cents. US \$1 = \$F 0.86. \$F 100 = US \$116.50 (1981). Revenue (1979): \$F 192,469,000. Expenditure (1979): \$F 196,512,000.

Agriculture. Sugar-cane is the principal cash crop, on which ¼ of the population depends directly for its livelihood. Sugar accounts for 2/3 of Fiji's export earnings—or did, until the present sugar slump. Copra ranks second to sugar; ginger, third. Other agricultural products include bananas, rice, cocoa, corn, and tobacco. About 600,000 acres are in agricultural use.

Industry. Four sugar-mills, gold-mines (28,000 fine ounces in 1978), three mills to process copra into coconut oil and coconut meal. Fiji is the largest exporter of fish products in the South Pacific Islands. Japan plays a role in their fishing industry.

Commerce. Mainly with the United Kingdom, Australia, New Zealand, Japan and Singapore.

Roads. 2,019 total road mileage, with 218 paved, 1663 gravelled, and 138 unimproved.

Religion. The 1976 census showed: Christians (299,960), Hindus (234,520), Muslims (45,247), and Confucians (731). In 1966: Hindu 40.2%, Methodist 38.2%, Roman Catholic 8.4%, Muslim 7.6%, Church of England 1.4%, and Other 4.1%.

Education. While school attendance is not compulsory (1978), 96% of the children attend school. There are 806 schools scattered over 56 islands and staffed by 6,439 teachers. Fiji has 4 teacher-training colleges, 1 medical and 1 agricultural school, and 29 vocational and technical institutions. The University of the South Pacific in Suva (population 63,622 in 1976) was opened in 1968. It has three schools: social and economic development, natural resources, and education. In 1979 there were 1,448 full-time students.

Railway. 400 miles of privately-owned track to service the sugar industry.

Official Language. English.

Income. In 1977 the average daily wage rates varied from \$F 5.76 per day in agriculture to \$F 7.97 per day in construction. But in 1979 some unskilled workers were receiving \$F 1.50 per hour.

Gainfull Employment. 146,315 men and 29,470 women (1976).

Tourism. 188,414 visitors in 1980, with receipts of \$F 108,000,000.

Social Problems. Racial tension, migration from rural areas to towns, wide variations in personal income, the scarcity of land. Also, inflation (consumer price index from 100 in 1974 to 167.3 in 1979) and job scarcity.

A moment's reflection will show Fiji's many parallels to Hawaii, as well as the inevitable differences.

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