

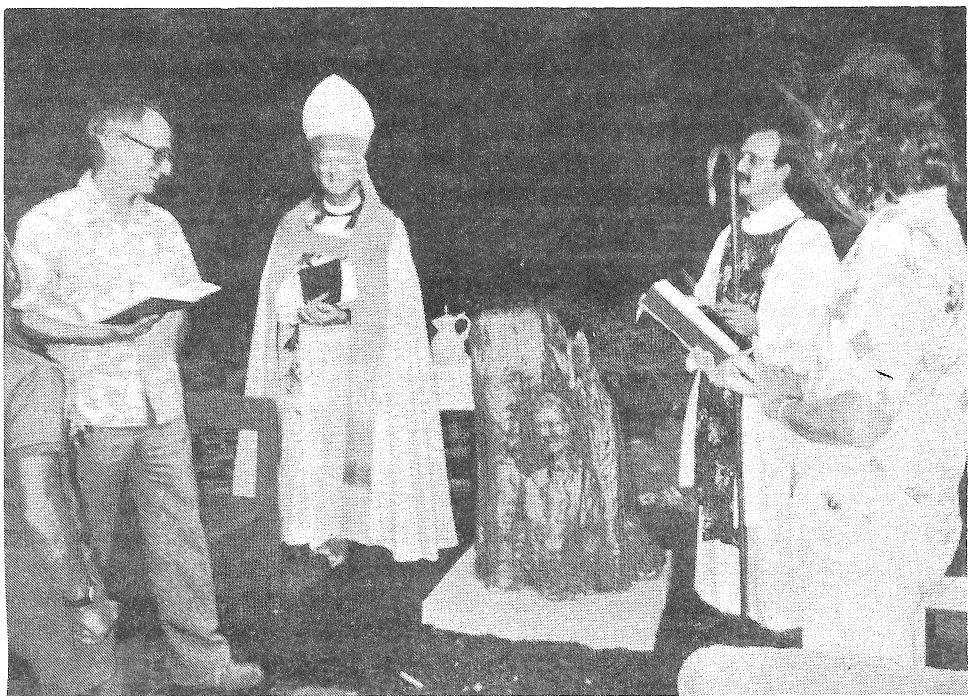
HAWAIIAN CHURCH CHRONICLE

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FATHER AULT HONORED



From left, Dr. John Hanley of St. John's, Bishop Browning, Fr. Morley Frech, Vicar, Trinity by-the-Sea and the Rev. David Baar at the blessing and dedication of the new Baptismal Font.

The Rector and Members of St. John's, Kula, presented to the Vicar and Members of Trinity by-the-Sea, Kihei, a beautifully handcarved Baptismal Font in honor of the Rev. Norman Ault. Fr. Ault had served both congregations. During the period of his active ministry, Fr. Ault was the Rector of St. John's and in retirement he responded to a call from Bishop Hanchett to serve as Trinity's first Vicar from 1973-79.

The occasion of the presentation was the Episcopal Visitation of the Rt. Rev. Edmond L. Browning to Trinity on September 21, 1983.

Following the dedication and blessing of the new font, the congregation joined the Bishop in welcoming 10 new members into Christ's Church through Confirmation. They were: Rod Izon, Zane Johnson, Tasia Tavares, Michele Lieser, Paulette Tavares, Dennis Dane, Richard Kempe, Van Shimizu, Pam Brittain, and Tatiana Trailov, who was received from the Greek Orthodox Church in Egypt.

The Baptismal Font is the work of "Siri" Swenson, noted artist from California who visited Maui and

Molokai this past summer for the purpose of visiting her daughter, Julie, a student at Seabury Hall. While in residence here in the Islands, "Siri" attended the Maui Summer Camp at PECUSA, where most of the carving of the font was done.

On Molokai, she carved several pieces, including a beautiful Altar frontal for Grace Church. The proceeds from much of her work in the churches here goes toward a special scholarship fund for daughter Julie's education at Seabury Hall. The artist may be contacted through the Rev. Heather Mueller, St. John's, for future work.

"Siri" has captured in her carving around the font, the "Prayer of Consecration Over the Water" as read in the Rite of Holy Baptism in the Book of Common Prayer.

In its new home at Trinity, the Font is located at the rear of the church just opposite the waddle wood cross which was constructed and erected by Fr. Norman Ault in 1980, a fitting tribute to a fine priest of the Church.

ST. MARK'S CELEBRATES 75TH ANNIVERSARY

St. Mark's Parish, Kapahulu, celebrated the 75th anniversary of its founding on the 5th and 6th of November.

Members of the Iolani Guild of the Hawaiian Congregation of St. Andrew's Cathedral determined that there was a need for a mission in the Kapahulu area and a Sunday School was begun in November, 1908. After moving from one temporary 'home' to another the first building was erected on the present site in 1911 on land given by Mr. William R. Castle.

The building was erected by the men of the mission and the boys of Iolani School under the direction of Fr. Leopold Kroll the Canon Pastor of the Hawaiian Congregation. St. Mark's was to remain a part of that congregation until 1924 and continued to share the same priest until 1945.

Once a building was erected as part of the outreach to the community the first public health clinic in the area was started with a nurse riding out on horseback from the Palama Settlement and St. Mark's had the first elementary school in this part of Honolulu.

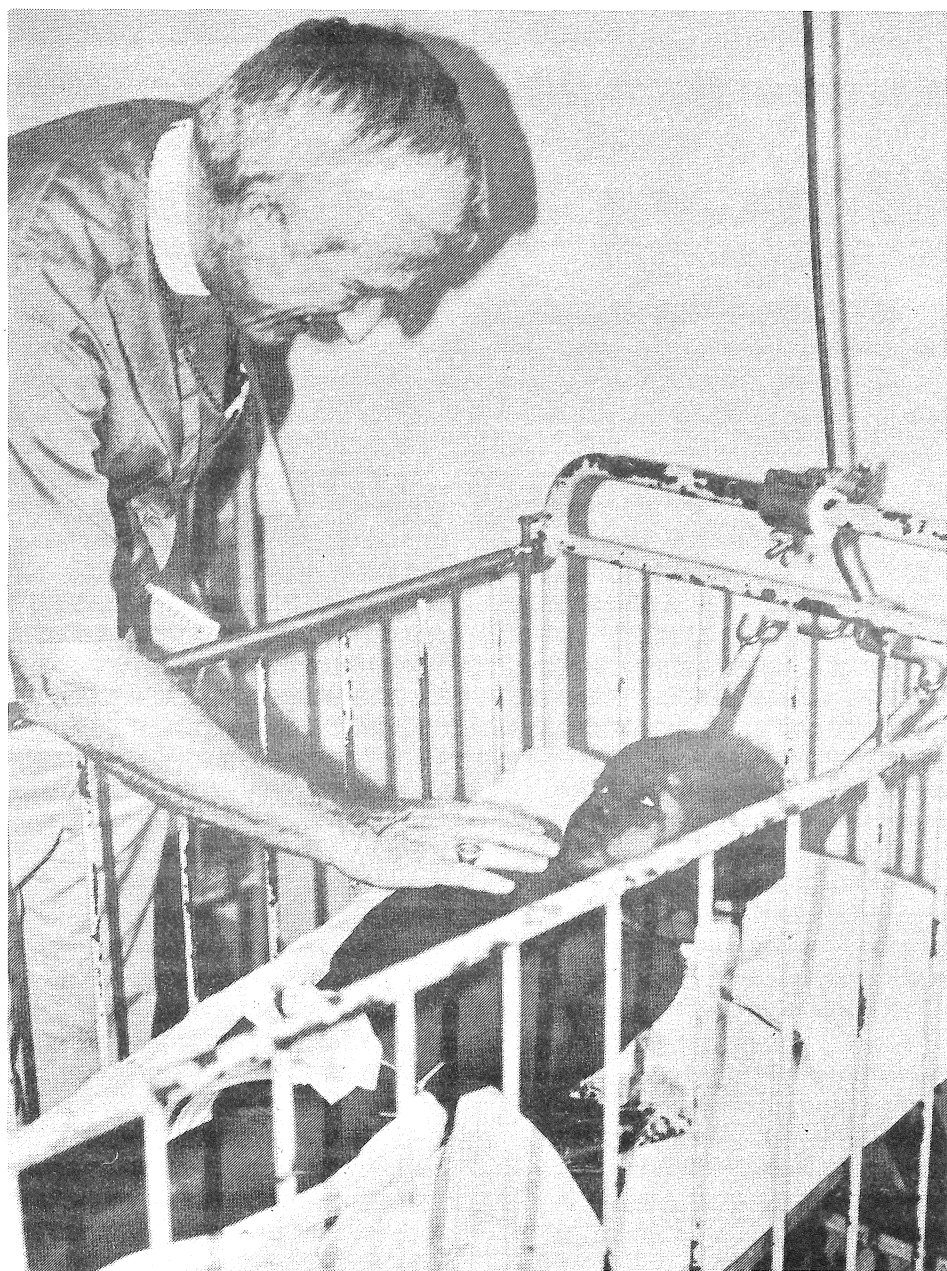
On Saturday, November 5, an anniversary Luau was held with Bishop

and Mrs. Kennedy, Bishop and Mrs. Browning, and Mrs. Reta Williams Davies as honored guests. Mrs. Davies had been in charge of the school in the 1930's.

Featured in the program was a slide show of 75 years of photographs of people and events in the life of the parish. Greetings were given by both Bishops, Mrs. Davies, and several life time or long time members of the parish. Mrs. Grace Richardson Wong was the chairman of Luau arrangements assisted by the Rector's Warden, William Foltz, and an able committee.

On Sunday, November 6, a Solemn High Mass of Thanksgiving was celebrated with two former members of the parish assisting. Fr. Darrow Aiona was the Deacon and Fr. Charles Hopkins the Sub-Deacon of the Mass. Of the acolytes assisting three were third generation members of St. Mark's and of all six acolytes that morning Fr. Turnbull had presented for Confirmation over the past twenty-nine years for Confirmation not only the boys but the mother and/or father of five of the boys.

Plans are already underway to celebrate the 100th anniversary.



Bishop Browning visiting child with spinal TB. (See Page 3).

EXECUTIVE COUNCIL RESOLUTIONS

SUPPORT FOR BISHOP AND DIOCESE OF NAMIBIA

Resolved, That the Executive Council extends its greetings, prayers and support to the Bishop and Diocese of Namibia as they witness to the power of the Gospel in South Africa; and be it further

Resolved, That the Staff of the Episcopal Church Center be encouraged to keep this Church informed about the situation in Namibia; and be it further

Resolved, That the Executive Council call upon the whole Church to respond to the urgent need in Namibia to help rebuild the churches and institutions through the Presiding Bishop's Fund for World Relief; and be it further

Resolved, That the Executive Council request the Staff of the Presiding Bishop's Fund for World Relief to seek matching funds for this endeavor from ecumenical and other responsible sources.

EXPLANATION

The Bishop and Diocese of Namibia minister in a nation which is under the administration of the Republic of South Africa and is suffering the results of a war of independence. This condition has resulted in the destruction of property, schools, clinics, churches and the Anglican Seminary. The Diocese of Hawaii, at its 15th Annual Convention last weekend, in response to the plight of the Church in Namibia, pledged \$79,000 in 1984 through the Presiding Bishop's Fund, and among equal to 10% of its Diocesan Budget towards the creation of a fund for the rebuilding of the Church in that country. Towards the same goal the Diocese of Alabama has pledged \$125,000 for the construction of a Conference Center, and the Diocese of Texas has recently contributed \$100,000 for the school in Onkwanya which was previously located in Odibo until its destruction.

PASTORAL VISIT TO NAMIBIA

Resolved, That the Executive Council applauds the commissioning of an Anglican Pastoral Visit to The Diocese of Namibia; and be it further

Resolved, That the Archbishop of Canterbury, the Most Reverend and Right Honorable Robert A.K. Runcie, be commended for his initiative in sending a team representative of the world-wide Anglican Communion to the Bishop and Diocese of Namibia; and, be it further
Resolved, That the report and recommendations of the Team be widely circulated throughout the Episcopal Church.

Supporting Statement

The Archbishop of Canterbury, responding to an invitation of The Bishop of Namibia, the Rt. Rev.

James Kauluma, and supported by the Metropolitan of the Church of the Province of Southern Africa, the Most Rev. Philip W. R. Russell, appointed an Anglican Pastoral Delegation to Namibia. The members of the delegation were:

The Rt. Rev. John Watanabe; The Right Reverend Edmond L. Browning, Bishop of the Diocese of Hawaii; The Right Reverend J. L. Thompson, Suffragan Bishop of the Diocese of London; Mr. Terry Waite, M.B.E., Anglican Affairs Assistant to the Archbishop of Canterbury; The Reverend Winston Ndungane, Provincial Liaison Officer for the Church in the Province of Southern Africa; The Reverend Charles A. Cessaretti, Public Issues Officer, The Episcopal Church, United States of America.

The goals of the delegation were:

1. To pay a pastoral visit to the Anglican Church in Namibia; and, also, to meet with Christians of other denominations; and,
2. To meet with a wide cross-section of the population - to look, learn and listen; and,
3. To report both to the Archbishop of Canterbury and the Archbishop of Capetown.

The delegation travelled throughout Namibia, October 13-24, 1983, on a program arranged by the Bishop of Namibia.

RESOLUTION #435 (INDEPENDENCE OF NAMIBIA)

Resolved, That the Executive Council endorses Resolution #435 adopted by the Security Council of The United Nations, (1978), which reaffirms the legal responsibility over Namibia, establishes a Transitional Assistance Group (UNTAG) and identifies an electoral process for self-determination and independence.

Supporting Statement RESOLUTION 435 (1978)

Adopted by the Security Council at its 2087th meeting on September 29, 1978

The Security Council, **Recalling** its resolutions 385 (1976) and 431 (1978), and 432 (1978),

Having considered the report submitted by the Secretary-General pursuant to paragraph 2 of resolution 431 (1978) (S/12827) and his explanatory statement made in the Security Council on September 29, 1978 (S/12869).

Taking note of the relevant communications from the Government of South Africa addressed to the Secretary-General,

Taking note also of the letter dated September 8, 1978 from the President of the South West Africa People's Organization (SWAPO) addressed to the Secretary-General (S/12841),

Reaffirming the legal responsibility of the United Nations over Namibia,

1. Approves the report of the Secretary-General (S/12827) for the implementation of the proposal for a settlement of the Namibian situation (S/12636) and his explanatory statement (S/12869);

2. Reiterates that its objective is the withdrawal of South Africa's illegal administration of Namibia and the transfer of power to the people of Namibia with the assistance of the United Nations in accordance with resolution 385 (1976);

3. Decides to establish under its authority a United Nations Transitional Assistance Group (UNTAG) in accordance with the above-mentioned report of the Secretary-General for a period of up to 12 months in order to assist his Special Representative to carry out the mandate conferred upon him by paragraph 1 of Security Council resolution 431 (1978), namely, to ensure the early independence of Namibia through free and fair elections under the supervision and control of the United Nations;

4. Welcomes SWAPO's preparedness to co-operate in the implementation of the Secretary-General's report, including its expressed readiness to sign and observe the cease-fire provisions as manifested in the letter from the President of SWAPO dated September 8, 1978 (S/12841);

5. Calls on South Africa forthwith to co-operate with the Secretary-General in the implementation of this resolution;

6. Declares that all unilateral measures taken by the illegal administration in Namibia in relation to the electoral process including unilateral registration of voters, or transfer of power, in contravention of Security Council resolution 385 (1976), 431 (1978) and this resolution are null and void;

7. Request the Secretary-General to report to the Security Council not later than October 23, 1978 on the implementation.

[Resolution 435 (1978) was adopted by a vote of 12 in favor to none against, with 2 abstentions (Czechoslovakia and USSR) and China not participating.]

Lambeth Notes

NAIROBI (ACC) - After consultations with the Primates of the Anglican Communion and the Standing Committee of the Anglican Consultative Council, the Archbishop of Canterbury, Dr. Robert Runcie, has confirmed that a Lambert Conference of Bishops will be held at the University of Kent, Canterbury (UK) in 1988.

The aim of the Conference will be to promote fresh initiatives and renewal in four areas in the life of the church: mission and ministry; dogmatic and pastoral matters; ecumenical relations; and the transformation of the social order.

The Archbishop also confirmed that preparation for the Conference will begin immediately. Part of this will include a series of regional conferences, like the Pacific Basin Conference on Ministry, held in Honolulu in June. It is hoped that this will enable bishops to come to Canterbury well prepared and having contributed to planning an agenda which expresses local concerns.

"I hope that the Lambert Conference will not be seen as just another isolated conference which produces a report," the Archbishop commented. "This is why we have to begin now with our preparations. I hope that each bishop will be in close communication with his diocese about it and come reflecting its concerns - that each bishop will bring his diocese with him."

The Standing Committee of the Anglican Consultative Council welcomed the Archbishop of Canterbury's announcement and agreed to his request that its Secretariat should take charge of planning and arrangements.

—From Anglican Mealia

DR. VAN CULIN MADE CANTERBURY CANON

The medieval city of Canterbury basked in Hawaiian-like weather on July 2 when the Rev. Samuel Van Culin became the first U.S. Episcopalian to be made a canon of Canterbury Cathedral.

Dr. Van Culin, a native of Honolulu who has worked for the last 20 years for the Episcopal Church's world mission unit, moved to London in April to take up his new post as secretary general of the Anglican Consultative Council.

—From The Living Church

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BISHOP'S CONVENTION ADDRESS

To this 15th Annual Meeting of the Convention of the Diocese of Hawaii — to delegates and visitors alike — I greet you in the name of Jesus, “who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant . . .” (Phil 2:7)

In my address to you this year, I feel compelled to do two things: first, to share with you the profound experience that has been mine in the visit to Namibia and secondly, to see through this visit what I would call basic elements of a servant Church and how I believe this witness of the Church in Namibia calls forth a response from us.

Before entering the basic text — let me make one comment that I feel must be made to this family of ours. 1983 has been an incredible year for the Diocese of Hawaii. You have hosted the Archbishop of Canterbury in April; received the visit of our Companion Diocese, the Diocese of Polynesia, in June; hosted 44 dioceses to the Pacific Basin Conference in June and the Episcopal Asiamerica 10th Annual Meeting in July; and in a very real way, helped me prepare for the trip to Namibia. To our Diocesan Staff, to the countless numbers that assisted in making these projects meaningful and a blessing for our Diocesan family, I express in the deepest manner possible my sincerest thanks.

To continue this word of gratitude as I begin to share the Namibian visitation, I must say again how very much I appreciated your prayers and tremendous support. I realize the inconvenience that it caused some of you in having to rearrange schedules and yet at the same time I was deeply aware of your encouragement, support, and prayers. I remembered you daily on the trip and gave thanks for you!

Now — let me give you the background to the visit — initiated out of a deep pastoral concern for the lives of people in a war situation — a situation that is extremely unjust and cruel to human existence — a situation where the Church's presence and

ministry is threatened on a daily basis — the Archbishop of Canterbury in consultation with Bishop Kauluma and the blessing the Most Rev. Philip Russell, Metropolitan of the Province of South Africa, decided to send an international team of Anglicans to visit the Diocese of Namibia.

The delegation included, in addition to myself, Bishop James Watanabe, Primate of the Nippon Sei Ko Kai; Bisop James Thompson of Stepney, London, England; Mr. Terry Waite, Assistant to the Archbishop of Canterbury; Father Winston Ndungane, Provincial Liaison Officer of the Anglican Church of South Africa; and Father Charles Cessaretti, Public Issues Officer of our National Staff in New York.

The visitation had as its purposes:

- 1) to pay a pastoral visit to the Church; and
- 2) to meet as wide a spectrum of people as possible — to work, to learn, and to listen; and
- 3) to report back to the Archbishop of Capetown and the Archbishop of Canterbury.

Namibia is the last African country still under the domination of a foreign power. It is governed by South Africa, a country where racism is institutionalized in the very fabric of its government. Formerly South West Africa, Namibia is a desert country of 318,741 square miles (larger than France and West Germany combined; twice the size of Japan and three times the size of Great Britain). It is bordered on the North by Angola and Zambia, on the East by Botswana, on the Southwest and South by South Africa, and on the West by a thousand miles of the Atlantic Ocean. Namibia has a population of 100,000 whites and over 1,000,000 blacks. One of the stark contrasts of Namibian life is the opulence of the whites versus the poverty, suffering, and oppression of the blacks. 85% of black Namibians are Christians, including 100,000 Anglicans or ten times the number of our own Diocese.

Namibia is rich in natural resources, especially minerals: diamonds, uranium, tin, copper, lead, zinc, petroleum. Namibia produces



Anglican Pastoral Team at bombed out seminary in Odibo, Namibia.

60% of the world's gem diamonds. It is one of the richest countries in the world, and yet poverty abounds in a land bereft of basic human rights.

Historically, five black ethnic groups have lived on the land for centuries. From the mid 1880's, Namibia was a German colony. During that period, the German expeditionary force, under General Von Trotha issued an extermination order of one of the ethnic groups, the Hereros. This act of genocide (which is racism carried to its extreme) decimated the Hereros from a population of 80,000 to a population of 15,000. Suffering is not new to the Namibians.

After World War I, the League of Nations stripped Germany of its power in Namibia and, under Article 22, entrusted South Africa to administer the affairs of Namibia on the principle that the well being and development of the Namibian people formed a sacred trust of civilization.

In 1946, the newly formed United Nations inherited the supervisory authority of the territory and at this time South Africa requested the U.N. General Assembly's permission to annex the territory. The request was denied on the grounds that the indigenous population was not ready to decide its future political status. From that moment on, South Africa has been in conflict with the U.N. and the aspirations of the people of Namibia.

In the years following, Namibians themselves formed the South West Africa People's Organization to work against racial discrimination, to create a national consciousness, and to forge an alliance against economic and political exploitations. SWAPO was founded by an Anglican, Herman Toivo Ja Toivo, who is today a political prisoner on the dreaded Robbed Island. SWAPO is banned by South Africa.

In 1966, the United Nations in Resolution 435, called on South Africa to withdraw from the territory in order to clear the way for Namibian independence. South Africa refused. In 1971, the International Court of Justice declared that the U.N. maintained continued presence of South Africa in Namibia being illegal, South Africa is

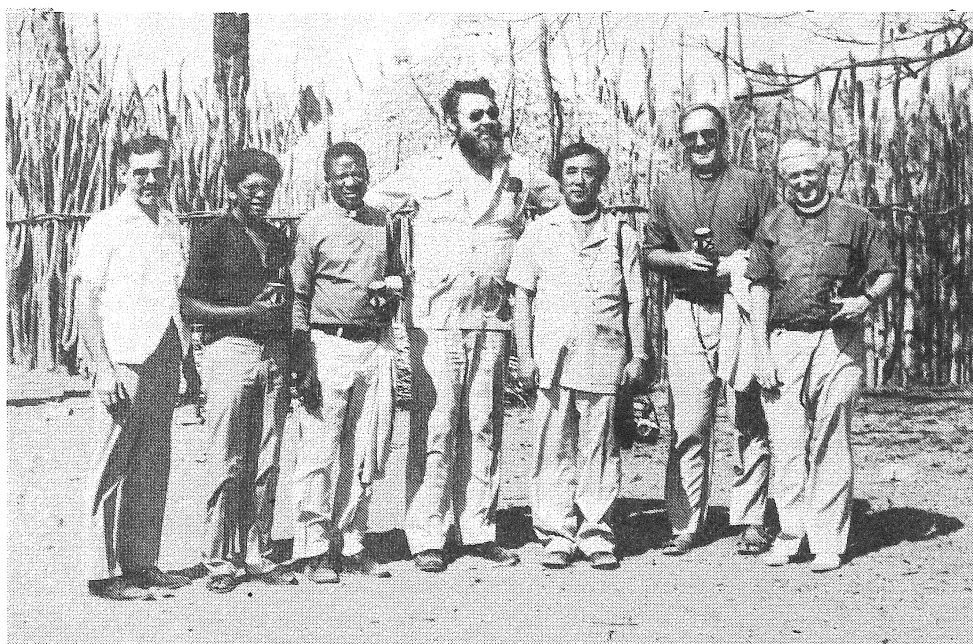
under obligation to withdraw its administration and thus put an end to its occupation of the Territory . . .” The Security Council endorsed these decisions.

South Africa rejected the opinion of the World Court and instead extended apartheid into Namibia. They separated the Namibian population into eleven “ethnic” groups, of which ten, excluding whites, would be allocated homelands destined for independence. The plan removed the Blacks to the rural, less fertile lands, leaving the Whites in control of the best agricultural lands and profitable mines. This policy moved the U.N. General Assembly to recognize SWAPO as the “authentic representative of the people”.

Further attempts by the U.N., working through five Western countries (the U.S., Canada, Great Britain, France and West Germany) known collectively as the Contact Group, failed to produce positive results. To the contrary, South Africa initiated a wave of repression against Black Namibians, causing in 1974 public demonstrations by young Blacks who were then jailed and publicly whipped. Anglican Bishop Richard Wood vehemently protested these floggings and was subsequently deported. Earlier, Bishop Robert Mize (1968) and Bishop Colin Winter (1972) were also deported for protesting the racist policies and viciousness of apartheid.

Frustrated by the repressive measures of South Africa, the subsequent killing of eleven demonstrators in Windhoek, and the exile and imprisonment of many of the black leaders — many of the young blacks as members of SWAPO entered into what has become a violent struggle with the South African Defense Force.

Throughout the Northern part of Namibia which is called the war zone, the South African Force is waging a campaign against not only the military wing of SWAPO but also the civilian population. Our brothers and sisters in Christ experience on a daily basis intimidation, arrest, torture, imprisonment and murder.



Left to right: The Rev. Charles Casaretti, The Rev. Winston Ndugane, Bishop James Kauluma of Namibia, Terry Waite, Bishop John Watanabe, Bishop James Thompson, and Bishop Browning.



An Anglican Church close to the Angolan border.

It was in response to this situation that the Archbishop of Canterbury formed the team that would visit this beleaguered Diocese. The visitation in Namibia was from October 14 to the 24th — I did not arrive until the 14th due to weather conditions in New York causing me to miss my flight to Johannesburg. Be that as it may, I joined the team on the 16th in Odibo, which is in the war zone on the Angola border. We spent six days in the war zone — visiting congregations, joining in many services of worship, visiting the schools and hospitals not only of the Anglican Church but also the Lutheran and Roman Catholic. It was truly a pastoral visit with a wide cross section of the whole Christian community in the North. We met with management and toured three major mines. We met with the South African Administrator General of Namibia and his staff. We also met twice with members of SWAPO and spent a day with the South African Defense Force back in the war zone, having the opportunity to have conversations with South African Defense Force officers in a forward camp.

Our visit in Namibia concluded with a meeting with the Namibian Council of Churches. We departed on the 25th and flew to Johannesburg and were driven to Pretoria where we had an extensive conversation with the Ambassadors of the Contact Five countries. We met with the Bishop of Pretoria, Bishop Desmond Tutu, and Archbishop Russell and concluded our visit with a major press conference.

Before leaving Hawaii, Patti said something like this to me — “I am certain that the team will be able to contribute to the encouragement of the Church there, but even more, I think you will be truly blessed by the experience.” And I believe for each member of the team we found this to be true — it was a painful experience — it was emotional — it was at moments terrifying — it was humbling — it was moved beyond words as we saw a Church — a people in their sufferings and persecutions witnessing in it’s servanthood with a courage and perseverance that could only come from God. I share now with you some observations about our servant Church in Namibia.

My first observation is that the Christian Church in Namibia is a part of Christ’s Body that has suffered greatly. As we visited throughout the war zone moving from congregation to congregation visiting staffs of

church schools and hospitals we heard such comments from Christians as these:

- “The curfew inflicted upon us has caused an incredible amount of difficulty — people shot without question if caught after curfew — students were shot at 6:00 p.m. on their way to the kitchen — emergency cases cannot be brought to the hospital after curfew — patients have died — cannot gather for evening worship”

- From a member of an Anglican congregation — “soldiers came during our worship — stopped the service — placed their rifles on the altar — asked the men to file out and show their identity cards”

- And from another Anglican — “two weeks ago at a funeral service the army surrounded the Church saying they were looking for guerrillas”

- From a Lutheran Pastor — “this month a leader of a children’s hostel was arrested on Sunday after he had preached — no one knows where he is or if he is alive” — “teachers and clergy are being beaten — our girls are raped — these intimidations are reported but nothing happens”

- From Bishop Dumeni of the Lutheran Church — “war is a stumbling block to the work of the church — 1983 has been a most difficult year in terms of bombings, killing of civilians, destruction of property, and imprisonment of teachers without fair trial is the order of the day” — “people just disappear and we never see them again”.

The obvious truth, my dear friends, is that the illegal occupation by the South African Defense Force in the name of protecting the people of Namibia is causing incredible hardship, distress, fear, fragmentation and loss of life.

My second observation is that this part of the Body of Christ is truly a worshipping community - this may sound strange indeed as you would hope that every Christian community is a worshipping community - my point is that in the face of intimidation - in the face of all manner of suffering the church remains faithful in its worship. No hardship - no threat of life is stopping the people from the worship of Almighty God and their Christ, Jesus. On the Sunday I was in Windhoek preaching to one of the few integrated parishes in Namibia, the rest of the team had journeyed to Odibo in the war zone where on Sunday morning 2,500 people gathered for worship coming from literally miles away from a

service lasting five hours in which 135 were confirmed. Bishop Watanabe told me that in all his experience - including the Lambeth Conference - great services in great Cathedrals - he had never before witnessed in a service of worship such a praise of the Lord! And I found that to be true in service after service - Bishop Kauluma has called his Diocese “A suffering, but singing church”.

Let me quote from John Booty’s excellent book *The Servant Church* - “The test of Christian understanding of Liturgy comes when an act of servant hood is identified as an act of worship and when a liturgical enactment - a worship service - is identified as an event in Christ’s continuing sacrificial service.” The sacrifices and sufferings of Namibian Christians is as Booty writes “a prophetic witness of profound servants of Christ, a Eucharist itself, for it is a powerful representation of Christ’s sacrifice on the Cross, bringing judgement on the oppressors and life-giving inspiration to the oppressed. On the other hand, a simple celebration of the Eucharist in a parish church is an act of diakonia - recognized as such by those with eyes to see and ears to hear - for to it there comes the servants of Christ to be cleansed, instructed and empowered for a deeper, wider and stronger ministry of service thereafter.” It is this sense of worship that I witnessed in Namibia.

A third observation - out of their sufferings and out of their worship comes a high commitment to the proclamation of the Gospel - of ministering to the community in a wholistic manner - proclaiming the Good News - deeply spiritual - seeking to meet basic human needs.

One Anglican priest said to us - we have only one mission in the midst of this conflict and that is to proclaim God’s love in all of its ramifications - to share His hope - to share His gift of life eternal. I must share with you - that when I surveyed the destruction of buildings - such as Odibo with the total destruction of the Anglican Seminary, the closing of the school

because of the high risk to the students, the shutting down of their 75 bed hospital - it was apparent to me that the presence of the SADF and the continuing war was really an effort to destroy the infrastructure of the community as well as the presence of the Church. Odibo is not without electricity, running water and communication because it is primitive. All those existed until the conflict escalated and they were destroyed deliberately. In spite of “powers and principalities”, the ministry of the proclamation of the Good News of the Gospel continues with a profound strength. Somewhere along the visit I recalled Pilate’s conversation with Jesus - Pilate said “Do you not know I have power to release you, and power to crucify you?” And Jesus answered “You would have no power over me unless it had been given you from above.” (Jn.19:10 & 11) In their commitment to proclamation, no power whatsoever will overcome the Namibian Christian.

A final observation - within the Christian community the differences and disagreements related to theological arguments or questions of polity or validity of ministry have disappeared - there is not the sense of competitiveness or the need to out do one’s neighbor - in the midst of this intense struggle there is a solidarity among the Churches that is incredible. They pray for one another, they support one another in gifts of labor and talents, they stand with one another in the face of intimidations, they are unanimously agreed that the well-being of their people - their freedom and their rights are of the highest priority. To work for justice, equality, and the right to govern themselves is a goal around which Namibian Christians are one.

What kind of response might we make? What does the witness of a suffering and persecuted Church say to us so blessed? What does this worshipping - proclaiming community in Africa say to our congregations and Diocesan family? How does one Church’s sense of unity inspire us to a



Bishop Browning visiting a Roman Catholic hospital to observe ecumenical ministry of healing in Namibia.

like witness? My friends - in a very real way you have participated in this experience by your prayers, by your deep concerns, by the letters and gifts you sent with me. May I now lay before you my sincere belief that by the Holy Spirit, you and I are being called to an even more profound understanding of what it means to be a Servant Church.

I call the Diocese of Hawaii to accept a positive response to the witness of the Diocese of Namibia - not out of a sense of pity or even anger - but out of a recognition that their situation - their witness and courage - their loyalty to the Lord and to His ministry - calls us in our own commitment to the Gospel to support them in every way possible. Through the observations I have shared may I share a vision of a response we could make.

First - to a suffering church - when one part of the body suffers all suffer. I would call us to a sacrificial/sacramental witness in claiming a solidarity with their suffering by this Convention supporting the following:

To support one of the greatest needs of the Diocese to physically rebuild the Church - to provide funds towards their major concerns of rebuilding their seminary, hospital, churches, schools - to enable this work and ministry to be carried out I propose our sacrificial/sacramental act be:

a) that our Diocese pledge to the Anglican Church in Namibia in 1984 \$79,000.00 - an amount equal to 10% of our Diocesan Budget.

b) and that this pledge be raised in the following manner: that each congregation of our Diocese consider designating its Christmas. Offering to this fund as its sacramental gift to the rebuilding of the Church.

• That from this Sunday forward till next Diocesan Convention - monies given to my Discretionary Fund of the visitations to each congregation be placed in this fund

• That unallocated Venture in Mission Funds be given towards this purpose

• That the Diocesan Council be instructed through their resources to find ways to assure this commitment.

Secondly, to respond to the witness of servanthood through a worshipping community - I would call our Diocese - our congregations to see in the context of worship the calling of our people to the needs of our community, Namibia, and the global village. If not already established, I would ask that there be named within each congregation a Mission/Out-reach/Social Concerns Committee - call it what you like - a concern group that would have first as its focus identifying specific projects oriented towards needs within the community; and secondly, in creative ways bringing into the context of worship these needs so as to ask for God's blessing; to sensitize the wider membership of our Diocese to the world's condition; and to inspire our people to a greater witness to their own ministry of servanthood.

Thirdly, the witness of servanthood through a recommitment to the proclamation of the Gospel. This has all kinds of ramifications - I would identify but one objective that I would ask you to consider. I believe without question that the sacrificial/servant ministry of our Lord mandates us to work for the justice and rights of all people. That given the injustices suffered in this community in the

racism that exists - the often less than charitable treatment of immigrants and refugees by our State - in the crush of systems and society upon the street people of our community - that given the injustices that continue to be inflicted upon the poor and disenfranchised of our nation because of a continued excessive and exaggerated defense budget - that given the injustices that exist in Namibia - South Africa - Poland - Afghanistan - Central America - that this Convention charge its Social Concerns Commission to enable us to more clearly understand these injustices, to help us be sensitive to the Gospel's demands in the face of these injustices, and to help us to find a way that we as individuals as well as a corporate body might address ourselves to these issues so as to contribute to well-being - to an experience of Shalom for our world.

And Fourthly - the witness of servanthood through the solidarity of various Christian bodies is a call I believe to our Diocese to seek the same model as witnessed to in Namibia. I would first call our Ecumenical Commission in cooperation with Social Concerns to approach the Roman Catholic community and the Lutheran Community to join us in our concern for the plight of our brothers and sisters in Namibia.

Second, I would call upon our Companion Diocese Committee to recommend to the Diocese of Polynesia that we join together in a common response to the suffering and challenge in Namibia. That we share with Polynesia our concern - our response - and ask that they examine the need - especially in light of the report I believe the Archbishop of Canterbury will circulate throughout the Anglican Communion.

Two personal comments and then my conclusion: first, as a member of the Executive Council of our National Church I will share in a similar report to them this month. It is my sincere hope that the National Church might find ways to make a similar response to that which I prayerfully hope we will make.

A second comment I would make is my conviction that we are being guided by the Holy Spirit. Two years ago this month we began thinking in this Diocese about the meaning of peacemaking, which lead us to

consider the meaning of Shalom for our Family as a Diocese. I don't believe for one moment that being led to consider our commitment in servanthood to the wider Church is a mere coincidence. He does have a purpose for us that is revealed in the life of one who was the Servant to all.

"Come, O Blessed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." (Matt. 25:34-36)

"And he sat down and called the twelve; and said to them, 'If any one would be first, he must be last of all and servant of all.'" (Mk 9:35)

"Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased, I will put my Spirit upon him, and he shall proclaim justice to the Gentiles." (Matt. 12:17-18)

I want to conclude by sharing a moment that was as moving as any I experienced on the visitation. We had been in the war zone for about four days - I think to an extent we were already by then somewhat both physically and emotionally exhausted. One of the questions which we had placed before each group we had visited was whether or not it was believed that communism was making or could make inroads into Namibia. Late in the afternoon having posed that question - an Anglican Layman - obviously the senior spokesman of the village responded to us - "In asking the question, you have obviously forgotten that our people are 85% Christian and that is not in name only. We have no intention - whatsoever - in having one evil replaced by another! Our King is the Lord Jesus Christ - to Him and to Him alone do we serve. We want to witness to His love and share His life with all. We want to enjoy the freedoms you enjoy. We want our people to be freed of oppression - we want justice established - we want the war ended so life can be restored to a place of dignity - we want peace for our people in every respect - we want it because we know that is what He wills for His people."

"And Blessed are the Peacemakers for they shall be called the children of God"

CONVENTION'S RESPONSE

"Be it resolved that this Convention recognizes the plight of our Christian sisters and brothers of Namibia and seeks to address their spiritual needs by accepting the call of our Bishop to pledge to the Anglican Church in Namibia, for the purpose of helping it to rebuild its seminary, hospital, churches, schools, and camp and conference center, the sum of \$79,000 in 1984, an amount approximately equal to 10% of our Diocesan Budget; and

Be it further resolved that the Convention takes the following actions to effect the meeting of that pledge:

(1) Requests the Vestry or Bishop's Committee of each parish or mission in the diocese to seriously consider designating its congregation's Christmas Offering for this purpose;

(2) Accepts the Bishop's offer that all monies given to his Discretionary Fund on visitation to the congregations from this date until the next Diocesan Convention be designated to this purpose;

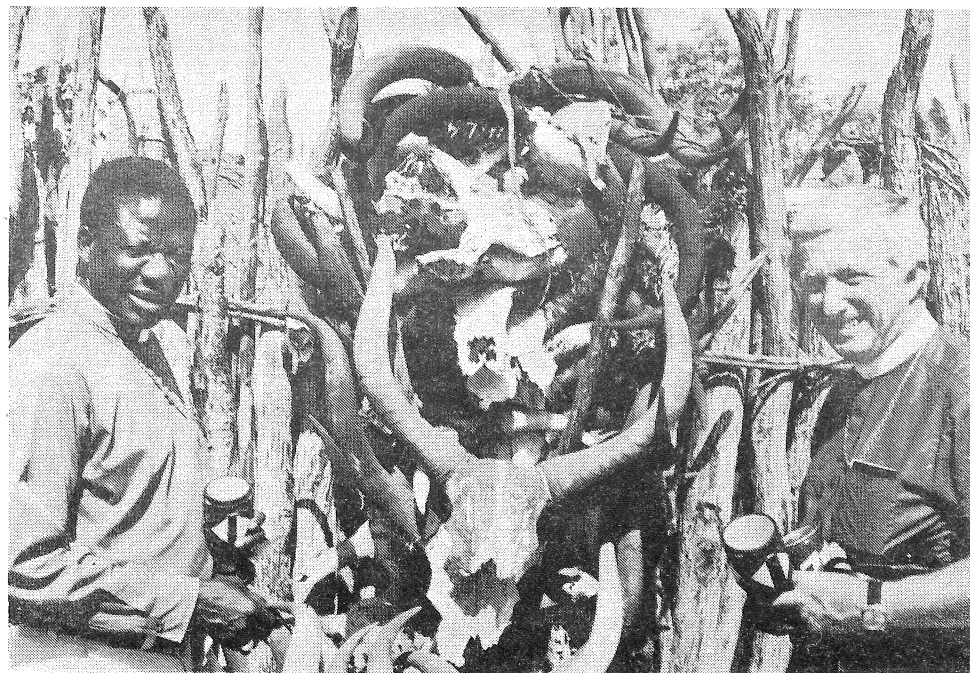
(3) Directs the Venture in Mission Task Force and the Diocesan Council to allocate all designated funds for future overseas mission opportunities to this purpose;

(4) Instructs the Diocesan Council to take whatever other actions may be necessary to the meeting of this commitment."

"Be it resolved, that this Convention requests that each congregation in the Diocese which has not already done so proceed immediately to appoint a committee on Mission/Out-reach/Social Concerns to identify specific needs in their communities, design projects to minister to them and bring them into the context of our worship in creative ways in order to move our people to greater ministry of servanthood."

"Be it resolved, that this Convention does direct the Diocesan Ecumenical Officer and the Ecumenical Commission, in cooperation with the Social Concerns Commission, to approach the Roman Catholic Diocese of Honolulu and the several Lutheran bodies represented in Hawaii to join with us in appropriate ways to express our concern for the plight of our brothers and sisters in Namibia, and

Be it further resolved, that this Convention directs our Companion Diocese Committee to communicate all our actions concerning Namibia to the Bishop and other appropriate authority of the Diocese of Polynesia and to invite that Diocese to join us in a common response to the suffering and challenge faced by the Church in that land."



Bishop James Kauluma and Bishop Browning outside an African kraal.

CONVENTION RESOLUTIONS AND ELECTIONS

Resolution: Camp Mokuleia.
“Therefore be it resolved that this 15th Annual Diocesan Convention of The Episcopal Church in Hawaii directs the Camp Mokuleia Task Force to share the Master Plan with as much of the Diocese as possible prior to the next Convention allowing for modifications if worthy of consideration and to initiate schematic design work to enable the permit process to proceed without delay, and Be it further resolved that this Convention hereby direct the Task Force to prepare a resolution for next year’s Convention calling for a capital fund drive to be held in 1985 with the first phase of construction to begin in that same year.”

Resolution: Clergy Minimum Compensation Schedule for 1984.
“Resolved, that the minimum compensation schedule for full-time parochial clergy for 1984 shall be identical to the compensation schedule (as circulated at Convention) . . . ”

Resolution: Canonical Revision.
The changes reflected in this resolution were not ones of substance regarding the Commission on Episcopal Schools of the Diocese.

Resolution: Commemoration of the Consecration of The Rt. Rev. Samuel Seabury.
“Therefore be it resolved, that the copy of this resolution expressing the Diocese of Hawaii’s gratitude be sent to the Diocese of Connecticut for having the foresight, courage, and patience to seek a bishop for our new Nation 200 years ago.”

Resolution: On Ministry To and With The Elderly.
“Therefore be it resolved, that all congregations of the Episcopal Church in Hawaii be asked to appoint a Coordinator for Ministry to and with the elderly to utilize the experience and gifts of elderly persons in the life of the Church and to serve or bring in those older persons who are in need within or outside the Church.”

Resolution: Presiding Bishop’s Fund for World Relief.
“Resolved, that the Diocese of Hawaii commit itself to contributing substantially to the Presiding Bishop’s Fund for World Relief in 1984; and, since the Gospel message is for all people everywhere, be it Resolved further, that the Diocese of Hawaii commit itself to encouraging and supporting other organizations and agencies in their responses to human needs wherever such needs are found.”



Newly-ordained deacons at reception in their honor. Left to right: John Holmes of Holy Apostles’, Hilo, Eleanor Akina of Emmanuel, Kailua, Linda Akana of Christ Memorial, Kilauea, Kauai, Margaret Thompson of St. Clement’s, and Dorothy Nakatsuji of St. Andrew’s Cathedral.

DIOCESAN COUNCIL ELECTIONS
The following people were elected to fill the vacancies on the Diocesan Council for the terms noted: Richard Hagemeyer, Holy Nativity was elected to fill a one year unexpired term; the Rev. Robert Walden, All Saints’ was elected to fill a two year unexpired term; and Marc Aquino, Good Shepherd; Robert Burnz, St. John’s, Eleele; Peter Cowland, Emmanuel; Sumner Howard, Holy Nativity; John Howett, St. Andrew’s; Paul Sackett, St. James’; the Rev. David Kennedy, St. Andrew’s Priory; and the Rev. Vincent O’Neill, St. Andrew’s were elected to three year terms.

STANDING COMMITTEE
The Rev. Richard Rowe, St. Peter’s, and Kate Roberts, Holy Nativity were elected to four year terms on the Standing Committee of the Diocese.

APPOINTMENTS
Bishop Browning appointed the following persons to serve the Diocese in the capacity noted: Commission on Episcopal Schools: Sue James and Clint Marantz for one year terms and Norma Chun and Dr. Thomas Cahill for two year terms; Compensation Review Committee - The Rev. Thomas Yoshida and Dorcas Munroe, who will serve until 1986; Commission on Ministry - The Rev. Edwin Bonsey, Jr., The Rev. Dr. Gerald Gifford II, The Rev. Norio Sasaki, The Rev. Lynette Schaefer in the Clerical Order and Arthur Kusumoto, Ruth Smith, Becky Stretch, and Stanley Sumida in the Lay Order.

CATHEDRAL CHAPTER
The Rev. David Kennedy, St. Andrew’s Priory, and George Wiggins, Emmanuel, were elected to two year terms on the Cathedral Chapter of St. Andrew’s.



NEWLY INSTALLED J.W. Walker English tracker organ at St. Christopher’s Episcopal Church was dedicated at 4 p.m. Sunday, November 6. Artist was St. Christopher’s organist Mark Wong.

ST. CHRISTOPHER’S ORGAN DEDICATION

St. Christopher’s Episcopal Church in Kailua dedicated its new J.W. Walker English tracker pipe organ Sunday, November 6.
Built in England, the 16-foot tall instrument is the only two-manual/pedal all-tracker pipe organ to be erected in Hawaii in 100 years.
Tracker organs are unique because the links between keys and mechanisms are purely physical. Electricity is essential only for running the blower, and even that can be done by hand. As a result, longevity is one of the tracker organ’s special attributes. The mechanical movements are also less likely to be damaged by Hawaii’s humid climate and salt air.
Major funding for the organ came from parishioner Carol Jean Root and the Harold K.I. Castle Foundation. Additional support was received from the Samuel and Mary Castle Foundation, the Virginia Carpenter

Memorial Fund and St. Christopher’s organ fund.
To demonstrate the versatility of the new organ, St. Christopher’s planned a series of community wide concerts and recitals. The first concert was part of the November 6 dedication.
Artist for the dedication was St. Christopher’s organist Mark Wong. Wong is a graduate of Iolani School and Yale University where he received degrees in computer engineering and organ. While at Yale, Wong was the organist at the Unitarian church in Meridian, Connecticut where he played a three-manual tracker built in the 1800s.
His concert featured selections from baroque, modern and romantic literature by composers from many nations. The dedication concert was heard via delayed broadcast on public radio, KHPR.

FILIPINO MINISTRY IN HAWAII

PIONEER FILIPINO IMMIGRANTS (1906 - 1946)

The Filipinos started coming to Hawaii in 1906 to work in the sugar plantations. The Hawaii Sugar Planters Association needed young, single, male laborers largely because of the enactment of federal laws prohibiting assisted immigration from foreign countries, such as China, Japan and Korea. The Philippines then was ceded along with Puerto Rico and Guam by Spain to the U.S. by the Treaty of Paris on December 10, 1898. The last group of laborers arrived in 1946.

From 1906 to 1930, the sugar planters in Hawaii were able to bring 120 thousand Filipino workers. By 1942 the Filipinos comprised 53.4% of the plantation workers. In terms of their language about 60% spoke Ilocano and were from the provinces of Abra, Ilocos Norte, Ilocos Sur, La Union, Pangasinan and Zambales. About 26% spoke Visayan and were from Bohol, Cebu, Leyte and Negros Oriental. The rest either spoke Tagalog or some other language from the 35 other provinces of the Philippines. [Luis V. Teodoro, Jr., ed., *Out of This Struggle* (Hawaii: The University Press of Hawaii, 1981)].

REUNITING OF FAMILIES (1946 - 1960)

On July 4, 1946 the U.S. granted the Philippines its independence. The Philippine government opened its consulate in Hawaii in 1948. It is significant to note that unlike the pioneer Filipino immigrants who were mostly males, those who came from 1946 on were basically family units and were generally educated. In 1965 an important piece of immigration law was passed. The National Origins Act raised Asian immigration quota to 20,000 per country, the same as for European countries. Many Filipinos petitioned for the entry of extended family kin. The 1970 census indicates that over two-thirds of the Filipinos in this country lived on the West Coast, 40% in California and 28% here in Hawaii. The other 32% are scattered in other parts of the country with most of them in large cities like Chicago and New York. For 1982 the State of Hawaii Data Book shows that out of a total State population of 964,691, the Filipinos comprised 133,940 or 14%. According to Island residences, 73% reside in Oahu, 9% in Hawaii, 8% in Kauai and 10% live in Maui.

FILIPINO MINISTRY IN THE SIXTIES (1960 - 1972)

The sixties was the decade of the "death of God" or the "Great Moral Revolution." It was the decade of interfaith and inter-church cooperation. Dr. Sydney E. Ahlstrom summed up the sixties in these words, "One may safely say that America's moral and religious tradition was tested and found wanting in the sixties." [A *Religious History of the American People* (New Haven: Yale University Press, 1972), p. 1085].

Within this context the first Filipino priest and his family were called to serve to then Missionary Diocese of Honolulu. The Rev. Timoteo P. Quintero, his wife Louisa and their baby Wayland came to Honolulu in 1959. Father Quintero's base of operation was, and still is, at Queen Emma Square. Parke Memorial Chapel is jointly use by St. Paul's Mission and St. Andrew's Cathedral.

The Filipino ministry was successful in gathering a big worshipping congregation within a short span of time. This visible sign moved the Diocese to call a second Filipino priest in the person of the Rev. Jacinto B. Tabili in 1961. Father Tabili was assigned to do Filipino ministry in the Big Island and Maui. He used the facilities of St. Columba's, Paauilo, Holy Apostles', Hilo, St. Augustine's, Kapaau, and Good Shepherd, Wailuku, Maui.

At the sixty-first Diocesan Convention in 1963 the following petition was presented by Father Quintero and was approved by Convention:

In accordance with the attached letter from the Most Reverend Isabello de los Reyes, Obispo Maximo of the Iglesia Catolica Filipina Independiente, the communicants of the Philippine Independent Church, now holding services in Parke, Memorial Chapel of St. Andrew's Cathedral, wish to be recognized as an organized mission with the name of St. Paul's, said mission of the Philippine Independent Church to be accepted as an organized congregation in the Missionary District of Honolulu.

[*Journal of the Sixty-First Annual Convention of the Missionary Diocese of Honolulu*, 1963), p. 15].

In 1965 a second petition for admission as an organized mission was presented by the Filipino ministry in the Big Island and was accepted by the Sixty-Third Annual Convocation. It was also in the same year that Bishop Harry S. Kennedy assigned the third Filipino priest, the Rev. Justo R. Andres, to do Filipino ministry in the Island of Maui and Molokai with the title of Associate Rector of the Parish of Good Shepherd. The Filipino ministry was conducted parallel to the work of Good Shepherd Parish from 1965 to 1978 after which the two ministries decided to merge as one congregation.

The Rev. Alejandro S. Geston was called with his family, wife Simeona and children: Christine, Deborah, Eunice, through the efforts of the late Bishop E. Lani Hanchett, Father Geston replaced Father Tabili who was then transferred to Guam in 1972. After seven years serving as vicar of St. Columba's, Paauilo and the Resurrection Filipino Mission, Father Geston was called to serve St. John's, Eleele and St. Paul's, Kekaha, in West Kauai.

NEW DIRECTIONS FOR THE EIGHTIES

The Missionary Diocese of Honolulu became the Episcopal Diocese of Hawaii when she attained self-supporting status in 1969. The Rt. Rev. E. Lani Hanchett was elected as the first Diocesan. Bishop Hanchett had the local touch in his dealings with Filipino congregations and was a

pastor at a time when the Diocese of Hawaii was making great financial adjustments. Under Bishop Hanchett clergy salaries were finally standardized. After a long bout with cancer, Bishop Hanchett died in 1975.

The Rt. Rev. Edmund L. Browning became Diocesan in 1976. His rich experience in the National Church and island ministry harmonized to bring management of ministry and pastoral care to the Filipino ministry. He appointed the Rev. Richard O. Chang as his Executive Officer who is responsible to deliver programs requested by the congregations, such as: Christian Education, Evangelism, Lay Ministry and Congregational Planning. With the help of Funds from National EAST, a Seminary Internship Program in cooperation with St. Andrew's Seminary, Quezon City, Philippines, and Hawaii EAST was initiated in 1978.

Randy Albano served in Kauai for 8 months in 1978. He was followed by Juliet Lumaguey in 1979 and Thomas Madella in 1980 both of whom served in the Big Island under the supervision of the Rev. Edwin Bonsey, Jr., Rector of Holy Apostles', Hilo. Evaluation of the Internship Program called for an ordained minister, and so in 1981 a proposal was made to have the Priest-In-Training Program in consultation with the three Dioceses of the Philippines Episcopal Church. The Rev. Rudolfo Duclayan is now doing work in the Big Island under this program.

Filipino ministry in Hawaii is just over twenty years old. Whether she is ready to move on to young adulthood is the big question. Work began and continues to utilize existing facilities. Relationships between "Landlords" and "Tenants" have not been always smooth. Filipino congregations often feel a conflict between wanting independence from the "Landlords" and realizing how dependent they are. There are no easy solutions. The opportunities for Filipino ministry are great. Let us continue to pray that the Lord of the harvest will call and send more laborers. The Episcopal Church in Hawaii is committed to ethnic ministries and its goal is to proclaim 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.

—The Rev. Alex Geston, St. John's, Eleele, & St. Paul's, Kekaha, presented at the July 1983 Asian-American Convention.



Bishop Watanabe, Bishop Thompson, Father Cesaretti, and Bishop Browning with children of Namibian village in the north.

PACIFIC NEWS

ESPIRITO SANTO (ACC) - The South Pacific Anglican Council (SPAC), the representative body of 11 Anglican dioceses — The Province of Papua New Guinea, Melanesia and the Diocese of Polynesia — has spoken out against the testing of nuclear weapons in the Pacific region.

Meeting in Vannatu last month it associated itself with a resolution of the Evangelical Church of French Polynesia (Tahiti) sent to the President of France which asked:

- For the end of nuclear testing at Muroroa
- For an end to dumping of nuclear waste in the Pacific
- For an end to the nuclear arms race.

Delegates agreed that member dioceses should make peace and peace-making the study theme for Lent 1985.

Later, delegates were joined by representatives from Australia, Canada, New Zealand and the USA for their third Partners in Mission Consultation. The peace issue, it was agreed, was the major priority for the churches of the region.

"The Pacific, an ocean whose name means peace, is being used as a place for the preparation for war and destruction. This goes against God's plan for people and their environment. This threatens the peace and security of our peoples . . . the balance of nature through which our life is sustained," said the Agreed Statement.

Other priorities named by the Consultation were Sharing of Resources, Training for Ministry, Exchange of Personnel and Communication.

—From Anglican Media

MARCH 1984 CALENDAR

1	Priory Trustees Meeting	8	ECW Board Meeting
	Convention Steering Committee Meeting		Commission on Ministry Meeting
2	Clergy Spouses Retreat	9	Cursillo at Mokuleia
3	Oahu Vestry and Bishop's Committee Members Workshop	10	Cursillo at Mokuleia
	Clergy Spouses Retreat	11	Bishop's Visitation to Calvary
4	Bishop Visitation to St. Paul's, Kekaha, and St. John's, Eleele		Cursillo at Mokuleia
5	Quarterly VIM Request Forms Available	15	Seabury Trustees Meeting
7	Ash Wednesday		Finance Department Meeting
		16	Program Department Meeting
			Communications Department Meeting
			Missions Department Meeting
			Diocesan Council Meeting

DIOCESAN CALENDAR

DECEMBER 1983	
25	Christmas Day
26	Diocesan Office Closed
28	Standing Committee Meeting
JANUARY 1984	
3	VIM Funding Requests Due
5	BACAM Interviews
	Priory Trustees Meeting
7	Diaconate Commission Meeting
8	Bishop's Visitation at St. Philip's
11	Social Concerns Task Force Meeting
12	ECW Board Meeting
	VIM Task Force Meeting
12	Campus Ministry Camp thru the 15th
14	Diaconate Pastoral Care Training
15	Bishop's Visitation at St. Elizabeth's
18	Investment Quarterly Report Meeting
19	Seabury Trustees Meeting
	Finance Department Meeting
	Program Department Meeting
20	Communications Department Meeting
	Missions Department Meeting
	Diocesan Council Meeting
21	Diaconate Pastoral Care Training
22	Bishop's Visitation to Holy Nativity
23	1983 Fourth Quarter Program Reports due
25	Standing Committee Meeting
	Oahu Clericus
27	Diaconate Training
	Spiritual Development Class Begins
28	Diaconate Training
29	Bishop's Visitation to St. James' Oahu Youth Rally

FEBRUARY 1984	
5	Bishop's Visitation to St. Paul's, Oahu
6	Church Officials Lists and Certificates of Election due in Diocesan Offices
9	ECW Board Meeting
10	Bishop Appoints 1984 Convention Committees
	Youth Camp at Mokuleia thru the 12th
	Oahu Visual Arts Workshop
11	Commission on Ministry Retreat
	Oahu Visual Arts Workshop
12	Bishop's Visitation to St. Augustine's 100th Anniversary Celebration
	Oahu Visual Arts Workshop
15	Oahu Clericus
16	Finance Department Meeting
	Program Department Meeting
17	Communications Department
	Missions Department Meeting
17	Diocesan Council Meeting
	Big Island Visual Arts Workshop
	Clergy Family Conference
18	Clergy Family Conference
19	Bishop's Visitation to Good Samaritan
	Clergy Family Conference
20	Presidents' Day - Diocesan Office Closed
22	Standing Committee Meeting
24	Diaconate Training
25	Diaconate Training
26	Bishop's Visitation to Waikiki Chapel
27	Bishop at Executive Council Meetings thru the 29th

About the Diocese

Headmaster Reverend David K. Kennedy announced that Gerri Oda has been named to the position of Director for Development at St. Andrew's Priory School. Formerly the Public Relations Specialist at St. Francis Hospital, Oda has assumed the Development, P.R. and Marketing responsibilities for the Episcopal school for girls and its recently established Queen Emma Center effective November 1.

Active in several community service organizations, Oda serves on the Board of Directors of The House, Inc., and the Volunteer, Information and Referral Service. She is also a trainer in Resource Development for the Volunteer Leadership Development which is Program managed by the Health and Community Services Council of Hawaii for all the Islands' United Ways.

The Institute For Human Services, Inc. has been chosen by the Hawaii Hotel Industry Foundation as a beneficiary of the Fifth Annual Visitor Industry Charity Walk.

The \$1,000 received will be of material assistance to Father Claude DuTeil and his dedicated staff of volunteers in their efforts to lead the "Street People" to a more meaningful life.

IHS is deeply grateful to the over 5000 members, their friends and families who participated in this event, thereby sharing in our program of help to the impoverished, sick, homeless and lonely.

Hoa Kokua Hospice Volunteers, Inc., has a new location as of October 17, 1983. We are now located in the Palama Settlement Complex on the second floor of the old building facing Palama Street. We are grateful To The Rev. Dr. G.G. Gifford II for assisting us in locating a larger office space. We also wish to thank St. Elizabeth's for allowing us to get off to a great start in their Library.

October 29, 1983 saw the completion of our first training class for the Youth Hospice Program. 20 Young adults ages 14-20 received their certificates of completion for the four week course. Our hats off to these young people who gave us four Saturdays in a row to learn how to assist others in their time of need. We see these young people working with non-patient family members in a situation where there is a terminal patient in the family. Our next class session will be in the spring.

Our adult training class graduated over 25 on November 10. These people in this particular groups are very eager to assist the terminally ill and their families in the community in the many ways we provide service.

In the first nine months of 1983 we assisted 24 patients and their families and our 55 trained volunteers provided over 3000 volunteer hours.

We are thankful for the support of the Episcopal Church, especially through the Venture in Mission pledges. Should anyone be interested in learning more about our services and how we receive referrals they may call, Dona M. Ward, at 845-1727.

THE KAIROS EXPERIENCE

Fr. Vincent O'Neill and I were asked by Bishop Browning to attend a "Kairos" at the North Nevada Correctional Center (NNCC) in Carson City, Nevada.

Many of our people in the parish know of my work in the Oahu Community Correctional Center on Tuesdays.

Kairos is a Christian outreach we would pray may be experienced in our prisons here in Hawaii.

To help understand the meaning of *Kairos* shared by a team of thirty-five to forty people from Nevada (and observed by Fr. O'Neill and me), plus thirty-nine inmates of NNCC, the following may help you.

What Is Kairos?

Kairos is a four day spiritual renewal retreat designed to reach out to inmates of correctional institutions. It is a short course in Christianity, lifting up basic principles and understandings of the faith and seeking to make them real during the weekend.

It seeks to minister to persons who may already profess to be Christian, offering them an experience of Christian love and community which will enable them to deepen their spiritual commitment and strengthen them to

live out their faith within their environment.

The weekend also seeks to share the message of Christ with those who are not Christian, in the hope that they may come to accept Christ as Lord and Savior.

Kairos is a community dedicated to mutual support, composed of both inmates and free persons who have shared in the *Kairos* weekend and who seek to help one another continue in their Christian life.

Kairos does not end with the retreat, but continues through monthly reunions, support groups, follow-up activities, retreats, individual visitations, and support upon release from prison. These activities and follow-up expressions of love may vary from community to community as needs and resources are available.

Kairos is a movement of concerned Christians who seek to share the Christian renewal experience with inmates in prisons across our nation.

Developing out of the Cursillo movement, *Kairos* is an ecumenical movement, which is expressed in different ways based upon the traditions of the areas of the country and the different needs and structures of prisons and concerns of prison administration.

The word *Kairos* denotes "God's time"—moments when God is acting in the life of an individual or the history of the world. Those moments cannot be scheduled or predicted, but rather occur when the Creator makes them happen. *Kairos* specifies the established, favorable, or decisive point of time. *Kairos* can be the moment of God-given possibility.

When God does act, we can often see how God has used the past time, *chronos*, to prepare us for those divine moments, *Kairos*.

We can discover how choices we have made, actions of others, and even a prison sentence, is being used by the Creator to make the divine-self known to us.

Persons experiencing *Kairos*, the retreat, often express how God has used their prison term to prepare them to receive God's love and grace and to transform them into new creations.

Kairos time is that time when we can know and experience God's action in our lives, and know that it is God that is doing the acting. [*Chronis* time is tick-tock time, not event-time—the chronological, not the meaningful and eventful.]

—The Rev. Fr. Eric Potter, Rector, St. Stephens', Wahiawa

BOOK REVIEW

Harper's Portable Book of Bible Selections, with the Complete Psalms (San Francisco: Harper & Row, 1983), pp. 238, compiled by Martin H. Manser. \$8.95. Illustrations. ISBN 0-06-065256-X.

This beautiful book, subtitled "thousands of quotations for the practical help on over 300 topics," will rejoice any lover of the Bible and all followers of the Bible way of life.

Manser quotes Bible verses from the Book of Common Prayer, New International Version, Revised Standard Version, Good News Bible, Jerusalem Bible, J.B. Philips, King James Version, Living Bible and the New English Bible. "Throughout, the clearest, most understandable translation has been selected," according to the blurb on the dust jacket, which pernal confirms.

Manser has well achieved his aim of providing "a valuable reference tool and source of help, for following up studies of words and themes and simply discovering where to find passages to meet a particular need."

For the general reader and the specialist. Preachers, Bible students and teachers, and those who diligently apply Bible teachings and imperatives to their way and view of life will welcome this book.

—JPE