

HAWAIIAN CHURCH CHRONICLE

103307
HAWAII HISTORICAL SOCIETY
580 KAWAIAHAO STREET
HONOLULU, HI 96813



Giovanni Bellini (1430-1516), *Madonna with the Pear*.

JAPAN'S PRIMATE TO VISIT

In celebration of the Martyrs of Japan and of Christianity amongst the Japanese, both in the Home Islands and in Hawaii, the Most Rev. John Masanao Watanabe, Primate of Japan, will be in Hawaii this February.

The Primate will be the chief celebrant and preacher at a Diocesan Holy Eucharist in St. Andrew's Cathedral, Saturday, February 2, at 1:00 p.m.

Following this service, there will be an exhibit of photographs and articles related to the Martyrs and the history of the Church in Japan, workshops on the Church's mission in Japan, and a reception for Churchmembers and guests from the Japanese community in Hawaii.

The Rev. Kenneth Perkins, Diocesan Historiographer, will speak on the Japanese work of the Episcopal Church in Hawaii.

The year 1985 marks the centennial of Japanese immigration to Hawaii, and special celebration was voted by the last

Diocesan Convention.

The Feast of the Martyrs of Japan commemorates the crucifixion of 29 Christians (6 European, 20 Japanese) in Nagasaki on February 5, 1597, on orders of the Shogun.

Other martyrdoms followed, as Japan became the Hermit Kingdom and purged itself of foreign influences.

Remaining faithful to Christ, many Japanese went underground religiously as Hidden Christians (Kakure Kirishitan). With the opening of Japan and the Meiji reforms in the 19th century, open profession of Christianity was once again possible.

Japanese have been a part of the Episcopal Church in Hawaii for nearly 100 years.

Churches especially associated with the Japanese include St. John's, Eleale; St. Paul's, Kekaha; Holy Trinity, Honolulu

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CONVENTION 1984

In his address to the 1984 Convention of the Episcopal Church in Hawaii, Bishop Browning challenged Churchmembers with the fact of racism, both in the Church and in Hawaii at large, and with the need to correct such attitudes, whether individual or institutional.

"It is imperative to begin with ourselves," the Bishop said, "to have courage to raise hard questions, to sensitize ourselves within our structure to see where racism exists and do something about it."

The Bishop then raised the following questions:

"Why doesn't the membership of this Diocese reflect the ethnic composition of our communities and the State?"

"Does the witness of our multicultural heritage reflect creatively in our Christian Education programs?"

Do the committees and decision-making bodies of the Diocese, our deployment practices, the training program for the Diaconate, the use of

our facilities reflect our ethnic make-up?, the Bishop also asked.

"To what degree is our Church sensitive to the suffering that racism produces for the lives of our young people?"

Bishop Browning called upon the Diocese "seriously to address ourselves to the issue of racism so we might strengthen our hope for a more just society."

In the second portion of his address, the Bishop emphasized the ministry of the laity.

"We need to be challenged by . . . a vision that has an understanding of the specific nature of lay ministry, especially as it is defined as ministry in the situation in which Christian men and women spend the bulk of their time — in work, in the home, in the streets and places of the communities in which we live," the Bishop said.

CHRISTMAS MESSAGE The Archbishop of Canterbury

Once again as Christmas approaches, there is an opportunity for me through this letter to keep in touch with Anglicans throughout the world. Christmas is a wonderful festival. It is a time when families are united and when we, as Christians, celebrate together the mystery of the Incarnation.

During the past year, Anglicans in different parts of the world may have read press reports concerning speculations of academic theologians. I know from the many letters I have received at Lambeth Palace that many of the reports have been misleading, and a good number of people have been disturbed and confused. Major Christian doctrines which have been the subject of theological scrutiny throughout the centuries cannot be condensed to suit the demands of media headlines. There has always been robust argument about the Christian faith, and I hope that will not cease. It is important for Christians to be stimulated to think, and think hard, about the meaning of faith today. However, when all is said and done, at the heart of our faith there lies the mystery which is just as accessible to the simple as to the sophisticated. Provided we are

ready to let it master and mold us all, we can be united in one body. We shall never be able to understand mystery with the language of logic and reason, but we can share in mystery and be caught up in it, and it will change our lives and renew our church. It has often been said that in many western countries today it is very much harder for people to believe and to have a true appreciation of mystery and of God. We have much to learn from others where truth is perceived in prayer, in music, in poetry and above all in Christian compassion for the poor and lonely.

At Christmas, when in Canterbury Cathedral I celebrate the Christmas Communion, surrounded by the people from my diocese and sharing with the whole Church on earth and in heaven, I shall be deeply aware that I am sharing in the mystery of God, a mystery which is great and wonderful, a mystery of love. My prayer for you all this Christmas is that you may so grow into the love of God and be so caught up in the great mystery of His life that you may all be renewed for Christian life and witness in the world.

May God bless you, and may you all enjoy a very happy and peaceful Christmas.

CONVENTION 1984

(Continued from page 1)

"The enhancing and further development of the ministry of the laity in the world" form one of the Bishop's charges for 1985.

"My second charge of the evening is that we consider, in 1985, lay theological education to be of the highest priority, developing a program that would be serviceable to all the congregations throughout the Islands."

(The full text of the Bishop's address is printed in this *Chronicle*.)

The opening service of the 1984 Convention was Evensong in St. Andrew's Cathedral, with the Very Rev. Hollinshead Knight, Dean, as officiant. The music included a setting for Psalm 89 by John McCreary, the Cathedral organist and choirmaster. Thomas Van Culin of St. Christopher's, Kailua, and Jean Nurning of St. Clement's, Makiki, read the lessons.

II.

Convention reconvened in Waikiki's Pacific Beach Hotel on Saturday morning, with prayers led by Agnes Sykes-Cooper.

The following were introduced and welcomed as new clergy and guests of the Convention by Bishop Browning:

- The Rt. Rev. Bishop & Mrs. Fred Putnam, currently of St. George's, Pearl Harbor;

- The Very Rev. Dean & Mrs. Hollinshead Knight of St. Andrew's Cathedral;

- The Rev. Rector & Mrs. Richard Thieme of Holy Innocents', Lahaina;

- The Rev. Robert Brooks, currently studying theology and liturgy at the Catholic University of America, Washington, D.C.;

- The Rev. Robert Moore of St. Peter's, Honolulu;

- The Rev. Alison Dingley of Kauai;

Also introduced were:

- Betsy Bell, Christian Education Consultant from the Diocese of Olympia and speaker on the ministry of the laity; and

- Kay Homsey, Program Officer for St. Andrew's Cathedral.

Nita Hogue, Chair of the Credentials Committee, announced that there were 59 members of the clergy and 140 members of the laity registered as delegates and present. A quorum was declared.

The Convention then granted seat and voice to the licensed clergy present, to the lay members of the Diocesan Council present, to the lay members of the Standing Committee present, and to the Chancellor. Voice in Convention was granted to the Convention's special guests.

The initial business of Convention also included:

- The Committee's response to the Bishop's address, presented by the Rev. Lynette Schaefer, Vicar of Grace Church, Molokai;

- Later consideration of 29 resolutions, as moved by Lester Muramoto, Chair of the Committee on Resolutions;

- Acceptance of the Diocesan Treasurer's report.

- Adoption of the 1985 budget (totaling \$840,000) as circulated in a 5th

draft, with an amendment to broaden the hospice item to cover the whole Diocese rather than just Oahu; and

- Report on the Committee on Nominations for the Presiding Bishop of the Episcopal Church by George Lockwood of the Diocese of El Camino Real.

In the day's balloting, the following elective positions were filled, as announced by Mary Sueoka, Chair of the Elections Committee.

Diocesan Council (clergy): The Rev. W. Edwin Bonsey, Jr.; the Rev. Robert E. Brown; and the Rev. Heather M. Mueller.

Diocesan Council (laity): John A. Decker, Richard Hagemeyer, Douglas T.S. Ho, Diana W. Lockwood, Dee Ann Mahuna, Michi Okinaka.

Standing Committee: The Rev. Jan Rudinoff, Frances P. Wheeler.

Cathedral Chapter: The Rev. Richard Rowe, Gordon L. Johnson.

Secretary to Convention: Nancy A. Rowe.

Deputy of General Convention (clergy): The Rev. Richard S.O. Chang, the Rev. W. Edwin Bonsey, Jr., the Rev. David K. Kennedy, and the Rev. Lynette G. Schaefer. Alternates: The Rev. Morely Frech, Jr. (1), the Rev. Robert E. Brown (2), the Rev. Timoteo P. Quintero (3), and the Rev. Alejandro S. Geston (4).

Deputy to General Convention (laity): Alice Anne Bell, Bettye J. Harris, John A. Lockwood, Nelson J. Secretario. Alternates: Thomas M. Van Culin (1), Elaine Funayama (2), Dora S. Kraul (3), and Cynthia M. Salley (4).

III.

In the afternoon session of Convention.

- Bettye Harris presented a report on the work and program of the Kalihi-Palama Immigrant Service Center (KPISC);

- Bishop Browning expressed his appreciation and that of the Diocese for the work of Ruby Nakamura, Secretary to the Bishop; Mary MacIntosh, Diocesan Secretary; Joan Malvin; and Edith Takahashi for their assistance and services to the Convention.

- Bishop Browning also expressed his special thanks to his wife Patti.

- Relda Loomis presented the report on the Camp Mokuleia Program. Fr. Brian Grieves, Thomas Van Culin and Sidney Snyder then reported on the progress of the Mokuleia Task Force and on the Master Plan for Mokuleia. Members of the Mokuleia Task Force and the Camp Department were recognized.

The bulk of Convention's afternoon session was devoted to the consideration of resolutions. Action was as follows:

- Approved the Mokuleia Master Plan and authorized a capital fundraising campaign in 1985 to include the general community in order to implement this plan (#9).

- Approved a prayer vigil by the various churches of the Diocese to "undergird" with prayer the 1985 Convention (#8).

- Referred to the Finance and Real Estate Committee for study the resolution on Diocesan assessments (#7).

- Adopted a "single unified rate" for Diocesan assessments (#26).

- Changed the distribution of the *Journal of the Convention* to "reduce the cost of publishing & mailing" (#25).

- Amended the Diocesan Constitution, Canons, and Rules of Order, variously (#10-17).

- Memorialized the General Convention meeting in 1985 in Anaheim, California, for "a significantly increased budget for Asian, Hispanic, and Pacific Island Ministry" (#28).

- Continued our companion Diocese relationship with the Diocese of Polynesia for three years more (#29).

- Declared that the intention of the Diocese of Hawaii is "to elect to the episcopate in its diocese only persons who have stated publicly their unequivocal support for the ordination of women and their deployment throughout all levels of ordained leadership in the diocese" (#20).

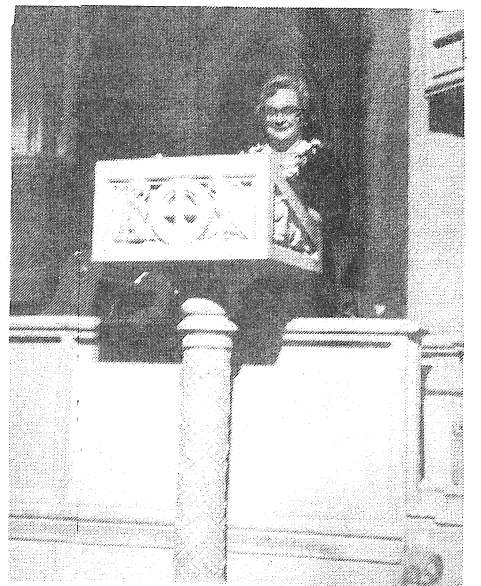
- Rejected a similar resolution as concerned the Presiding Bishop (#21).

- Declared that Vestries go on record as having an "intentional policy" of "calling" clergy "regardless of sex or ethnicity" (#22).

- Declared that Bishop's Committees act similarly without regard to "sex, ethnicity, or age" (#23).

- Recognized "the pervasiveness of alcohol and other drug use through all sectors of our society, reaffirmed "the intent and mission of the 1979 General Convention Resolution on Alcoholism," called "on all the various agencies within the Church to examine the effects of alcohol and drug usage in our society and for them to integrate awareness of these issues within their programs," and encouraged the National Episcopal Coalition on Alcohol (NECA) in its "leadership guidance and training to all elements of the Church concerning the use and misuse of alcohol and other drugs" (#24).

- Asked the appointment of a task-force to design a special Lenten program for use in the churches of the Diocese in 1985 on "the ministry of the Church," declared 1985 "a year of Celebration of the Ministry of the Laity," and resolved that "the focus of the 17th annual Diocesan Convention will be renewal to Mission, and a forum on which we will plan and strategize together program that will help to enable that ministry" (#19).



Jean Nurning reading a lesson at Convention Evensong.

The Rev. William Grosh, Urban Missioner, then presented resolutions of "greetings and warmest aloha" to:

- The Rt. Rev. Harry S. Kennedy, S.T.D., and Mrs. Kennedy, "for their years of dedicated leadership and for their continuing love for us in Christ."

- Miss Katherine Morton "for her lengthy and untiring services to the Diocese as secretary, editor, and loving counselor."

- The Sisters of the Transfiguration "for their contribution to generation upon generation of the youth of these Islands and for their lengthy service to us all."

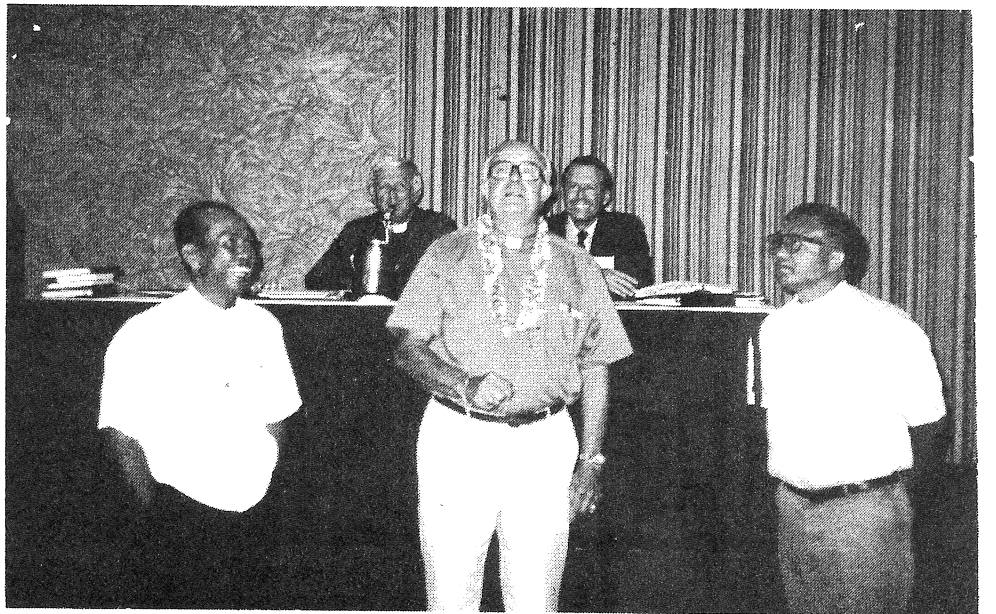
- Mrs. Puanani Hanchett "for her graciousness and affection and selflessness to us all."

The Convention expressed "warmest aloha and mahalo to Elizabeth Bell and George Lockwood for their presence and contribution at this Convention."

The Convention also expressed its thanks for "hospitality and service above and beyond the call of duty" to the Pacific Beach Hotel and Waikiki Banyan Hotel.

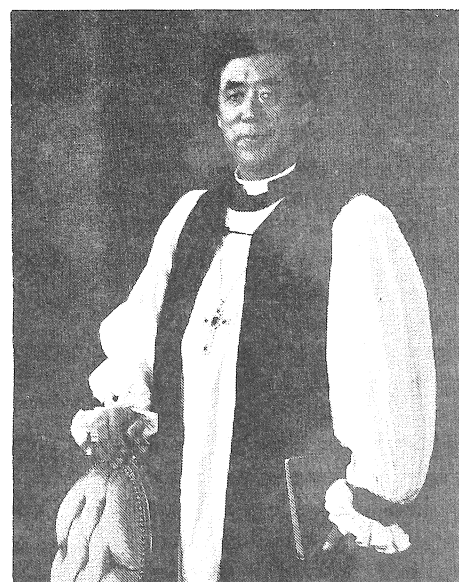
And the Convention expressed its "appreciation to the Camp Department and to Jay Larrin for the entertainment" at the Convention banquet.

The 16th Convention of the Episcopal Church in Hawaii adjourned at 5:35 p.m. with the Bishop's blessing and benediction to meet in Honolulu on Friday, November 8, 1985.



Coin toss to determine a tie: Fr. Timoteo Quintero (winner, left), Bishop Fred Putnam (center), and Fr. Alejandro Geston (right), with Bishop Browning and Chancellor John Lockwood (seated).

JAPAN'S PRIMATE TO VISIT



The Most Rev. John Masanao Watanabe, Primate of Japan.

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(now disbanded); St. Mary's, Moiliili; and Good Samaritan, Palolo.

Iolani School and St. Andrew's Priory School have been of inestimable service to the Japanese community since the time of Bishop Willis (1872-1902).

Pastors of the Episcopal Church of Japanese ancestry currently serving in Hawaii are the Rev. James Nakamura (retired), Morimasa Kaneshiro (Iolani), Norio Sasaki (Iolani), Thomas Yoshida (Iolani), Dorothy Nakatsuji (Deacon program), and David Ota (UH-Manoa chaplain & Good Samaritan)

Current plans call for Bishop Watanabe also to visit Good Samaritan, Iolani School, St. Andrew's Priory School and churches on Kauai.

ECW ANNUAL MEETING

The 83rd annual meeting of the Episcopal Churchwomen of Hawaii opened with the Holy Eucharist in St. Andrew's Cathedral, at 8:30 a.m., Friday, November 9, with Bishop Browning as chief celebrant and Bishop Fred Putnam, formerly of Navajoland, as preacher.

The theme of the annual meeting was "Living, Loving and Sharing Our Faith." With the text of Christ's healing on the Sabbath, Bishop Putnam addressed the problem of institutional rigidity vs. human compassion.

The offering at the ECW Eucharist (\$220) was given to the Institute for Human Services, a ministry to street people, headed by the Rev. Dr. Claude DuTeil.

At 10:15 ECW President Jean Welter called the annual meeting to order in Tenney Theatre, introducing Patti Browning, wife of Bishop Browning; Jan Bond, long-time, active member and past-President of the ECW; Puanani Hanchett, widow of Bishop Lani Hanchett; and Helen Putnam, wife of Bishop Fred Putnam.

A quorum was declared, with 115 delegates and 2 alternates present from 26 churches from throughout the Islands.

In his remarks, Bishop Browning emphasized the role of women in the mission of the Church, noting that in the Sudan conversions came largely "because of the witness of the women."

Following the acceptance of the minutes of the previous annual meeting and of the various reports (by title), the 1984/1985 budget of \$3,750 was adopted as proposed by ECW Treasurer Elizabeth Cubberly.

Other ECW business included:

• **The Bishop's Specials.** This year's Specials are (1) the Bishop's Discretionary Fund, an important help to clergy and laity alike (\$4,012); (2) St. George's, Pearl Harbor, in need of repairs (\$2,603); (3) Bright Start, a special outreach program of Holy Apostles', Hilo, aimed at parents-to-be and their infants (\$1,755); (4) and

Po'ailani, a social rehabilitation service for adults with a confirmed psychiatric disability (\$1,637) — some \$10,007 in all.

• **Election of Delegates to Triennial** (1985, Anaheim, California): Jean Welter, Cancy Hanley, Annette Jim, and Barbara Vlachos.

• **Election of Officers:**
1st Vice-President: Dora Kraul.
2nd Vice-President: Martha Ho.
Vice-President (West Hawaii): Kathy Hansen.

Vice-President (Maui): Jeanne Martin.

Corresponding Secretary: Betty Caskey.

Nominations Committee: Nita Hogue, Chair; Helen Redding, and Ruth Birnie.

Treasurer: Elizabeth Cubberly.
Assistant Treasurer: Doris Fleming.

• **Appointments:**
Devotions: Jeanne Grant.
Historian & Custodian of the Book of Remembrance: Betty Brodhead.
Newsletter: pending
Telephone: Marcia Curtis.

Also included among the business of the ECW annual meeting were: Report on Synod, Resolutions, and the Installation of Officers.

Following the business meeting, Alice Anne Bell, Christian Education Consultant, spoke on "Personal Spiritual Growth — Resources in Our Community."

Luncheon at the St. Peter's parish hall, hosted by the St. Peter's ECW, and discussion groups followed.

One highlight of the ECW annual meeting was ECW President Jean Welter's pointed rebuttal of those who regard the Episcopal Churchwomen of Hawaii as "merely a women's club."

A report on outside giving by the ECW indicated that in the year Oct. 1983 through Sept. 1984, the sum of \$22,414.50 was disbursed. The largest sum — \$9,878.83 — went to the United Thank Offering in support of the mission and outreach of the Church.

A Word From The Bishop

My dear friends:

There is so much for which I give thanks in being a part of the fellowship of this Diocese, and for the most part my gratitude is for the exceptional witnesses made within our communities by so many of you. In this "Word" I would like to acknowledge especially two ministries which have been so much a part of our lives and fellowship.

Bill Grosh will be retiring the end of 1984 after 34 years of service in this Diocese. It has been a ministry that has been lived out in the parish and on the campus. It has been served in the Neighbor Islands as well as directing the Urban Ministries of the Diocese. Consistent throughout Bill's ministry has been a deep concern for the needs of others, for issues of peace and justice, and for assisting others in realizing their fullest potential in their spiritual pilgrimages. Bill's willingness and eagerness to serve the Diocese in any way that has ever been asked of him has been unique. From the outset of our ministry here in Hawaii, Frances and Bill have been a tremendous support to Patti and myself - I am certain this expresses the sentiment of many.

Now let me share with you another ministry for which I give thanks. Last week Claude DuTeil celebrated his 35th anniversary of his Ordination to the Priesthood. Claude, as the senior priest of our Diocese, has had one of the most meaningful ministries I have ever known. Meaningful in that through personal suffering has come a caring for others that is a model for all of us. Bob Brown in his gratitude for Claude's ministry invited him to preach and celebrate on the Sunday closest to his anniversary - in a very special way Bob and St. Christopher's honored Claude and Bert for all of us.

Now that I have run the risk of maybe embarrassing my two colleagues with



these words of gratitude I wish to extend the risk with another thought. I have offered these words because of a deep respect, and also because I believe that their ministries are windows through which we might serve the spirit of these Holy Days of Christmas. Bill's and Claude's ministries have been ones of challenging the values of today by calling us to a deeper understanding of the self sacrifice involved in the Incarnation as Jesus came to identify with all of humanity. Their ministries have been His ministry of offering peace and well being to others, and of reaching out with love and joy that has given hope and purpose. Their ministries have witnessed and continued to witness to the truth of "Emmanuel" - "God with us" - in His concern for His people and His whole creation.

May the spirit of Christmas which has shown through these two ministries, be reflected through the windows of all of our lives so we might give honor and glory to Him whose birth brings salvation and peace to all people.

Faithfully yours,

Ed Browning

The Rt. Rev. Edmond L. Browning
Bishop

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BISHOP'S CONVENTION ADDRESS

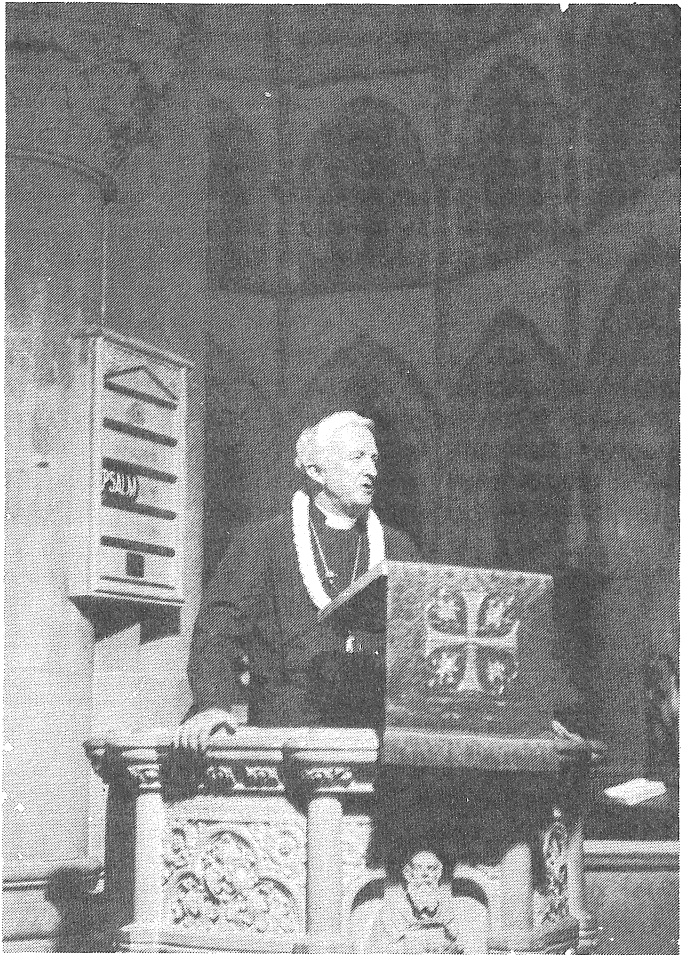
We are together this evening to convene the 16th Annual meeting of the Convention of the Diocese of Hawaii. To all of you who have come to be a part of this time together, may I greet you with the words of Paul to the Ephesians, "He destined us in love to be His sons and daughters through Jesus Christ, according to the purpose of His will, to the praise of His glorious grace which He freely bestowed on us in the Beloved."

There is a destiny that we share together. It is one that is being discovered in the moment and one we have been promised for the future. As you go through the Diocese, you hear all kinds of comments about the annual meeting of the Convention, some negative and some positive. There are some who look forward to it and others who don't. There is nothing new about that, *but* let me hold forth this vision for you: It is a marvelous time to be together. Not that we do anything so earth-shaking, but we are able to greet the Lord in one another. What more glorious thing to do than to affirm His Presence among us! In His presence, we have the opportunity to discuss and debate His mission. And although those discussions will certainly reveal differences among us, we will, by His grace, know our oneness in the Lord. That oneness, hopefully, will be felt in our decisions and most certainly in our worship. So, dear friends, may our time together be exactly that—fellowship in His presence, good debate about His mission, so to declare our solidarity with His purpose, and nourishing upon the Lord in worship, so as to strengthen us for the tasks ahead.

Let me share with you a moment the kind of struggle that I experience as the convention address is developed. It seems for me, at least for the most part, that the basic themes are there, and I have a growing conviction that God is continually placing those themes before us. There is for me a sense of "a call" related to the theme and the possibility of this moment. The wrestling always comes as to how the theme might be presented, shared in such a way that it might make a difference. As most of you are aware, my last several addresses have focused on issues which I felt needed our response: nuclear arms, peacemaking, and Namibia. It was my hope that whatever challenge was contained in the message would call forth a continuing dialogue about our discipleship, our life and witness in the world!

In preparation for this address, I looked at the last three and asked myself what differences had they made in the life and witness of our Diocese. I made two lists: one listing possible positive results; and the other, the negative, including the possibility that these addresses might have made absolutely no difference whatsoever. It was a humbling exercise to say the least. On the one hand, you are lead to some depression as you look at your lists, and on the other, you realize once again the meaning of grace. And however slowly it might seem to be, your hope and vision are strengthened that God is indeed working His purposes out.

My reason for sharing something of my own struggle in developing a convention address is that it raises all kinds of questions about the nature and purpose of the address, my responsibility for it, the accountability I have to you regarding it.



Bishop Browning giving his Convention Address.

And on the other side of the coin is the question of hearing and response, your responsibility and accountability to the offering of the address. As I have thought about its purpose, I think I have always hoped to bring forth a vision of the Church that senses its calling beyond itself, a Church grounded and nourished in the love of the Lord, seeing its ministry as one of servanthood in a world of conflict and struggle. In each previous address, I have tried to lay out for us a path that we might take so as to realize that vision. I think we can say in thanksgiving that *in part* the vision, in a number of ways, has been realized. The vision is still before us and so is the question of how we prepare ourselves to make it a reality. Before moving on and looking again at the *vision* and the *how*, I suggest that the committee which responds to this address might wish to reflect on the purpose and nature of the Bishop's convention address.

II

For the past year, there have been two themes which have been competing in my mind as to what I might bring forth to this convention. These two themes are: first, the issue of racism; and second, the issue of the ministry of the laity. Which should I consider: One, or, the other? Or, both?

Let us share with you for just a moment how these issues have come forward. First, racism. When I finished my address on Namibia last year, I had to confess that it was always easier to confront the evils of racism in someone else's backyard than in my own, that I was really being called to begin that examination at home. Another influence has been a piece of work that I have shared in the last couple of years. Maybe you remember that sometime ago a group of citizens of Honolulu were asked to develop what was called "Goals for Hawaii." I was asked to serve in this body, on a commit-

tee looking at the racial tensions within the State. Serving on this committee has definitely been a factor in wanting us to look at racism. And then the honor of the award of the Nobel Peace Prize to Bishop Desmond Tutu, his life and witness, cause me to be challenged in such a way that I cannot help but believe that every witness for Christ calls forth a greater witness from all of us, and that is, at least in part, the meaning of the communion of saints.

Then secondly, there is the theme of the ministry of the laity. There is an excitement about ministry and its possibilities that is a part of our fellowship today. I want to give credit where credit is due. The leadership of the clergy and laity of this Diocese has held a vision of ministry that continues to develop and expand in various ways. We have many to thank! The Institute for Lay Training, the Commission on Ministry, the Commission on the Diaconate, the Christian Education Unit, and our Standing Committee.

The thrust that has come out of this vision was validated in the experience of the Pacific Basin Conference, the emphasis being that we should look at the total ministry of the Church with special emphasis on the theological education of the laity. Since May of this year, we have been working on a proposal that would seek to coordinate all of our ministry concerns, as well as to strengthen our commitment to the ministry of the laity. But more about that later.

III

So much for the way these two themes have presented themselves. My conclusion is really that racism and the ministry of the laity are not only related, but in consideration of the mission of the Church must be considered together. This is key. It is terribly important, I believe, for the institutional Church to speak and seek to give evidence on critical moral and ethical issues. It is also important to

realize that resolutions or stands of this sort do not go very far unless the spirit of those convictions, informed by a lively faith, are lived out in the lives and labor of the lay people of this Church, as they move in the world.

Now share with me a few thoughts about the issue of racism. If we took a survey this evening I would dare say that probably most of us would see racism as a distant issue, not related either to you as an individual and certainly not to the Church as an institution. We probably could hear the argument, however naive it might be, that this was a problem for the United States certainly in the 1950s and 1960s, but not one of significance today, and certainly not in the State of the Rainbow. I am certain that there are others sitting in this Cathedral this evening who could give another testimony.

I don't think I am at liberty to share in any detail the report of the racial tensions committee of the project "Goals for Hawaii," but I believe I can give a brief overview of some of its initial research, which, without question, documents racism in and through the Islands.

Let me just briefly list some of the areas where research has found serious racial/ethnic tensions. There is not one racial grouping within the Islands that has not felt the effect of racism and racial tension. You see it in the educational system, in public service and politics. You see it being expressed, because of the economics and the continually widening gaps between "the haves" and "the have nots," in the tension that is created by development, in the stereotyping that is done between cultures (producing attitudes that cause deep fragmentation of our society), and you can see that much of the crime that is committed in this State is caused by racial tensions, which are brought about by an insidious form of racism. On October 26, I spent a couple of hours being briefed by the staff of the Kalihi-Palama Immigrant Service Center (KPISC). Your heart breaks when you hear of the tension and anxiety experienced by recent immigrants and refugees coming into our State, who find racial tensions as they search for housing, for employment, for education for their children, an overwhelming experience of loneliness and shattered expectations.

There are of course many other places in our society that this evil can be documented, but let me lead us to this question: Given the fact that racism does exist in various ways within our communities, given the fact that it is the seed for violence and continued unrest, and given the fact that as Bishop Tutu said, "It negates the purpose of the Church," what is the challenge to you and to me? What is "the call" to the Church, to this Diocese, and to the congregation therein?

At least part of the answer, I think, must be a look within our own Church for the signs and symptoms of racism. I want to suggest to you this evening that it is imperative to begin with ourselves, to have the courage to raise hard questions, to sensitize ourselves within our structure to see where racism exists and do something about it. What I am suggesting may be quite difficult, maybe even painful, because now we look not so much at the victims of racism "out there," but at ourselves and our structure, as to how we

shape and are so much of the system that often unconsciously creates racism, institutional racism.

I want to read something to you that came out of the Diocese of Southern Ohio as it sought to deal with its own institutional racism:

"We believe that the Church has been called by God to exercise a ministry of reconciliation to all people and to witness in its own life that there is neither Jew nor Greek, bond nor free, male nor female, for all are one in Christ Jesus. Institutional racism, largely unconscious and consequently difficult to identify and eliminate, undermines our effective witness to all people. We believe it is essential to the life of the Church that Christians struggle with difficult human problems in order to develop vision and power for a just society."

There are questions that the issue of racism raises for me about our life and fellowship. I don't know the answers. Maybe these questions are not even relevant, but maybe they are! Listen to a few:

Why doesn't the membership of this Diocese reflect the ethnic composition of our communities and the State?

Does the witness of our multi-cultural heritage reflect creatively in our Christian education programs?

Are the committees of the Diocese, the decision-making bodies both on the congregational and diocesan levels, reflective of our ethnic makeup?

Have our deployment practices been sensitive to the issue of racism? Do our congregations feel free to call a priest regardless of their race or sex? Are there barriers that exist?

Has our training program for the Diaconate—in our recruitment, in the preparation, in the testing—been sensitive always to the ethnic issues which face us in the program itself, as well as in the institutional Church?

Are we protective of our facilities when other racial groups desire to share them?

To what degree is our Church sensitive to the suffering that racism produces in the lives of our young people? Have we ever really wondered why our youth groups and diocesan programs are made up of one ethnic group or another?

Obviously, there are other questions and, if we become serious about this cancer, we will be able to see other areas within our congregations and Diocese which we will want to address. And this leads me back to the quotation which I shared a moment ago from the Diocese of Southern Ohio. Once again the last two sentences:

"Institutional racism, largely unconscious and consequently difficult to identify and eliminate, undermines our effective witness. We believe it is essential to the life of the Church that Christians struggle with difficult human problems in order to develop vision and power for a just and humane society."

Several points I would like to make from this quotation:

First, the point that racism, largely unconscious and difficult to identify and eliminate, is probably very real for us in this Diocese, but if we examine ourselves closely, have the courage to ask the hard questions we will discover as the Southern Ohio report goes on to say, "It is not the motivation of the institution or its members that counts. It is what results from the policy/programs and practices that counts, and determines whether the institution expresses racism."

Secondly, we have to resist the temptation to play it down as if it does not

exist, or the temptation that by simply correcting a few programs it will disappear. The truth of the matter is that racism is a "complex and deeply rooted manifestation of sin" and if seriously to be considered must take our wholehearted intention to root it out. I am convinced that the leaders of our congregations have the power, if we wish to exercise it, really to deal effectively with racism.

And, thirdly, by calling the Convention to address itself to this issue I am declaring my deep concern about the effective witness of all our people. There is no question in my mind that if we are willing to struggle with racism—to raise the hard questions about our life and witness, to seek to "right the wrong"—we will indeed be developing "a vision and power for a just society." I call our Diocese, through this 16th Annual meeting of our Convention, to address ourselves seriously to the issue of racism, so we might strengthen our hope for a more just society.

So as to begin this task by looking within ourselves, I would ask you to consider charging our Peace and Justice Commission with the task of developing the tools by which we can evaluate racism as it exists within our congregational and diocesan life, and further we ask the Commission to report to next year's Convention our corporate experience in seeking to deal with racism.

IV.

Let us move now to the second theme I would have us consider this evening—the ministry of the laity. Earlier this evening, I stated that the issue of racism—or, for that matter, any issue of critical ethical and moral consequence—had to be encountered and challenged by men and women who live their lives in such a manner that they witnessed to the love of God for His whole creation.

This summer in Lagos, Nigeria, these words from the lay theologian, Verna Dozier, were written into the report of the mission and ministry section of the Anglican Consultative Council: "God came into history to create a people who would change the world, who would make the

world a place where every person knew that he or she was loved, was valued, had a contribution to make and has a right to share in the resources of creation."

In this declaration there is a tremendously *high calling*. It is a calling to ministry of the total body. It is a calling that does not set one part of the Church over against another. It is a calling that recognizes, in my opinion, the relationship between the ministry of the lay and the ordained. It is a calling that recognizes that *the* ministry is really the ministry of the laity in the world—supported, nurtured and enabled by the ministry of the ordained.

Let me say this another way. In the last few years, as I noted earlier, we have done much in the further development of ministry in this Diocese. I want us in the years ahead to move much further. Even though much has been accomplished, for which I give a great deal of thanks, there is still a mindset that we must overcome, and reach for a higher vision to capture and implement. This mindset has to do, mostly, with how we all look at the ministry of the laity. There is, I am afraid, still in the minds of many that "real ministry" is that of the ordained, that ministry and ordination are synonymous. This mindset sees the ministry of the laity as a ministry to be exercised in the confines of the institutional Church, helping the priest in some way to carry out his or her duties. We could give a thousand examples how this mindset is often fostered by those of us who are ordained, while at the same time it is fostered by the laity who have not heard, or responded to, the "high calling" that is their inalienable right in baptism.

In his work, *Comments and Conclusions on the Creed, Commandments and Catechism*, Charlie Crane has written, "There are different roles and functions for bishops, priests, and deacons, but the ministry begins with the lay people who are usually the first on hand in a disaster and the last to leave in a crisis. The laity 'bear witness to [our Lord] wherever they are; according to the gifts given them, carry on Christ's work of

reconciliation in the world.' If these things are not happening in and through the laity, then the Church is dead in the water, clericalism takes over, and liturgy, potlucks and busy work become a diversion from the real activity in the world."

Dear friends, I don't want to be misunderstood, for I give great thanks for ministry of the laity in every aspect of the life of the Church, both in the congregations and the Diocese. What I think we lack, or what we need to be challenged by, is a vision that has an understanding of the specific nature of lay ministry, especially as it is defined as ministry in the situation in which Christian men and women spend the bulk of their time—in work, in the home, in the streets and places of the communities in which we live. To believe as Dozier said, "that God came into history to create a people to change the world" is a *tremendously high calling*.

When you think of the issue of racism or any issue or situation that tears down instead of building up, that dehumanizes instead of giving courage and hope, that creates unfairness rather than justice, that fosters hatred and jealousy rather than love and acceptance, you have to see that the laity of the Church living their lives out in the world are agents of tremendous possibility. They—you—become the channels by which the message of the good news of Christ is not only spoken, but lived out. My friends, I simply want to say that this ministry, if it is to be more than a vision, cannot be left to chance. It needs preparation, support, and it needs to have a sense of accountability.

For the past six months, I have had Dick Chang working on a project which would further launch our Diocese into a commitment to the total ministry of this Church. A commitment to the preparation, support, and accountability to all ministry both lay and ordained. A commitment especially to the enhancing and further development of the ministry of the laity in the world. Much good work has been done by Dick and others who have been working with him. It was first thought that this proposal might be presented to this Convention, but after serious consideration it was decided that much more work needed to be done on it. Furthermore, certain steps need to be taken before it could be shared with the Convention. Those steps came to me as recommendations. I wholeheartedly endorse them and present them to you.

My second charge of the evening is that we consider, in 1985, lay theological education to be of the highest priority, developing a program that would be serviceable to all congregations throughout the Islands, that this program, along with budgetary considerations, be presented to next year's convention for its implementation. As a means by which this program will be developed and to insure the widest input into the planning process, it is recommended that I appoint a task force by the end of this month to design a special Lenten program for the purpose of studying in depth the ministry of the Church. The study in Lent will in turn serve as a means to prepare all of us for a Diocesan Conference on Ministry which I will call for after Easter of next year. The focus of the Diocesan Conference would be renewal to Mission, a commitment to the Ministry to carry out the Mission, and a forum on which we can plan and stra-

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Bishop Browning and ECW President Jean Welter.

EDITORIAL: A DRUGGED HAWAII

A sickness infects Hawaii. Deadlier than cancer and more pervasive than the common cold, it is drugs. Daily in Hawaii they destroy bodies, lives and fortunes. But unlike most cancer and the common cold, drugs are an avoidable pestilence. Now, but for how long? Now drugs affect many areas of life in Hawaii. Will they soon affect everything? Now certain trails are off-limits to all but large groups of hikers. They are too dangerous for the few. Will vaster tracts of the Islands soon be off-limits because of drug growing? Some local economies and enterprises are shifting from a legal business basis to thriving on the profits of the illegal drug trade. More and more major purchases are made in cash, out of paper bags. Drug money also means unfair competition. Business is affected. Walking with a young friend on a recent Wednesday afternoon in Waikiki, I was astonished to hear him offered cocaine, or so the pusher claimed. Tourism is affected. Agriculturalists face reprisal for destroying drug patches they chance upon. Some Hawaii drug facts (and those who vouch for them):

- On Oahu in 1983 the Honolulu Police Department confiscated 11 tons of marijuana — three times the amount confiscated in 1982 (Charles F. Marsland, Jr., Prosecuting Attorney, City & County of Honolulu).
- In 1983, Hawaii seized over 636,000 marijuana plants, or twice the combined number of plants seized by four other Western states (California, Oregon, Washington and Alaska) (Michael A. Lilly, Attorney-General).

- Only 10% to 20% of Hawaii's marijuana production is ever confiscated (Lilly). So, the 1983 pot production for Oahu alone was some 55 to 110 tons.
- A "conservative estimate" is that marijuana in Hawaii is a \$750 million industry annually (Marsland). It may even approximate \$3 billion (Lilly).
- The Hawaii street price for marijuana is \$150-\$200 the ounce; heroin, \$12,000-\$15,000 the ounce; and cocaine, \$100 the gram (1/28th of an ounce) (L. W. Thompson, Drug Enforcement Administration, U.S. Department of Justice).
- The Honolulu International Airport is the third busiest heroin smuggling entry point in the nation (Marsland). Half a ton — one thousand pounds, more or less — "got past us" (George Roberts, Customs Chief).
- Hawaii's drug growers have now moved beyond marijuana to cocaine and the opium poppy. The coca-plant is reported flourishing on Kauai; the opium poppy, on the Island of Hawaii (Informants).

With the staggering sums of money available through the local illegal drug trade, how far is Hawaii from corrupt cops, subverted legislators, perverted justice and organized crime, if that trade continues to flourish?

Drugs affect us all, but especially the young. They have no long tradition of drug abstinence as most oldsters do. And they have bodies agile for holdups and burglary and attractive enough for prostitution to support a drug habit. Many Island youngsters now have two ways of life clearly set before them. "How can I possibly earn, through honest industry, a home of my own and other amenities of life, so quickly, if ever?" many in Hawaii ask, one way or another.

All Islanders should be concerned.

Christians certainly are. The Christian commitment to non-violence also includes no violence to one's own self. And drugs — narcotics always, and alcohol often — constitute such a violence to one's own person, as well as to one's loved ones. Marijuana toxins accumulate in the fatty tissues of the body, and the brain is largely such, Attorney General Lilly noted recently. "No wonder marijuana use impairs short-term memory, intellectual performance, the learning process, and reading skills. No wonder it leads to the 'amotivational syndrome,' which is characterized by apathy and lack of motivation," the Attorney-General has written. Drugs destroy learning and the productivity of users. Education and industry are both affected. Moreover, the Christian commitment to freedom precludes enslaving others, as well as one's own self. An addition always constitutes enslavement, both of the user directly, and, again, of his loved ones. Some people speak of the "recreational" use of drugs, as if they were to be classed with surfing, a good game of tennis, or a movie. But sports and the theater augment and develop the human body and personality. The universal testimony concerning illegal drugs is that they alter for ill and destroy. Recreational drug usage is nonsense, like recreational influenza or recreational cancer. There is hope. Great societies have been infected by drugs and recovered. Opium poisoned China in the 19th century, to be purged in the 20th. How exactly Hawaii and the other States in the American Union are to purge themselves of drugs remains unclear. Few Americans wish some

Mao to do it. But, clearly, all those committed to non-violence and to human wholeness and freedom oppose addiction's destroying tyranny, and therefore they oppose all growing, distribution, and use of illegal drugs. Marijuana, heroin and cocaine are enemies of the human spirit and American society, and they certainly form no part of the Kingdom of God. An essential part of the witness of the Christian citizen must be active and unwavering opposition to the illegal drug trade in all its aspects and in consonance with the Constitution of the United States. When plague appears, no one stands idly by. In Hawaii a drug plague is here. What is to be done? Some suggestions:

- Personally resolve not to tolerate illegal drugs at all. Decline to be in their presence.
- Encourage and support the authorities in drug enforcement.
- Ask your state legislators for legislation strengthening Hawaii's laws, law enforcement, and help for the rehabilitation of the addict.
- With due care for one's own safety, report drug patches, peddlers, and shipments to the police, directly, or by using the crime stoppers and confidential recorded message numbers available. See the inside front cover of the telephone book.
- Encourage and support drug education in the schools at all grade levels, and inform the members of the Board of Education of your desires.

Illegal drugs mutilate and enslave people and corrupt American society. Resolve to be no drug accomplice, before or after the fact.

—JPE

EPISCOPAL CHURCH POOLED INCOME FUND

The first contribution to the Episcopal Church Pooled Income Fund has been received. The donor is Mrs. Edna Cornett of the Diocese of Tennessee. Mrs. Edna Cornett has always been careful about her money. At age nine, she went to work. During the depression, she sold portraits door to door. Now widowed and retired from a successful career in insurance, she watches her finances carefully. That's why the Episcopal Church's Pooled Income Fund caught her eye. The money Mrs. Cornett places in the Fund will pay her an income for the rest of her life. In addition, she receives a charitable deduction from her taxable income now. At her death, the principal will not be subject to estate taxes and will become part of the endowment of her local church, The Church of the Resurrection, Loudon, Tennessee. For generations to come, Mrs. Cornett's generosity will benefit others. The Executive Council approved the start-up of a Pooled Income Fund designed to assist all parts of the church and church affiliated organizations in achiev-

ing their long range funding objectives. The Fund will accomplish this by providing a way for parishioners to fund the work of the church, while increasing their financial security and providing an income for themselves and others. Dr. Thomas Carson, the Executive for Stewardship at the Episcopal Church Center in New York had this to say about the creation of the Pooled Income Fund: This vehicle, in supporting our ability to Take the Next Step in Mission, will enable us to carry tithing into a new area — that of accumulated resources — giving to God a portion of *all* of that with which we have been blessed. Participation in this program will help us to better follow the teachings of Christ as recorded in Luke 12 in the parable dealing with the folly of being overly concerned with acquiring wealth rather than planning to utilize it to further the work of God. Matt Costigan, the Treasurer of The Domestic and Foreign Missionary Society, who will oversee the financial aspects of the Pooled Income Fund, had this to say about the start-up of the Fund: This should make it possible for all par-

ishioners to enjoy the benefits of participation in a Pooled Income Fund without each diocese having to incur the start-up costs and administrative burden of this attractive vehicle. Any part of the church can be the beneficiary; parish, diocese or national organization. Dick Lamport, the Planned Giving Officer at the Episcopal Church Center had this to say about how a Pooled Income Fund works: Basically a Pooled Income Fund is very similar to a mutual fund. A donor purchases a number of shares in a pooled investment portfolio with his or her contribution. Income is divided and paid to shareholders based on the number of shares held. This income will fluctuate year by year. Generally, the investment objectives will be to provide growing asset strength and a steady stream of dividends and interest reflecting current market conditions. Therefore, the Fund could offer protection against inflation. Income payments may be made to the donor or any other beneficiaries living at the time the gift is made.

The major difference between a mutual fund and a Pooled Income Fund is that in a mutual Fund, shareholders may redeem their shares for cash at any time. In the case of a pooled income fund, the contribution is irrevocable and the value of the shares held at the time of the death of the last income beneficiary will be transferred to whatever part of the church the contributor wants. This is a fine way to provide income for loved ones now and a gift to the church as some time in the future. Contributions of as little as \$10,000 are acceptable to the Pooled Income Fund. Additional contributions can be made at any time. If you have any questions about the Pooled Income Fund, please contact Mr. Lamport at the Episcopal Church Center, 815 Second Avenue, New York, New York 10017, area code (212) 867-8400, extension 410, or the Diocesan Treasurer, 536-7776. Mr. Lamport's office also has the ability to respond directly to parishioners in the event of tax or financial questions. In short, this is a program you can start now.

ABOUT THE DIOCESE

In his letter of November 28, **Bishop Browning** announced that to date the Diocese has contributed \$72,285.72 to the **Church in Namibia**. "And it is my hope that by the end of the year our goal will have been reached," the Bishop writes.

Issue XII of the **Diocesan Master Plan** dealt with educational institutions. "In particular," observes the Bishop, "we were clearly to involve the Diocese in the **public education process**, as well as fostering educational pursuits in our own schools. . ."

At a recent meeting of the Hawaii Episcopal Clergy Association (HECA), a committee was formed to address this issue: **Bishop Browning** (ex officio), **Frs. Darrow Aiona, David Holsinger, and Claude DuTeil**.

"Other clergy and lay persons interested in pursuit of this objectives pertaining to public education may contact me or Darrow Aiona," writes the Bishop.

"We already have a committee on **diocesan schools**, and I welcome this effort on behalf of **public education**," Bishop Browning notes.

In this letter, the Bishop announced that, upon the recommendation of the Commission on Ministry, he intended to admit as Postulants for Holy Orders in the Diocese of Hawaii: **Mrs. Marilyn Brown** (St. Christopher's, Kailua), **Mr. Kenneth Jackson** (St. Clement's, Maki-ki), **Miss Imelda Padasdao** (St. Paul's Oahu), and **Ms. Charleen Weir** (St. Mary's, Moiliili).

Persons wishing to alleviate the **famine in Ethiopia** may send contributions so earmarked to the Diocesan Treasurer, Episcopal Church, Queen Emma Square, Honolulu 96813. Funds so collected will be forwarded to Ethiopian relief through the **Presiding Bishop's Fund for World Relief**.

The **Social Concerns Committee of the Windward Coalition of Churches Women's Task Force** needs help in securing items to improve conditions — indeed, "to make conditions liveable," the Hawaii Council of Churches reports — at the **Women's Prison** now in Kailua.

Needed for daily needs, for work, and for training are: typewriters (will repair), typing manuals, adding machines, large (40-cup) and small (20-cup) coffee makers, power sewing machines, commercial cooking equipment and utensils, brooms, furniture, dictionaries, fans, used and new Christmas cards for crafts, craft material (embroidery yarn, etc.), and cash contributions to buy other needed items.

For further information and pick-up, call **Jackie Wiggins (261-1119)**, **Hope Miller (261-9143)**, or **Ruby Mann (261-8706)**.

The **State of Hawaii** is currently being sued by the **American Civil Liberties Union** for prison conditions which are reprehensible at best and, according to the ACLU, constitute that "**cruel and unusual punishment**" forbidden by the U.S. Constitution.

"Our oldest member of **St. Elizabeth's** is **Mrs. Mary Kong Lau**," writes the **Rev. Dr. Gerald G. Gifford II**, in *Vine & Branches*. She is 102, having been born in 1882.

She was a young woman of 20 when St. Elizabeth's began in 1902. And in 1906 she became the third bride to be married in St. Elizabeth's.

She and her husband Steven have three children who are active members of St. Elizabeth's; **Ruth Wong, Evelyn Ching and Oswald Lau**.

"Each month, Mary receives Holy Communion in her room at the Convalescent Center of Honolulu, and, as I administer the Sacrament to her as her priest, I think that this dear Christian lady has been a part of the family of St. Elizabeth's from the beginning.

"This causes me to think about what Our Lord may have in mind for us in these

had a picnic lunch at the Makiki water pumping station park.

What a privilege it is to help stimulate the desire to learn in these young children. **Katherine Kong in The Keys**.

Fr. Lloyd Gbhart, Rector of the Church of the Good Shepherd, Wailuku, and his wife **Lou**, write that they "arrived home on November 9 from Fiji, where we had spent ten days.

"The purpose of our going was to work on our companion parish relationship with the **Church of the Good Shepherd, Sigatoka, Fiji**. We were there from Wednesday night through Sunday as guests of

The Gebhart's trip was sponsored by the **Companion Diocese Committee** and (mostly) by **Good Shepherd Church**.

"It was a wonderful and rewarding experience. I hope others can do this as well," adds Fr. Gebhart.

A lovely granite bench, given by **Rear Admiral and Mrs. Persons** in memory of **Rosalie's sister Marjorie Mason Young**, now graces the Ewa entrance to the Diocesan and Cathedral offices. **Rosalie** sculpted the four statues over the main doors of **St. Andrew's Cathedral**.

Ann Clark, who attends the 10 a.m. Cathedral service Sundays, was given the **Nurse of the Year Award** by the **Hawaii Nurses Association**. The award was for her outstanding contributions as a nurse educator, author, and leader.

At the latest count, **345 pledges** have been received by **St. Andrew's Cathedral**, totaling \$223,352.87. "This represents a very respectable average of **\$630.94 per year**, or **\$12.13 per week**. Of the total of 354 pledges, 75 are new, 160 are increases, and 24 are decreases," reported *Ka 'Upena/The Net*.

About **50 parishioners** of St. Andrew's attended the dinner after the **Thanksgiving service**. The turkeys — a gift from the **Women of St. Andrew's (WOSA)** — were prepared by **Bob Miller**.

Shizu Sasabuchi, long-time parish secretary of **St. Mary's, Moiliili**, was honored recently at a retirement party with sixty-four parishioners in attendance. **Moheb Ghali, Linda Neal, and Fr. Doug McGlynn** paid her tribute. But **Shizu's** own words and testimony were judged the best speech of the evening.

Fr. McGlynn presented "Shizu with an attractive sterling silver cross with a descending dove, as a reminder of the love and esteem in which she continues to be held by the congregation," *The Angelus* reported.

A forthcoming project at St. Mary's is a **lawn Nativity scene**, under the direction of **Maylene Lau**, who is working with the girls in **Linda Neal's** Sunday class."

"We believe this will be visible to others as they pass by and a cause for reflection on the **true meaning of Christmas**," observes *The Angelus*.

(St. Mary's is on King Street, one of Honolulu's main traffic arteries.)

St. Mary's is currently in the midst of

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At the Convention Eucharist: Fr. W. Edwin Bonsey, Jr., Preacher (left) and Dean Lin Knight.

next years. What will the face of the congregation look like in five years, in ten years, in twenty years?

"What is your projection of the future of St. Elizabeth's? Please let me know your thoughts and feelings. God speaks to the Church through all the members who ask with an open heart and mind. In the time we have, what can each of us do?"

Did you know that one of **St. Peter's** Chinese bilingual projects is teaching Chinese children how to speak English?

There are 20 children, if all come: eight when they are at the lowest count. These children are from elementary, junior high and high school levels.

They were shy in the beginning, but now they are more at ease and will speak up. Some still speak softly and timidly. We began class on April 7, 1984, with volunteer teachers **Jocelyn Choy, Vicky Wong, Vivienne Chang, Tambert Lau, Dennis Tam, Vicki Lo and Katherine Kong**.

The children learned, "I pledge allegiance to the flag of the United States of America. . ." They also sing songs such as "God Bless America", "Pearly Shells", "Deck the Halls", "Silent Night", etc. They learn vocabularies, grammar, manners and we read them anecdotes.

We teach them useful information that they can relate to in everyday life. After learning about fruit, vegetables, and food in a supermarket, we took them to Manoa Safeway with the manager's permission. Four teachers took charge of 20 children (5 to each teacher) as they walked through different sections of the store identifying articles they knew, and learning new foods, reading ads and notices. Later we

Fr. Tau Tonga, the priest there. He became a very close friend, and the people of the parish were so hospitable.

"On Monday, November 5, we went to Suva, visiting (at special services) **St. Mark's, St. John's, St. Matthew's, Trinity Cathedral, St. Christopher's Orphanage**, the **Bayly Clinic** and the **ministry to the poor** by **Sister Betty Slader**, and **finally** with the **Vestry of Holy Trinity Cathedral**, the **Bishop**, the **Companion Diocese Committee**, and the **Pacific Theological Center**.

"We wound up the week with a **Deanery** clergy and spouse party, and were then whisked off to the airport.



St. Peter's Delegation, ECW Annual Meeting.

DIOCESAN CALENDAR

December		15	Birthday of Martin Luther King, Jr., 1929
15	Exhibit of Greek and Russian Icons continues at UH-Manoa (through Dec. 23)	16	Kalihi-Palama Immigrant Service Center Board Interviews, Bishop's Advisory Committee on Aspirants to the Ministry.
16	3rd Sunday of Advent Bishop at St. Timothy's, Aiea Clerical Conclave, Temple Emanu-El, 3 p.m.— Speaker: Dr. Lewis Barth, Professor of Midrash, Hebrew Union College (Reservations: 595-7521)	17	BACAM interviews
18	Dr. William Glasser (<i>Reality Therapy</i>) at Kauai Community College, 2:30 — 4:00 p.m.	18	The Confession of St. Peter the Apostle: Week of Prayer for Christian Unity begins.
19	Ember Day Hanukkah begins Bishop at Pohai Nani, Kaneohe Oahu Clericus	19	Diocesan Council Meeting
20	Finance Department Program Department	20	2nd Sunday after the Epiphany: The Most Rev. Joseph A. Ferrario, Roman Catholic Bishop of Honolulu, preaches in St. Andrew's Cathedral, 7, 8 and 10 a.m.
21	Ember Day Diocesan Council Mission Department Communications Department Diaconate Training	21	Quarterly Reports due
22	Ember Day Diaconate Training	23	Standing Committee
23	4th Sunday of Advent Bishop at St. John's Kula Marriage of Janet G. Sturman & Wayland E. Quintero, St. Andrew's Cathedral, 3 p.m.	25	The Conversion of St. Paul the Apostle: Week of Prayer for Christian Unity ends Spiritual Development Course begins. Information: the Rev. Dorothy Nakatsuji (536-7776) Diaconate weekend (25-7)
24	Christmas Eve Bishop at St. Andrew's Cathedral Don't Drink & Drive	26	Diaconate weekend
25	Christmas Day Service from the National Cathedral, Washington, D.C.—KHON-TV, 8:30 — 9:30 a.m. Don't Drink & Drive	31	Conference on Family Violence, Waikiki Community Center (Reservations: 988-7164, 732-1898. Fee.)
26	Hanukkah ends	February	
30	1st Sunday after Christmas Day	1	<i>Chronicle</i> deadline Conference on Family Violence (See Jan. 31)
31	New Year's Eve Don't Drink & Drive	2	The Presentation of Our Lord Jesus Christ in the Temple: Purification, or Candlemas Day Celebration of the Martyrs of Japan, St. Andrew's Cathedral, 1:00 p.m. — The Most Rev. John Masanao Watanabe Primate of Japan
January		2	4th Sunday after the Epiphany
1	The Holy Name of Our Lord Jesus Christ New Year's Day Beginning of the UN-designated International Youth Year (IYY)	3	5th Sunday after the Epiphany
2	Birthday of Queen Emma, 1836	10	Lincoln's Birthday, 1809
4	VIM Requests due	12	Commission on Ministry
6	The Epiphany of Our Lord Jesus Christ Bishop at St. Andrew's Cathedral	14	Diocesan Council
8	Bishop at the Church Divinity School of the Pacific, Berkeley, California (until Jan. 11)	15	Clergy Family Weekend (15-17)
10	VIM Task Force	Coming Events	
13	1st Sunday after the Epiphany: Baptism of Our Lord Jesus Christ	Monthly	Clergy Quiet Day, 9 a.m. — 3 p.m., Spiritual Life Center Manoa (988-7800): 1st Monday & 1st Friday
		Feb. 20	Ash Wednesday — Lent begins
		Feb. 23	Lenten Quiet Day, St. Andrew's Cathedral
		Apr. 7	Easter



The Installation of ECW Officers at the 1984 Annual Meeting.

ABOUT THE DIOCESE

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its **Property Development Campaign**. General Chairman of the campaign is **Lester Muramoto**, with divisions headed by **Fran Hill**, **Edith Yashiki**, and **Leland Lee**. **James T. Hall** of Ward, **Dreshman** and **Reinhardt** is assisting. The parish campaign, key to the whole project, began on November 5, with December 21 as the target date for completion.

At the **Pancake Breakfast** at **St. John's, Eleele**, 838 people were served. It netted \$1,889.83. **Greg Williams** and **Irene Kawane** spearheaded the successful breakfast taskforce. "The biggest gain was the evident presence of the Holy Spirit, as the members worked and had fellowship together," noted *The West Kauai Episcopalian*.

A pre-Advent work day saw to a general cleanup, hedge trim, the painting of the sacristy floor and window frames, the moving of the altar rail, and installation of a new kneeling panel. **Fr. Alejandro Geston** is Vicar of **St. John's Eleele**, and **St. Paul's, Kekaha**.

St. Paul's is the recipient of \$3,000 from the **Slogget Memorial Fund** to repair and paint the parsonage. Last year, **St. John's** received \$1,500 from the same Fund for the repair and protection of that church's stained glass.

"Some weeks ago, **The Rev. Alice Babin, Rector of Christ Church, Kailua — Kona**, received a phone call from **Mr. Tooman, Headmaster of Hawaii Preparatory Academy** in Kamuela, who had been contacted by the Bishop of New York requesting three months' housing for two Episcopal nuns from the Community of the Holy Spirit in New York.

"**Mother Ruth**, who is eighty-four, is seeking rest and a home in which to work on her autobiography; **Sister Winifred** will accompany her as aide and companion," *Nu 'Oli* reported.

"Unfortunately, there was no room on Oahu, and Waimea would be too cold. Thus we were presented with a unique opportunity — an opportunity to offer our hospitality, and one for mutual enrichment.

"This was the situation presented to our Vestry during its November meeting, and an amazing plan sprang to life. The Vestry voted to extend an invitation to **Mother Ruth** and **Sister Winifred** to come and live in our Parish House. Obvi-

ously, this requires some big changes. . .

"During these three months, the Choir Nursery, and Aloha Hour functions will be moved to Wallace Hall. This should afford some privacy to Mother Ruth and Sister Winifred as well as giving us a chance to make use of more of our facilities and maybe to explore some new possibilities."

The Rev. John A. Filler was instituted as Vicar of **St. Patrick's, El Cerrito**, this last summer. **Fr. Filler** served in the Diocese of Hawaii after his ordination to the Diaconate by Bishop Myers in 1975. He was Deacon-in-Charge of **St. Augustine's, Kapaau**, and Vicar from 1976. He served as Vicar of **St. Columba's, Hilo**, from 1982 to 1983, when he went to this Diocese of California (San Francisco Bay Area) as the Interim Priest of **St. Barnabas, Antioch**.

The Rev. Richard Kirchhoffer has been appointed Vicar of **St. Jude's, Naalehu**, for 1985, as of this January, Bishop Browning has announced.

Fr. Kirchhoffer formerly served **St. Mary's, Moiliili** (1957); **St. Timothy's, Aiea** (1957-1965); and **St. John's, Kaha-luu** (1965-1971).

Since leaving Hawaii in 1971, **Fr. Kirchhoffer** has served parishes in Wyoming and Montana, most recently as Vicar of **Holy Nativity Church, Whitefish, Montana**, from which he retires this January.

Fr. Kirchhoffer and his wife **Patricia** have five children.

Fr. Vince and **Maria O'Neill** of **St. Timothy's, Aiea**, and **Fr. Robert** and **Marilynn Brown** of **St. Christopher's, Kailua**, and **Dean Lin** and **Ann Knight** of **St. Andrew's Cathedral, Honolulu**, will lead Holy Land tours in 1985.

The tour led by the Browns departs Honolulu on May 3 and returns May 15.

That led by the O'Neills departs New York on June 11, returning June 22, and includes stops in Jordan and Egypt as well.

That led by the Knights departs San Francisco on April 15, returning May 4, and includes stops in the British Isles (London, Canterbury, Oxford, Stratford-upon-Avon, York, Durham, Iona and Edinburgh).

CONVENTION ADDRESS (cont.)

tegez together the program that will help to enable that ministry.

One of you sometime ago gave me a paper prepared by Donald Seeger for the 1983 Conference of the Quaker Theological Discussion Group entitled *Practicing the Gospel of Hope in the Nuclear Age*. It is an excellent paper and I would like to share this brief quote from it:

"To the extent that the blessing of peace is achieved by humankind, it will not be achieved because people have out-reached others in the building of armaments, nor because we have outdebated each other with words, nor because we have outmaneuvered each other in political action, but because more and more people in a silent place in their hearts are

turned to those eternal truths upon which all right living is based. It is on the inner drama of this search that the unfoldment of the outer drama of history ultimately depends."

At this juncture in my own pilgrimage, I see this statement as a profound truth that challenges us in an equally profound way. It is true, I believe, that to the extent that peace will be achieved will depend upon more and more people turning to those eternal truths upon which all right living is based. When we acknowledge the truth "that it is on the inner drama of this search that the unfoldment of the drama of history ultimately depends" we will, I hope and pray, dedicate ourselves and our resources to the preparation and support of all ministry.