

HAWAIIAN CHURCH CHRONICLE

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Pilate washing his hands, Christ carrying the Cross, and Peter's Denial. Side of an ivory box, Northern Italy, c. 420 A.D., now in the British Museum.

PB VISITS HAWAII

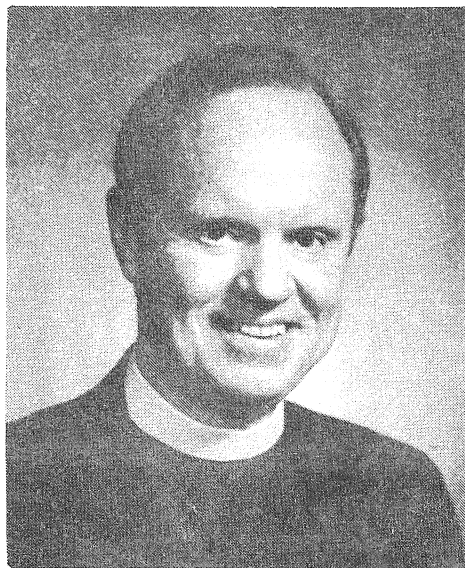
The Most Rev. John M. Allin, Presiding Bishop of the Episcopal Church, will be in Honolulu during Holy Week, pausing in Hawaii on a trip to the Orient.

The Presiding Bishop will be the preacher at the Maundy Thursday noonday Eucharist for the clergy and will preach in the Cathedral's Good Friday service.

Bishop Allin was elected by the House of Bishops Oct. 4, 1973 at the Church's 64th General Convention in Louisville. He was confirmed by the lay and clerical deputies of the House of Deputies (the other half of the Church's bicameral legislature) and assumed office June 1, 1974. He was installed as the Church's 23rd Presiding Bishop on June 11, 1974, at the Cathedral of Saint Peter and Saint Paul (Washington Cathedral) in Washington, D.C.

Born in Helena, Ark., on April 22, 1921, Bishop Allin was graduated from both college and seminary at the University of the South, Sewanee, Tenn., and earned a master's degree in education from Mississippi College, Clinton. Ordained a deacon in 1944 and a priest the following year by Bishop R. B. Mitchell of Arkansas, he served congregations in the Diocese of Arkansas in Conway, Harrison, Eureka Springs, and Russellville.

In 1950, he took on the dual post of curate at St. Andrew's Church, in New Orleans, and chaplain to that city's Episcopal students and institutions. Grace Church, Monroe, La., called him as rector in 1952. In 1958, he became president and rector of All Saint's Junior College in Vicksburg, Miss. From this post he was elected to the episcopate in 1961 and was consecrated as Mississippi's coadjutor bishop on



The Most Rev. John M. Allin, Presiding Bishop.

Oct. 28, 1961. He became diocesan on May 31, 1966.

During his ministry, Bishop Allin has served in many positions at the diocesan, provincial and national levels.

Elected by the 1970 General Convention to a six-year term on the Executive Council, he served on the steering committee and was chairman of its Communications Committee. Additional posts in the Church included membership on the Ecumenical Standing Committee and the Joint Committee on Church and Contemporary Issues.

At the time of his election as Presiding Bishop, he was chairman of the Joint Commission on Ecumenical Relations of General Convention and served as a member of the Commission's Anglican-Roman Catholic Consultation.

BISHOP BROWNING PB NOMINEE

The Rt. Rev. Edmond Lee Browning, Episcopal Bishop of Hawaii, is one of four Bishops nominated for the Episcopal Church's highest office, Presiding Bishop.

The announcement was made on March 12 through the Episcopal Church Center in New York City by Charles M. Crump, Secretary of the Nominating Committee, which consisted of 9 lay members, 9 clergy, and 9 bishops, one each from the Church's nine provinces, and was headed by the Rt. Rev. John B. Coburn, Bishop of Massachusetts.

Those also nominated with Bishop Browning were the Rt. Rev. Furman Charles Stough, Bishop of Alabama; the Rt. Rev. William Carl Frey, Bishop of Colorado; and the Rt. Rev. John Thomas Walker, Bishop of Washington, D.C.

The General Convention of the Episcopal Church meeting in Anaheim, California, September 7-14 will choose the 24th Presiding Bishop of the Episcopal Church.

The present (and 23rd) Presiding Bishop, the Most Rev. John Maury Allin, will be in Hawaii during Holy Week on his return from the Orient. (See *Chronicle* story.)

In a Pastoral Letter read at all services on Sunday, March 17, the Bishop said:

"I feel very much honored to have been selected as one of the nominees, and I believe sincerely this is an honor not just for myself, but also for the whole Diocese of Hawaii.

"The Nominating Committee sent three of their members here to Hawaii during the middle of February to spend three full days interviewing. Not only did they interview persons prominent both in the Diocese and the State. As I understand, the Nominating Committee was looking at the life of the Diocese as well as myself in relationship to our mission and ministry. Their

report before leaving is that they found very strong leadership among the laity and clergy — a healthy Diocese indeed.

"I want to say to all of you that although I feel this to be a great honor indeed, I am in no way actively seeking the office of Presiding Bishop, nor are the other bishops so nominated. But I see it as a responsibility as a Bishop of the Church to allow myself to be considered by the Church at large. What follows hopefully will be in accordance to God's will.

"All should know that Patti's and my life is here in Hawaii, and our ministry is here. Exciting things are happening in the Diocese now. My time and emphasis remain here in Hawaii, just as before. It appears at the present time that my nomination will not mean special trips to the mainland, nor any shift in emphasis away from Hawaii and our people, whom we love and whom it continues our joy to serve.

"The matter of who will be made our Presiding Bishop will be decided this coming September at the General Convention. I ask your prayers — for Patti and myself, our family, for the Church in Hawaii, and for the Episcopal Church nationally."

The Presiding Bishop, Primate and Chief Pastor of the Episcopal Church, serves as president of the Church's House of Bishops, chief pastor of its 3 million lay and clerical members, and primate when acting in concert with heads of the other branches of the world-wide Anglican Communion or as chief operating officer of the national Church offices.

At present the Presiding Bishop is chosen from among the Bishops but must resign his own diocese when he assumes his new office — or within six months. He is elected for twelve years, beginning three months after the close of the General Convention at which he is elected, or until the Convention after he is sixty-five.

During his tenure as Presiding Bishop, the church launched a massive renewal and capital funds drive that has netted \$165 million for a variety of projects. The Church, after his call to the 1982 General Convention is engaged in a broad effort to assess — and bolster — its ministries of service, education, evangelism, pastoral care and worship. He has taken a strong interest in the Church's peace ministries and maintains regular contact with Episcopalians in Congress and the government on these issues.

He has been honored by the University of the South; Rikkyo University, Tokyo; Voorhees College, Denmark, S.C.; Trinity College, Hartford, Conn.; The General Theological Seminary, New York City; Church Divinity School of the Pacific; Trinity College, Toronto; St. Paul's College, Lawrenceville, Va.; Hobart/William Smith College; Mississippi College; St. George's Cathedral, Jerusalem and the Cathedral of St. John the Divine, New York.

— Diocesan Press Service

CAMP MOKULEIA, SUMMER '85

Camp Mokuleia — 32 beachfront acres on the North Shore of Oahu — is gearing up once again to welcome all youth who want to join in for an experience of fellowship and adventure.

Campers are invited for one or more weeks of activities aimed at building positive self images, improving human relationships and appreciating and accepting responsibility for the environment, and always in the context of fun!

Camp Mokuleia is fully accredited by the nationally respected American Camping Association and is your assurance of quality camping and safety for your youngsters. Qualified and trained staff work with campers on a 7-1 ratio.

All children are welcome regardless of race, color or creed. So read on and plan to be a part of our extended family during "Summer '85"!

Camping activities include archery, hiking, sports, singing, Hawaiiiana, special theme days, sailing, swimming, campfires, dances, nature crafts, and environmental projects, as well as camping, reefing and paddling.

The forest reserve of the Waianae mountains form the backdrop to Camp Mokuleia's beach location. Most campers spend one night a week tent camping and cookingout in the reserve. Hiking trails show much of Hawaii's flora and offer breathtaking views of two sides of the island.

Camp Mokuleia's bench reef lies immediately next to the popular swimming and boating area. The reef contains dozens of Hawaii's marine life forms. Campers enter this fascinating world and emerge improved stewards of the environment. As in most activities, achievement awards can be earned.

Campers have a chance to experience an exciting ocean challenge at Camp Mokuleia's superb beach location. In addition to learning paddling techniques campers learn Hawaiian terminology for the different parts of the canoe.

Campers live in a cabin with two counselors. Each cabin has a living room and 2-3 bedrooms, each sleeping 4-6 persons. All cabins have full bathroom facilities.

In addition to cabin camping, we also offer our outdoor camping village



Fr. Brian Grieves, Camp Director, with Rhoda Schwend, Program Director, Camp Mokuleia.

for boys. Her campers spend one or more weeks in tents close to a grove of trees near the ocean. They learn and use fundamental camping skills. These campers participate in all regular camp activities.. (Available for all sessions.) Camping sessions are as follows:

Children Ages 7 — 10	
Session One	June 23-29
Session Two	June 30-July 6
Session Three	July 7-13

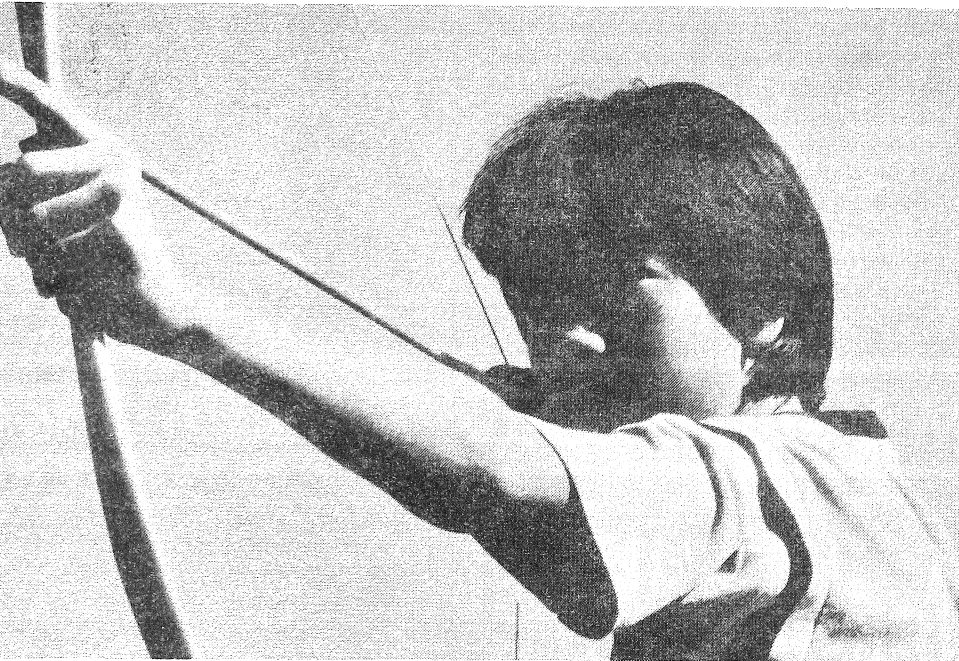
Children Ages 10—12	
Session One	June 23-29
Session Two	June 30-July 6
Session Three	July 7-13
Session Four	July 14-20
Session Five	July 21-27
Session Six	July 28-Aug. 3



"All creatures great and small, the Lord God made them all." Reefing at Camp Mokuleia.

Youth Ages 12 — 14	
Session Four	July 14-20
Session Five	July 21-27
Session Six	July 28-Aug. 3
Counselor-In-Training Ages 15 - 16	
Session One & Two	June 23-July 6

The sixth annual travel camp is our most ambitious to date — EUROPEAN ADVENTURES! We begin the journey in jolly old London before taking a train to Amsterdam where we pick up our own recreational vehicle.



Steady hands and sharp eyes: an archer at Camp Mokuleia.

Our tour (itinerary open to change) includes overnight stays in Paris, Mt. Pilatus (Switzerland), Lake Como (Italy), Salzburg (Austria) and Heidelberg. The experience focuses on group living (approval of participants by Camp Director required). For more information call the Camp Office. The Session Seven European Travel Camp is for youth ages 14-17 (August 5-25).

Camp Mokuleia offers a two week on the job training session for youth 15 and 16 years old. Applicants must be 15 by June 23, 1985. The purpose of this program is to offer training in camp counseling for those who may wish to apply for employment in this field at some future date. Special skill areas are identified and developed.

Camping costs are:

	Regular	Paid in full by May 1
Cabin Camping		
1 Wk. Session	\$160	\$140
Each Additional week	\$145	\$125
Tent Camping		
(per week)	\$105	\$95
(Boys Only)		
Counselor-in Training (2 wks.)	\$260	\$240

Full and partial Camperships are available for Camp Mokuleia. Please check the appropriate space on the application form and a campership form will be sent to you. Because of limited funds, camperships will be for no more than one week in most cases.

The European Travel Camp costs \$895.00, excluding airfare, but including ground transportation, staff costs, meals, lodging, and special events.

Registration for all sessions is on a first-come, first-served basis. Applications forms are available in your church or from Camp Mokuleia, 68-729 Farrington Hwy, Waialua, Hawaii 96791 (telephone: 637-6241).

The Episcopal Church in Hawaii regards its camping program as an important extension of its work in the community. Clergy from the various churches in the state serve as chaplains to this program and are in residence for the duration. Christian worship and education are part of each day's routine. We are particularly sensitive to the unchruched and those of other faith. The Eucharist (Holy Communion) is offered to all baptised participants.

Fr. Brian Grieves directs Camp Mokuleia and is a Camp Director certified by the American Camping Association.

— By our Camp correspondent



Cleaning! Auwe!



Pyramid of pulchritude: Camp Mokuleia.

IN MEMORIAM

The Rev. David E. Babin

The Rev. Dr. David Edward Babin died on February 28 in Kealahou on the Island of Hawaii after a long illness.

In his distinguished career, Fr. Babin served parishes in Tennessee (St. John's, Knoxville, 1960-62; St. George's Germantown, 1962-65), before becoming Professor of Homiletics and Liturgics (1965-78) at Seabury-Western Theological Seminary, Evanston, Illinois.

Three of his books were on preaching and worship: *Doing the Eucharist*, *Celebration of Life*, and *Week In, Week Out*. This last he completed while Theologian-in-Residence of Oahu's Windward Coalition. The preface is dated "Kailua beaches, August 1975."

In 1980, together with his wife, the Rev. Alice D. Babin, he became joint Rector of Christ Church, Kealahou, Island of Hawaii. The vitality of Christ Church is a tribute to their joint ministry. The Rev. Alice Babin continued as sole Rector following her husband's resignation because of failing health.

The Rev. Dr. Babin is survived by his wife; two sons, Mark Babin and Don Memmer; four daughters, Mrs. David (Sherry) Nolte, Mrs. Bert (Patricia) Babin Bauer, and Ashley and Kailani Memmer; his father, Walter; a brother, Alan; and a grandchild.

Bishop Browning presided at the Burial Service and Eucharist in Christ Church on the 2nd Sunday in Lent. The Rev. Alice Babin preached.

"David will be greatly missed by all of us," said Bishop Browning. "My love and appreciation for this man grew enormously over the past two years. Watching him deal with his illness was tremendously moving. He was a man of real integrity that showed through in his whole life.

"I want also to say what a real ministry of love and caring was given to David by Alice, the family, and the congregation of Christ Church," the Bishop concluded.

Margaret La Mothe Aaron

Margaret La Mothe Aaron, daughter of the Rt. Rev. John Dominique La Mothe, 4th Episcopal Bishop of Hawaii (1921-1928), and for a decade the hostess of the Serviceman's Center in the Diocesan House waikiki of St. Andrew's Cathedral, died in Honolulu on February 23 in her 88th year.

Born in Alexandria, Virginia, on January 26, 1897, she was raised in the rectories of churches her father served, mainly in St. Joseph, Missouri, and New Orleans, Louisiana. During World War I she worked for the Navy in Washington, D.C.

On her father's election as Bishop, she accompanied him to Honolulu and here married Lt. Thomas R. Aaron, USA (July 5, 1922). Her career was that of an officer's wife and mother of their family in his various duty stations: The Presidio, San Francisco; Virginia Polytechnic; Fort Benning, Georgia; Ft. Moultrie, South Carolina; Oak Ridge, North Carolina; El Moro, San Juan, Puerto Rico; Columbia, South Carolina; Ft. Benning; Camp Adair near Corvallis, Oregon; Ft. Benning again; Hawaii, where Col. Aaron served on the Joint Army-Navy Staff at Pearl Harbor; and just prior to his retirement in 1951 at Rutgers University, where he served as Professor of Military Science and Tactics, as he had earlier at Oak Ridge and at Virginia Polytechnic.

Following retirement, Col. Aaron taught mathematics at the Kamehameha Schools and was instrumental by his teaching, special tutoring and example in seeing that the service academies had Kam graduates for the first time and for each of the 13 years he taught there.

The Aarons lived in Diocesan House, formerly the Bishop's House, where until her marriage Margaret had lived. The Diocesan House then served as a center for diocesan activities — the altar guild, meetings of the clericus and diocesan committees. From 1955 to 1965 it Diocesan House served also as a Serviceman's Center, with Margaret as hostess. Following the death of her husband, Mrs. Aaron moved to the Queen Emma Gardens nearby.

A Word From The Bishop

My dear friends:

Recently I was asked if I would write my vision of the Church for the next fifteen years. I had set aside a certain day to do the writing which was really the only time I could see in the schedule that I could possibly do the task. The day before I received word that our friend and colleague, David Babin, had died after almost two years' battle with cancer. I began my paper on the vision statement by saying that at that moment my mind and heart were fixed in two places — with the task of sharing a vision that I held for our Church, and with David and Alice and their family and with the Parish of Christ Church, Kealahou.

But it occurred to me as I was writing that maybe I was not in two places but one — that each was related to the other. That a vision that proclaims Christ's Resurrection and its hope for all creation was profoundly meaningful for those on the Kona coast on the first day of March, and a vision that is witnessed to by this small congregation of a caring, loving, and sacrificing lifestyle was profoundly meaningful for the whole Christian community.

The truth of the matter is that the Resurrection of Jesus — the calling of Him from death to life — was/is a validation of, in the most dramatic way, the ministry of Jesus. And in that validation and in the power of the Resurrection, we as followers of Jesus find our vocation. A vocation of caring, of loving, of a sacrificial lifestyle for the well-being of our world wherever it is that we are called to live and serve.

This year of 1985 we have proclaimed as the year of the ministry of the laity. My Easter prayer and hope for our laity and clergy — for all of us



— is that the Grace of the Resurrection might empower us all in such a way that we might truly be transformed into the image of Jesus. And that that transformation might be seen in the home, in the market, in business, on the ship, in school, and in Church.

I would ask that you consider the words of Eric Fromm from his book *The Revolution of Hope*:

"Man and Society are resurrected every moment in the act of hope and faith in the here and now; every act of love, of awareness, of compassion is resurrection; every act of sloth, of greed, of selfishness, [of violence,] is death. Every moment's existence confronts us with the alternatives of resurrection or death; every moment we give an answer."

May each and every one of you be Blessed by His Risen Presence in your life and ministry.

Faithfully yours,

The Rt. Rev. Edmond L. Browning
Bishop

A gracious, gentle lady, an aristocrat of the noble type the Army, the Church, and the South once bred, Margaret Aaron combined vigor of mind and sharpness of wit with civility of manners to the refreshment of Queen Emma Square and those who knew her. Her family, her Church, and her husband's career were her life.

"She was always an active and faithful member of St. Andrew's Cathedral," retired Bishop Harry S. Kennedy noted. "She was always a great help

with diocesan functions and did a splendid job, ably assisted by Col. Tom, with our Armed Forces Center in the Diocesan House. To the Aarons the Church in Hawaii is indebted and most grateful."

She is survived by daughters Margaret L., Secretary to the Dean of St. Andrew's Cathedral, and Jean L. Tittle of MacQuarie, Australia; two grandsons, James and Stephen Tittle; a nephew John D. La Mothe, III, of Lincoln, Massachusetts; and a niece Betty L. M. Franklin, of Clinton, Iowa.

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Col. Thomas R. & Margaret La Mothe Aaron.

EDITORIAL: ST. JOSEPH

The “Madonna & Child” is a recurrent subject for Christian artists. But paintings of Joseph and Jesus, “Foster-Father & Child,” are few indeed. In fact, St. Joseph has been badly neglected by Christians to this day.

- His March 19th feast day only dates from the eve of the Reformation (1479). And he entered the saints list in the canon (or core) of the Roman mass only when Pope John XXIII ordered his inclusion just 23 years ago (1962).
- And when artists do portray Joseph, he is traditionally depicted as a very old man and therefore (no doubt) impotent, so as to underscore the Virginity and (as many hold) the Ever-Virginity of the Blessed Virgin Mary. He is not seen as an adult of robust maleness, a model in manliness for the Child Jesus. (The myth of his great age dates from the mid-2nd century.)
- Strangely, fatherhood and parenting do not get much show in Christian art or thought. And this is a shame. Need the good husband and nurturing Joseph — protector, provider, and model in male maturity — be further neglected?
- Several reasons contribute to the recent Christian interest in St. Joseph.
- For one he was a worker, a carpenter. *Tekton* is the Greek word, which

- has a somewhat larger meaning, for a *tekton* works also in metal and stone. Clearly, the *tekton* was a handyman, building furniture, fences, and houses, as well as making and repairing agricultural implements (yokes and plows).
- Industrialization and its coeval labor movement (including socialism and its radical cousin communism) have forced the Church to see the relevance, even the centrality, of Joseph. It is hardly accidental that in the midst of the East-West Cold War Pope Pius XII, who so abominated communism, made the May Day of the marching Reds also the obligatory Roman Catholic Feast of St. Joseph the Worker (1955). The Catholic Christian was given a clear choice: Karl Marx and marching, or St. Joseph and mass.
- Sigmund Freud and his followers have also influenced the Church’s understanding of Joseph, who, of course, was Jesus’s nearest male pattern for becoming a complete and mature person (“fully man”). Luke tells us that Joseph was alive when Jesus was 12 years old and still quite vigorous and healthy enough for a pilgrimage from Galilee to Jerusalem and back, and hardly by Pullman car. And Jesus con-

- tinued for some time thereafter living in Nazareth under the authority of both Joseph and Mary (Luke 2:51).
- Women’s liberation and the recent greater sharing by the husband in all aspects of parenting have also increased the Church’s understanding of Joseph. Mary did not do it alone; Joseph helped. Clearly, he provided quite successfully for a large family, for Jesus was not the only child about that dinner table in Nazareth. Mark gives us the names of four brothers — James, Joseph, Jude and Simon — but not those of Jesus’s sisters (6:3). Providing for nine and raising at least seven youngsters successfully are not easy tasks, then or now.
 - What further can we say of Joseph?
 - He saw to the children’s education. Jesus read and, no doubt, also wrote, as did James and Jude, whose letters are in the New Testament.
 - Joseph taught the boys both a trade and the will to work. Rabbis then rightly insisted, “He who does not teach his son a trade raises a thief.” Jesus was a *tekton* like Joseph. Jude’s two grandchildren were farmers, owning land they worked themselves.
 - Independence and vigor of mind were fostered in that home in Nazareth.

- Jesus, certainly, and James and Jude all thought for themselves — a tribute to Joseph.
- And the home of Mary and Joseph was certainly a religious one. The pre-eminence of God and his will characterized the lives of Jesus, James and Jude. In fact, James was the leader of the Christian community in Jerusalem until mob violence ended his life in 62 A.D.
 - Charity, in its root meaning of tangible, loving acts, comprised the life and teaching of both Jesus and James, who agree that the supreme law of Scripture is to love your neighbor as yourself. For both, love expressed in practical works and ways is an imperative of religion.
 - Joseph, whom Episcopalians honor on March 19th also, certainly merits the gratitude of Christians:
 - As the honorable fiance solicitous of his wife-to-be’s reputation;
 - As the protecting, providing, nurturing foster-father, a faithful husband and proper model in masculinity; and
 - As a parent whose vigor of both mind and religious commitment so positively influenced Jesus and the other youngsters in that home in Nazareth, and, through them, all time.
- JPE

FR. BILL GROSH: AN APPRECIATION

Fr. William (“Bill”) Grosh is a large man, definite and articulate, with a gentle, lived-in face that still reflects *youthfulness and blue eyes that sparkle with humor and the passion of commitment to opinions firmly, but thoughtfully, held.*

He is a man of energy, hands emphasizing his statements and jaw muscles flexing as he ponders for a moment before proceeding.

Energy, passion, and gentleness, plus the drive to see things clearly, and, if necessary, differently characterize the man.

Fr. Grosh’s entire ministry has been in Hawaii. Since ordination to the priesthood by Bishop Harry Kennedy in December 1950, he has served country parishes (St. Matthew’s, Waimanalo, 1950-54; St. John’s by-the-Sea, Kahaluu, 1951-55), suburbia (Calvary, Kaneohe, 1954-64), a neighbor island parish (Holy Apostles’, Hilo, 1964-69), university and college communities (Leeward Community College, 1969-to date; UH-Manoa, 1978-late 1982), and the inner city (Diocesan Urban Missioner, 1983-1984).

He doesn’t really like the title “Father.” “Bill” will do, for he dislikes being thought a member of some special caste or class. He eschews any hint of what he calls the “priest mystique,” asserting that there is nothing he does as a priest which a layperson cannot do, including (he insists) celebrating the Eucharist.

Rejecting the model of priest as father-figure, the father to parishioner-children, Grosh wishes no one “dependent in a way that is unhealthy.” In marriage, his ideal is partnership. The husband is *not* superior, with the wife subordinate. Partnership in marriage and partnership in the Church, Grosh insists.

How then does Grosh see the priesthood? He rejects the concept of the omni-competent, homogenized priest —

that interchangeable part able to do everything in any parish. God calls a person to the priesthood together with his unique gifts, and a priest properly ministers according to those special, God-given gifts, according to Grosh.

Yet, he sees priests as generally having four roles;

- Liturgical, as a leader without any monopoly;
- Teaching;
- Prophetic, in the sense of social action and social justice, like the classical prophets of Israel; and
- Pastoral.

For Grosh, the priest authoritatively assures others of God’s forgiveness. And, “the more community, the more powerful the liturgy,” says Grosh. And the more powerful the liturgy, the greater the community, he adds. The last 25 years, Grosh sees quite a shift from clericalism to lay responsibility, but “not nearly enough.”

The Notre Dame Special General Convention (1969) raised his hopes for a “radical restructuring” of the Church and radical enhancement of the ministry of the laity, but these hopes were dashed for him in the lack of follow-up. This work remains to be done, says Grosh.

For Grosh the parish system is an anachronism, a hangover from the 17th century. “Christian life is lived out in the world, not in the pews,” he observes. After the parish church service, people “don’t necessarily go back to work on fire for Jesus Christ.” There has got to be a better way, and we should be willing to work at finding it. Grosh insists.

Another past-due area for change by the Church, according to Grosh, is the Church’s teaching on human sexuality. The Church has yet to accept fully “*agape*-love as the only absolute in the Gospel ethic.” The legalism favored by so many Christians Grosh finds sub-Christian, insisting that “sex and

sexuality must be judged by *agape*, not by any other standard.”

Human sexuality, marriage, and family life education have been special areas of study for Grosh. He holds an MA (1977) in this field from New York University and has studied in Kyoto, Japan; Upsala, Sweden, and Washington, D.C., as well as at UH-Manoa and UH-Hilo, since graduating from the Virginia Theological Seminary (M.Div., 1950).

Prior to seminary and in the midst of college, Grosh served as a naval aviator attached to the *Bataan* and the *Hornet*. He saw action in the Pacific campaigns from New Guinea to the Philippines. Barbers Point, Kaneohe, Kahului and Puunene first became familiar to him during his Navy service.

Born in Georgia, Grosh moved to Pennsylvania when eight years old. His church home was Christ Church & St. Michael’s, Germantown, Philadelphia, whose rector was then the redoubtable William Hamilton Aulenbach, Sr.

Grosh was headed for West Point until a college friend and fellow parishioner asked, “Did you ever think of going into the ministry?” Grosh thought and he did, first attending the Presbyterian Maryville College in Tennessee and then the Episcopal Church’s Virginia Theological Seminary. It then boasted such faculty luminaries as Clifford Stanley (theology), Albert Mollegen (New Testament), Robert Kevin (Old Testament), and Ken Heim (Church History).

At college, Grosh met his wife Frances. Frances retired this January from the Health & Community Services Council, after working also with the Volunteer Information & Referral Service (1979-82) and the Supreme Court Law Library (1971-79).

Bill and Frances had five children, four of whom survive:

- Susan, a widow, mother of the one Grosh grand-child, Elizabeth (12). Su-



Fr. Bill Grosh.

san is a full-time volunteer at the Vocational Rehabilitation Hospital.

- Larry, a student of baking and pastries at the Honolulu Community College.
- Russell, a chef in California.
- William (“Liam”) in food services at the Heathman Hotel, Portland, Oregon.

Grosh is active in retirement. “A Christian cannot be idle. We are called to work for the spread of God’s kingdom,” Grosh emphasizes. Retirement now gives him the chance to work all the better to fulfill work’s real purpose: creating community, he says.

Grosh still teaches at Leeward Community College on parenting and human sexuality. He continues his ministry to the elderly and membership on the Commission on Urban & Regional Ministry.

Certainly this Christian is not idle.

— JPE

THE ADVENT of EASTER

My mother departed this life at the end of November last year as another Advent was beginning, the hope of a coming again. Entering the new year, the events experienced and the events anticipated stimulated reflections, memories and hopes. Remembering love experienced and love that is, is to believe in love to be.

Do you at times remember frightful experiences in your past, especially in the middle of some night when you longed for the morning light to come?

During dark nights in childhood when possibly aroused by fever or an upset stomach, we remember the cool cloth in the reassuring hands of mothers placed on our fevered brow and the comforting words which steadied our world. Frequently, in the loving personal presence, who ministered to us, finally sleep would come and some peace with the promise of being better in the morning.

An epitaph on a gravestone I often visit proclaims: "Say not good night, but in some brighter clime bid us good morning." The Risen Lord's greeting recorded in the Gospel according to St. Matthew (28:9) can be translated "Good Morning."

Hope experienced and expressed is enlightened by the reflected glimmer of the coming new day. As the light of the sun penetrates the dark spaces and energizes this physical world, so the love of God, manifested in God's Son, can enlighten minds and empower the human spirit.

So comes Easter, memories of expectation, hopes for the future, held together in the enlightened experience of continuing love.

The day is coming

— *The Most Rev. John M. Allin*



The Marys at the Sepulcher & the Ascension. Ivory, North Italy, c. 400 A.D., now in the Bayerisches Nationalmuseum, Munich.

ABOUT THE DIOCESE

NATIONAL HISPANIC OFFICER LEADS QUIET DAY

The Rev. Herbert Arrunategui, National Hispanic Officer at the Episcopal Church Center, New York, will lead the Maunday Thursday Quiet Day (April 4) in the Parke Chapel prior to the annual noonday Chrism Mass, Bishop Browning announced. Clergy Quiet Days are also scheduled for the Island of Hawaii (April 1), Maui (April 2), and Kauai (Apr. 3).

Fr. Arrunategui has served parishes in the Republic of Panama and in New Jersey. While an assistant priest at St. Paul's, Westfield, N.J. (1969-1977), he was urban missionary among Hispanic immigrants in Elizabeth. San Jose's Church was dedicated there in 1976. Since 1977 he has been National Hispanic Officer.

Currently a candidate for the degree of Doctor of Ministry from Drew University, Madison, N.J., Fr. Arrunategui has studied at the National University of Panama (Ph.L. 1958), the Union Theological Seminary, Matanzas, Cuba (S.T.M. 1961); and the Episcopal Seminary of the Carribbean, Carolina, Puerto Rico.



The Rev. Herbert Arrunategui.

DIOCESAN COUNCIL

The Diocesan Council met February 15 with Fr. David Kennedy, Vice-President of the Council, in the chair, as Bishop Browning was attending the meeting of the National Church's Executive Council in Phoenix, Arizona.

The Council:

- Recommended preliminary approval of the sale of real property bequeathed to St. Andrew's Cathedral, subject to certain conditions;
- Heard the planning progress rela-

tive to properties about Queen Emma Square.

- Learned that the Assessment Education Committee had scheduled meetings as follows: Kauai (April 20, a.m.) Maui (Apr. 20, p.m.), Oahu (Apr. 22-25), Island of Hawaii (Apr. 27).

- Approved guidelines expanding the present Diocesan Continuing Education Fund to include certain kinds of continuing education for lay persons in their ministry.

- Heard a report from the Camp Mokuleia Campaign including receipt of the first Major Gift of \$70,000 which "came in almost unsolicited." The Campaign Group is scheduled to make a presentation to the Council on the campaign at the March 15 meeting.

- Learned of appointments to the UTO Screening Committee: Annette Jim, Dora Kraul, Nelson Secretario, and Fr. Robert Walden.

BEGINNING EXPERIENCE OF HAWAII

The Beginning Experience of Hawaii, organized to support those who are separated, divorced or widowed, invites all who are interested go attend their 1985 weekends: May 3-5, August 9-11, and November 1-3.

Beginning Experience Weekends are at St. Anthony's Home in Oahu's Kalihi Valley.

Information and applications can be obtained by calling **Mary Killion** on Oahu (422-5617), **Lorraine Busekrus** on Maui (244-0105), **Ed Montell** on the Island of Hawaii (961-9646), the Rev. **Linda Akana** on Kauai (828-1780), and **Mable Hodges** (533-5154) or **Karen Joao** (553-3557) on Molokai.

The postal address for Beginning Experience of Hawaii is Post Office Box 1413, Pearl City, Hawaii 96782.

ST. PETER'S & ST. ELIZABETH'S

The Chinese Fellowship Ministry of St. Peter's and St. Elizabeth's Episcopal Churches is looking for someone to fill the position of **Evangelist-Program Coordinator**. This ministry holds tremendous possibilities in Honolulu and exciting results have already been seen since the groundwork was laid almost two years ago. The applicant must be a Christian, lay or ordained, who is a member of a church of the Anglican Communion, and able to speak fluent English and Cantonese.

Anyone interested please call the Rev. Richard Rowe at St. Peter's (533-1943).

ABOUT THE DIOCESE

KAUAI'S ASSOCIATION OF LOVE THY NEIGHBOR (AIRINKAI)

As we celebrate the 100th anniversary of the first Japanese immigrants to Hawaii and the Feast of the Martyrs of Japan, we should acknowledge the work of the church among the Issei done right here at St. John's, Eleele.

Only two members of the St. John's Airinkai remain, Mrs. Shizue Koga and Mr. Otehei Tanabe. The organization was disbanded in 1984, 40 years after Fr. Andrew Otani first came to Kauai to work with the Issei and organized the group.

In his book, *A History of Japanese American Episcopal Churches*, the Rev. Andrew Otani recalls that in June 1944 he was sent to Kauai by Bishop Harry Kennedy to minister to the families of the Japanese American soldiers. He arrived at Port Allen and was met by Fr. Thurlow Baker, Vicar of St. John's. Because his move to Kauai was so sudden, he did not have a proper place to stay and had to live in two small storage rooms on the side of the church hall and cook in the toilet room. His furniture was piled up on the stage of the hall.

He held Japanese services on Sunday afternoons and prayed fervently for the many sons who had gone off to war. He held evening meetings at Wahiawa Hall, and Nisei members of St. John's helped: Bob Akiyama as his chauffeur; Shigeo Uyeda as treasurer; Stanley and Hifumi Sumida as managers of his meetings and Sunday School teachers; Sakae Yoshikawa and Ann Oka as organists.

Prayer meetings expanded to New Mill, Lawai, Koloa, Kalaheo, Kukuila, Koolau, Molokai, All Saint's Church, Mahelona Sanatorium, Christ Memorial Church, and beyond. Fr. Otani became well known, and soon he was invited to live in the residence of the Buddhist priest at Wahiawa as keeper of the Soto Zen Buddhist Temple. The temple and entire building was empty due to the internment of the priests there, and someone was needed to look after the place. The arrangement was excellent, and the camp people treated Fr. Otani as if he were their temple priest. A number of people began to show interest in the Christian faith, and eventually, Mrs. Tochiko Uyeda, a widow and mother of five children became his first convert.

At the Wahiawa Hall meetings 45 to 50 attended, and Mr. & Mrs. Tetsuichi

Akagi invited some of them for coffee after the meetings. A small group began to form. From this group, Mr. Tokuta Makishima, Mrs. In Suzui, Mrs. Alice Shimokawa, Mrs. Hisa Okamura, and Mrs. Fumiko Yamamoto were baptized and became the foundation of the Issei group. Before Fr. Otani's arrival the people in the camp didn't know each other well, but in the midst of a Buddhist community a group of Christian loving fellowship had been formed.

Thinking of the future and wishing to strengthen and perpetuate the group by opening a way for non-Christians to participate in church activities with baptized members, Fr. Otani created the organization called the Airinkai (The Association of Love Thy Neighbor). Mr. & Mrs. Akagi then faithful Buddhists were ideal leaders of the Airinkai and entertained all the ministers and evangelists who came to stay with Fr. Otani.

Fr. Otani left Kauai in August 1949 for Seattle, Washington. In 1950, the Akagis, Mr. & Mrs. Tanigawa and Mrs. Hatsue Tokunaga were baptized by Fr. James S. Nakamura. In 1953, Fr. Otani visited Kauai and baptized Mr. Hiroki Tokunaga and Mrs. Shizue Koga. In 1959 when he visited again, he baptized Mr. Sakuji Koga, Shizue's husband, and their daughter's family, Mr. & Mrs. Taka Makishi and their three children.

Fr. Benjamin S. Ikazawa from Honolulu continued the ministry to the Airinkai once a month, then Fr. Norio Sasaki became the Vicar of St. John's from 1958 to 1966. He studied the Japanese Book of Common Prayer and conducted Holy Communion in Japanese. Fr. Thomas Yoshida later did the same from 1966 to 1969. Fr. James Nakamura then came to St. John's once a month until his retirement in 1984.

Fr. Otani concludes his book by saying that the original Issei congregations will no longer exist as separate entities in the Episcopal Church. Many churches originally started as Japanese missions now have congregations of mixed ethnic backgrounds. This is a normal and natural course; however, "the preservation of the Japanese culture and ethnic tradition, etc, are vital, important matters because they are the things the non-Christian Japanese Americans are familiar with and feel at home if they find them in the Christian Church."



At the Reception in honor of the Prime of Japan, St. Michael's & All Angels', Lihue.

Fr. Otani came to Hawaii for the workshop and celebration at St. Andrew's Cathedral on Feb. 2. His book was given to all registrants of the workshop.

Let us give thanks and praise to the Lord for His work among His children through His faithful servants.

—Jane Ibara in *The West Kauai Episcopalian*

ABOUT THE DIOCESE TRINITY CHURCH BY-THE-SEA

Trinity Church's Beatrice Olais was named "Most Outstanding Member of the Kahului Filipino Association for 1984."

And Linda Ion was named by the *Maui News* as **Employee of the Quarter** for her work as an advertising salesperson for the paper.

After not quite two full months of sales, Trinity's *Kahikolu Lono/Holy Trinity* reports that the parish cookbook *Pass the Plate* (\$7.00) has repaid the initial cost of printing. From now on, sales realize a profit to the parish. This fine cookbook is also available through the **Queen Emma Gift & Book Stall** (536-7776) at St. Andrew's Cathedral.

SEABURY HALL

Annual Fund

Annual Fund Chairperson **Mrs. Pardee Erdman** reported that the **1984-85 Annual Fund** results have been "more than gratifying" to date. "Year-end contributions from alumni, parents, grandparents, friends and corporations reached **\$54,500** in this second Annual Fund drive," she said. "More than double our first effort at this time last year. With five months still to go in this fiscal year, we hope to establish an unbeatable record."

Ivy Schattauer Takaki '74, Annual Fund alumni chair, said, "Our goal is 20% alumni participation in the Annual Fund by May 31. If others hadn't cared enough to share in the past, Seabury wouldn't have been there for us. Now it's our turn to give something back to the school that gave so much to us."

Contributions to the Annual Fund support the operating budget of the school, or may be restricted to special

programs or endowment funds.

Recent Grants

Seabury Hall has been the fortunate recipient of recent grants from the S.N. and Mary Castle Foundation, the Atherton Family Foundation, and Mary S. Rice Estate, the Lawrence Newbold Brown Foundation, the Cecil Brown Trust Charity Foundation, and the Fred Baldwin Memorial Foundation.

The Castle, Atherton, Rice and L.N. Brown grants are designated for capital debt reduction in connection with Seabury's early 1980's capital expansion program.

Financial aid students will benefit from the Cecil Brown Trust grant, while the Baldwin gift increases computer capacity, providing funds for SAT tutorials and other computer software.

SR. CECILIA CATHEDRAL PREACHER

Sister Cecilia, Minister Provincial of the Community of St. Francis in San Francisco, was guest preacher at the three Cathedral services March 10.

Sr. Cecilia comes to Hawaii also as Visitor to the Third Order, men and women, both laity and clergy, who do not live in community, but are drawn together by their desire to live a more committed Christian life after the manner of St. Francis but in their own varying, individual circumstances. Nobel Peace Laureate Bishop Desmond Tutu is a member of the Third Order of St. Francis, as is the **Rev. Dorothy Nakatsuji**, Director of the Deacon Training Program of the Diocese of Hawaii, who is the Third Order's Pacific Area Chaplain.

The First Order of the Society of St. Francis (Episcopal) is one of friars or nuns living in community and given to charity and good works. The Second Order is an order of nuns called the **Poor Claires** who follow the example of St. Claire and live the cloistered life, although certain Poor Claires, the Extern Sisters, do go into the larger community.

Those seeking information on the Society of St. Francis (Episcopal) may contact the **Rev. Dorothy Nakatsuji** at 536-7776.



The Most Rev. John Masanao Watanabe, Primate of Japan, Fr. Jan Rudinoff, and Nelson Secretario during the Primate's visit to Kauai.

ABOUT THE DIOCESE

IOLANI GUILD REPORT FOR 1984

Aloha ia oukou a pauloa!

This past year has been most interesting and fulfilling for Iolani Guild.

Our purpose is to sponsor a scholarship at St. Andrew's Priory and Iolani School. At the present time we just have the one scholarship at St. Andrew's Priory, and Sharene Lum is our student. Sharene is part Hawaiian and an Episcopalian. Besides our scholarships, we try to lend a helping hand whenever possible.

Our membership has grown from 74 to 86. Many ladies have joined us in the past year and have become "life members."

We hold four membership meetings a year—in March, May, September and November. We have our annual meeting in November and election of officers every two years. Our board meetings are held on the first Thursday of each month at 10:00 a.m. in the Von Holt room. These meetings are open to members if they wish to attend. Any Episcopal woman is welcome to join the Iolani Guild. Dues are \$5 a year and a "life membership" is \$50.00. The attendance at our meetings has been excellent. We have had interesting speakers, good entertainment, and serve a delicious salad lunch.

The Bishop and all clergy and their wives are welcome guests always, as also are the members of the church staff.

We have made donations of \$100 each to Camp Mokuleia and to Palama Inter-Church Council. Iolani Guild also made a donation of \$400 towards the needs of the kitchen in Davies Hall. Other small monetary gifts were made to friends of Iolani Guild.

The sum of \$1650 was paid towards the tuition of our scholarship fee for 1984.

Iolani Guild was asked to donate cookies and sandwiches to the 7th anniversary party of I.H.S. which we did through the kindness of Ruth Bernie and myself.

We have also received a few monetary gifts from friends and members of Iolani Guild. Two members in particular, Mrs. Kilani Wilcox Carney and Mrs. Gwendolyn Lyall. Mrs. Lyall has been a Life Member of Iolani Guild for years, but she lived in England. After her death, she remembered Iolani Guild in her will and we were the recipients of a 100 pound note. We were grateful and the exchange was worth \$134.00, which the membership immediately voted to have it deposited into our scholarship fund in her memory.

We have made several investments in money market certificates, and they have been profitable.

Iolani Guild arranged for the observance of a special memorial service for the baptism and confirmation of Queen Liliuokalani at the 8 o'clock Hawaiian Eucharist on May 22, 1984. Hawaiian Lodges and Hawaiian Civic Clubs were invited. Kevin Mahoe was the speaker, and the Hawaiian choir sang some of the Queen's favorite compositions. A reception was held after the service in the courtyard of the Cathedral.

A similar service was held in honor of Princess Kaiulani's baptism on Sunday, October 21, 1984, at the 8 o'clock Hawaiian Eucharist, sponsored by the Princess Kaiulani Hawaiian Civic Club. Hawaiian organizations were invited. Iolani Guild assisted in serving coffee, juice and rolls in the courtyard of the



Iolani Guild Scholarship Recipient Sharene Lum (with flower lei), together with her father, Melford Lum, and (left to right) her mother; Martha Stanton, her grandmother; and Iolani Guild President Mahie Brown.

Cathedral.

There were three deaths in our membership this year of 1984. They were Mrs. Lena Kahaleanu, Mrs. Gwendolyn Lyall and Mrs. Peggy Bartels. At this writing another of our good and faithful members has passed on, Frances Janssen. "God Bless them all." Me Kealoha.

Our annual membership meeting was held on November 17, 1984, at eleven o'clock at the home of Mr. and Mrs. Arthur Akina in Kailua. It was a delightful meeting and a good attendance by members and their guests.

The reading of the minutes of the last annual meeting was dispensed with. The treasurer gave a good report of our financial status, and her report was approved and passed. Some old business was completed and then the annual report by the president was made. The meeting was adjourned,

closing with the singing of the blessing song of "E Kolu Mea Nui."

Ruth Bernie then gave a talk on her trip to England during the summer.

The entire group finally moved out doors where wine coolers were served. A fantastic Chinese catered lunch was served and greatly enjoyed by all. Some beautiful Hawaiian music and hula dancing was furnished by the young Akina son and his friend Mike and a group of lively members of Iolani Guild strutted their stuff. It was a fantastic and joyous gathering and loads of fun was had by all.

Last, but not least, to our good and faithful Chaplain, Fr. Darrow Aiona, for his prayers for members on our sick list and his faithful attendance at our meetings. God Bless You All. Me Kealoha.

—Mahie Brown, President

SR. JOAN CHATFIELD HEADS I.A.M.S.

Maryknoll Sister Joan Chatfield, ecumenical officer for the Roman Catholic Diocese of Honolulu, has been elected president of the International Association for Mission Studies.

The International Association for Mission Studies is an ecumenical society for the study of Christian witness and its impact in the world. The association has nearly 600 members from around the world and meets every three years or so.

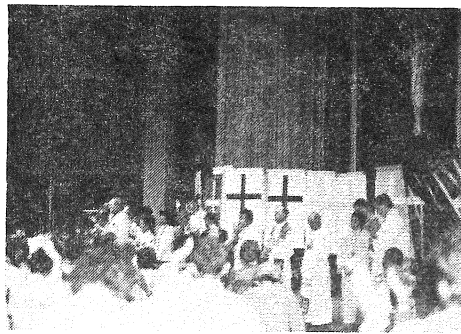
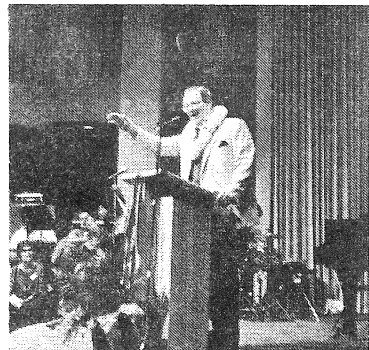
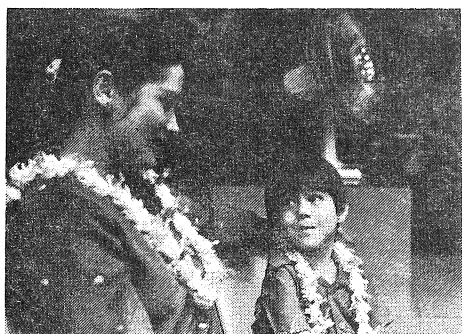
Chatfield also is director of the ecumenical Institute for Religion and Social Change in Hawaii, with offices at St. Andrew's Cathedral.

As its most recent meeting in Zimbabwe, the association issued a statement denouncing apartheid and said there is no place in the association for groups or individuals who support that South African racial policy.

ST. CHRISTOPHER'S

For many years St. Christopher's has sponsored a **worship service & fellowship for the State Hospital** patients on the 3rd Sunday of each month. **Bob & Lois Meyer** have led this faithfully with much help from **Mary Ann Slane** and the **BYC**. *They need our help!!* Everyone who has participated has found it a very worthwhile experience. A family would be most welcome, for the patients enjoy the opportunity to be with children. Please let the office or Mary Ann know that you can help. Those going meet in the church parking lot at 5:45 p.m. and return by 7:30 p.m. on the 3rd Sunday of each month.

ECUMENICAL MAUI CHARISMATIC CONFERENCE



Scenes of the Maui Charismatic Renewal Winter Conference, St. Anthony's, Wailuku (clockwise, from upper left): Mother & Child; Theme Banner: One Lord, One God, One Spirit; Fr. Everett Fullam of St. Paul's Episcopal Church, Darien, Connecticut; Fr. Michael Scanlan, President of the Franciscan University, Steubenville, Ohio; Prayer in St. Anthony's; and Kauai Mayor Tony Kunimura. This conference was attended by members of the Episcopal, Roman Catholic, Assemblies of God, Door of Faith, Methodist, Presbyterian, and United Church of Christ Churches, from all the Hawaiian Islands, the mainland, Alaska, and Malaysia. Photos: Jill Engledow, Maui News.

DIOCESAN CALENDAR

March	April
14 Seabury Hall Trustees Meeting ECW Board Meeting Schools Commission Screening Committee Commission on Ministry Finance Department	1 Monday in Holy Week. Hawaii Clergy Quiet Day & Eucharist (Fr. Herbert Arrunategui).
15 Program Department Mission Department Communications Department. Camps Department Diocesan Council	2 Tuesday in Holy Week. Maui Clergy Quiet Day & Eucharist (Fr. Arrunategui).
15-16 Clergy Wives Conference, St. Anthony's Home, Kalihi, led by Bishop Browning. Kalihi- Palama Immigrant Service Center Board Retreat & Monthly Meeting.	2-5 Presiding Bishop John M. Allin in Diocese on rest stop.
15-17 Filipino Leaders Conference, Wailuku.	3 Wednesday in Holy Week. Kauai Clergy Quiet Day & Eucharist (Fr. Arrunategui).
15-22 David Crean, National Hunger Officer, visits Molokai (16), Hilo (17), Oahu (18), Kauai (19), Oahu (20), Maui (21), and Oahu (22).	4 Maundy Thursday Oahu Clergy Quiet Day & Eucharist (Fr. Arrunategui). Chrism Mass, Cathedral, with Presiding Bishop.
16 St. Andrew's Priory School Alumnae Luncheon.	Oahu Clericus Luncheon Schools Commission Meeting.
17 4th Sunday in Lent.	5 Good Friday. Presiding Bishop at Cathedral Service.
18-21 Provincial Commission on Ministry Meeting, San Francisco. (The Rev. Peter Van Horne & the Rev. Lynette Schaefer).	6 Holy Saturday & Easter Eve. Vigil, St. Andrew's Cathedral, with Iolani School.
21 Commission for the Diaconate St. Andrew's Priory School Board of Trustees Meeting. Cursillo Secretariat Meeting.	7 Easter Day. Bishop at St. Andrew's Cathedral.
21-23 Maui Cursillo, Seabury Hall.	11 ECW Board Meeting & Ford Island Tour.
23 Christian Education Curriculum Fair, St. Andrew's Priory School.	13 Commission on Ministry. Cathedral Day.
24 5th Sunday in Lent. Bishop at Trinity Church By-the-Sea, Kihei. Bishop & Hawaii Wardens Meeting, St. James', Kamuela.	14 2nd Sunday of Easter. Bishop at Holy Apostles' & Resurrection.
25-29 School Spring Vacation.	14-15 Provincial Deployment Officers Meeting, Menlo Park (Fr. Richard Chang).
26 Holiday: Prince Kuhio Day.	15 Companion Diocese Meeting.
27 BACAM Interviews.	15-19 Conference of Diocesan Executives, Menlo Park (Fr. Richard Chang & Fr. Rudy Duncan).
29-30 Diaconate Training Weekend.	
31 Sunday of the Passion: Palm Sunday. Bishop at St. Stephen's, Wahiawa.	Coming Events 17-19 Bishop at Executive Council Meeting, Memphis, Tennessee. 20 Presentation on Assessments, Kauai & Maui 22-25 Presentations on Assessments, Oahu. 25 ECW Luncheon, Patti Browning's.

NEWS BRIEFS

HURRICANES HIT VANUATU, FIJI

In reporting the hurricane damage to Vanuatu (New Hebredies) this January, Hank and Ceel Ullman wrote:

"Eric, the first storm, was a banana and branch snapper. It nearly killed eight mothers and their babies at the hospital when a two-storey bread-fruit tree fell lengthwise along the building.

"I went on duty at the hospital, and Hank cleaned the church of debris. My garden was a mess, but things would revive. It was a bit terrifying, because it came at night. The sound of the waves and that of the wind were indistinguishable, like a jet plane taking off on all sides.

"Hurricane Nigel came after a comparatively calm day, tearing and ripping corrugated iron sheets from one home, snapping coconut heads and downing trees here and there, shredding banana trunks and keikis. . .

"We look like a bombed and chemically defoliated neighborhood. It will be a year and a half or more before Islanders can gather food, and years more before they know mango and breadfruit again.

"The Melanesians have a word for this sort of storm: it means "sweep the ground." Only one very old man can recall such a storm, and he did so with tear-filled eyes.

"The auto shop lost its roof and a storage shed, but they can be repaired and running when we get our tools and money.

"It has been ten days since we have gotten any mail, and the only word we have been able to get out (I believe) is a cable to New York. . .

"Pray for us and for Fiji. Words cannot describe the devastation these hurricanes have visited upon us."

The Ullmans, members of Good Shepherd, Wailuku, are Lay Missionaries in Vanuatu, serving under the direction of the Episcopal Church Center in New York.

WILL & WISHES

"It is always so sad when someone dies leaving no funeral instructions for the family," Dean Lin Knight writes in the Cathedral's newsletter *Ka 'Upena/The Net*.

"Now is the time, while you are in good health," he advises, to make your wishes known. He recommends that both one's next-of-kin and one's parish church have a copy of your answers to the following questions:

- If at any time you should have an incurable injury, disease, or illness certified to be a terminal condition by two physicians, and where the application of life-sustaining procedures would serve only to prolong artificially the moment of your death, and where your physician determines that your death is imminent whether or not life-sustaining procedures are utilized, do you direct that such procedures be withheld or withdrawn and that you be permitted to die naturally?
- Have you notified your physician?
- Have you discussed your feelings with the people closest to you?
- Who will make arrangements for final disposition of your body and make other arrangements after your death?

Have you discussed your wishes with that person?

Does that person know where to find your address book or other list of people and organizations to be notified?

- Do you have a preference for funeral director?
- Do you prefer burial? Cremation?
- Donation of body to medical school?
- If burial, what place of internment?
- If cremation, what place of commitment? scattering?
- If donation of body to medical

school, have you completed the necessary forms and notified your physician?

- Do you wish an open casket with visitation in the funeral home?
- Would you like the Eucharist with the Burial Service?

Do you have favorite hymns or other music that might be used?

Do you have favorite passages from Holy Scripture?

Do you have a favorite poem or passage from literature that you would like included?

Is there something you have written that might be appropriate to use?

Do you have a preference for flowers?

- To what church or fund would you like memorial contributions made?

Have you done your Estate planning?

If you have minor children, have you made arrangements with someone to care for them in the event of your death preceding their ability to be on their own?

Do you have a current will?

Have you reviewed it in the last five years?

- Have you considered ways of continuing to support the life and mission of your parish church after your death?

Naming it in your will?

Conveying real property to it while reserving a life estate and receiving a tax deduction?

Life insurance naming your parish church as a beneficiary?

It is recommended that a copy of your answers to the above be filed at your parish church and reviewed periodically, at least every five years, so that your wishes will be kept current. Your pastor can assist you in these matters.



Recent Confirmands, Calvary Church, Kaneohe, with Fr. Sarge Edwards, Rector, and Bishop Browning. Many of the men are members of the Fellowship of Christian Athletes (FCA) and students at Castle High, who have foresworn the use of drugs and alcohol. Kimo and Rosie Goes advise Calvary's Youth Group.

CDSP'S DR. GARRETT HONORED

The Historical Magazine of the Protestant Episcopal Church for September 1984 (vol. LIII, no. 3) was devoted to Essays in Honor of Samuel McCray Garrett, Emeritus Professor of Church History at CDSP. "His friends honor Samuel McCray Garrett not merely as a fine scholar and effective and beloved teacher, but also as a Christian gentleman, loyal, consistent, courteous and compassionate, a person of integrity," writes Sherman E. Johnson, Dean Emeritus of CDSP, in the lead article.

BISHOP TUTU HONORED

South African bishop Desmond Tutu was named "Person of the Year in Religion" for 1984 by *Christian Century* magazine, an ecumenical weekly published in Chicago. The announcement marks the first time the magazine has designated a "Person," although editor James M. Wall said it is intended to become an annual event. According to Wall, the main criterion in making the selection was "the magnitude of impact, for good or ill, on religious institutions and on society as a whole." — DPS