

# HAWAIIAN CHURCH CHRONICLE

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—*The Resurrection*, by Matthias Grunewald (c. 1509-1515)

**Alleluia! Christ is Risen!  
The Lord is Risen Indeed! Alleluia!**



Cynn timer Salley speaking on Camp Mokuleia's Christian service and outreach.

## CAMP MOKULEIA CAMPAIGN KICKOFF: APRIL 20

The General Campaign to raise \$1.3 million to help rebuild Camp Mokuleia begins April 20 in congregations throughout the Diocese. Advance Gifts solicitors have been working in the congregations since early March.

The Diocesan goal is part of an overall \$3.5 million plan to replace the camp's old and deteriorating structures with modern facilities that will help Camp Mokuleia better serve both the camp and the community. More than \$1.7 million of that amount has already been given by individuals and community businesses and foundations in a Major Gifts drive begun in 1985.

Starting April 20, callers in every congregation will ask their fellow church members for three-year pledges to support the rebuilding program. The intensive fund raising effort is scheduled to be completed within two weeks, with congregational victory celebrations on May 4.

Plans for the camp include replacing the chapel, dining hall, and swimming pool; refurbishing existing camper cabins; and building a new adult conference lodge. The facilities will enable Camp Mokuleia to better serve a wider variety of clientele, including the traditional summer camp program,

special camps for handicapped, immigrant youth and other community groups, an environmental education program for community school children, and special conference and retreat programming for adult users.

"Camp Mokuleia is an important and unusual outreach of the Episcopal Church in Hawaii. When the rebuilding is complete, it will offer the Diocese and the community an exceptional facility for youth and family camping," said the Rev. Charles T. Crane, one of four co-chairmen for the drive. "We are hopeful that everyone in the Diocese will want to have a part in this program to create a really workable facility for our camping needs."

Other co-chairmen are Charles M. Holland, Jr.; the Very Rev. Hollinshead T. Knight; and Jane Renfro Smith. The foursome has worked for the past two months to ready a force of clergy and lay personnel for the drive this month. Training sessions at district and congregational levels have been completed and callers have started drives for Advance Gifts. The leaders are confident that the April 20 effort will provide the remaining funds needed to complete the Camp Mokuleia rebuilding project.

## CAMP'S CHRISTIAN SERVICE

At a recent campaign training meeting on the Big Island, Cynn timer Salley, a member of the Major Gifts Committee of the Camp Mokuleia Campaign and one of the area chair for the congregational phase of the campaign, spoke about the responsibility we all have for Christian service and outreach as a Diocesan family.

"Camp Mokuleia—along with IHS the Kalihi Palama Immigrant Service Center and Diocesan schools—constitute our Diocesan outreach commitment. Like many in the Diocese, outreach is the heart of my Christianity. Working on the campaign to rebuild Camp Mokuleia has given me a chance to put action where my mouth is."

On her Major Gifts calls, Salley particularly focuses on the groups the Camp Mokuleia facilities serve, like the children fighting cancer who attend the American Cancer Society-sponsored camp session, the immigrant youth from Kalihi-Palama, the handicapped

who come to the Easter Seals Society camp session each summer, and all those young people who are nurtured at Summer Camp.

"Camp Mokuleia is our camp, God's camp, yours and mine. I hate to ask for money, but I have been doing it and for such big amounts that it makes my palms sweaty. (A major gift in the Camp Mokuleia Campaign is a gift or pledge of \$25,000 to \$750,000 and above). I have been doing it because we need to do the Christian outreach that Camp Mokuleia does so successfully, for our community and as our Diocesan Christian outreach. To do that outreach well we must all pitch in and rebuild Camp Mokuleia."

As very early pledges from leaders of the Camp Mokuleia Campaign in the Diocese join pledges from the continuing efforts of the Major Gifts Committee, the Camp Mokuleia Campaign total has jumped to \$1,878,055.



# CAMP MOKULEIA CAMPAIGN: Questions & Answers

Need more information about Mokuleia? Participants in the Diocesan Campaign training sessions identified a series of important questions about the rebuilding effort. Here they are, along with the answers.

- Q:** *\$3.5 million seems like a lot to build a camp. Can you break down the figure, or tell us what we're getting for our money?*
- A:** The plan calls for a virtual rebuilding of very old and worn facilities. It also includes the addition of a new 28-bed adult lodge. The few remaining buildings will undergo significant renovation and remodeling. Professional estimators provided costs for the project as follows:

Dining Hall and Kitchen	\$935,990
28 Bed Adult Lodge	780,668
Chapel/Multi-purpose Building	90,245
Entry Pavilion	21,114
Office and Crafts Building	241,134
Infirmary/Guest House	108,913
Cook's Quarters and Laundry	87,500
Swimming Pool, Bathhouse/Pavilion	357,326
Camp Store	91,785
Cabin Remodeling	100,000
Workshop/Studio Remodeling	70,000
<b>Subtotal (New Construction)</b>	<b>\$2,884,675</b>
Staff Housing (New Property)	\$190,000
Camp Vehicles	50,000
Master Plan and Campaign Costs	150,000
Project Management	50,000
Contingencies (Legal, Financial, Insurance)	175,325
<b>Subtotal (Other Expenses)</b>	<b>\$615,325</b>
<b>Total Costs</b>	<b>\$3,500,000</b>

These figures assume start of construction in September 1986 and include a construction contingency fund of 8%, design fees of 8.9%, utilities, grub work, demolition, parking, and landscaping.

- Q:** *What is the value of the property at Camp Mokuleia? Should we have considered selling this property and moving the facility to another less expensive location?*
- A:** The property was last appraised in 1979 at just over \$1-million. The question of moving the camp was thoroughly explored by the church in a feasibility study in 1981. The conclusion was that Mokuleia is a beautiful site marred by deteriorating facilities. Camp Mokuleia provides an increasingly rare site where young people and adults from throughout the state may have an ocean-related camping experience in an atmosphere that stresses both Christian values and social responsibility for the environment. This is considered a valid and valuable mission of outreach and the decision was to keep and upgrade the facility to serve a greater number and range of people.
- Q:** *What is the building priority if all the money is not raised?*
- A:** The dining hall and adult lodge areas will be built and existing camper cabins remodeled first. The chapel and support buildings will be second and the swimming pool third.
- Q:** *Since a principal use of the camp is for youth recreation, where will the basketball court and other youth athletic facilities be located?*
- A:** In the area on the Kaena Point side of the new dining hall and makai of the new chapel. There are also hiking trails and tenting areas in the nearby Waianae mountains.
- Q:** *Is remodeling termite-eaten and dryrot-ridden cottages good stewardship? Can we set a phased replacement for the cottages?*
- A:** The cabins and cottages have been inspected by professionals and are regarded as sound. There is some dryrot in the bathroom areas; these are scheduled for remodeling as part of the current plan.



Camper at Camp Mokuleia.

- Q:** *Why are you tearing down the present dining hall? It seems like a sound structure?*
- A:** This building sits in the midst of the area where the new swimming complex will be. It is regarded by the architects and planners as being in the wrong place, with no orientation to the beauty of the site, improperly located to serve the new public areas, and with poor ventilation and acoustics. Sound as it looks, the building also has its physical problems. The concrete block used for the structure is deteriorating from salt borne spray more rapidly than may appear on the surface.
- Q:** *What is the priority in scheduling use of facilities? Will it change in the future?*
- A:** The camp is currently rented out on a first-come first-served basis (with times for certain annual functions, such as summer camp, permanently set aside). The system has worked well in serving both church and community, and the present plan is to continue that arrangement.
- Q:** *How can Camp Mokuleia be used to tie the Diocese together? We need a better plan to bring people from the neighbor islands here. How about an endowment to assist?*
- A:** We hope that more neighbor island congregations will make use of the new facilities, particularly with the addition of the adult conference lodge. One of the elements in the present plan, if there are sufficient funds, is acquisition of a bus that can be used to transport users from the airport to the camp and back. An endowment would be wonderful, but is not within the scope of the present fundraising effort. However, monies from the Diocesan program budget could be requested to assist Neighbor Islands.

More questions? Ask your campaign congregational leaders. They have been well briefed on every aspect of the program. And if they can't answer your question, they know who to call to get the information for you. This project belongs to *all* of us, and we want you to know *all* about it!

## CAMP'S EARLY DAYS

Since its founding some 39 years ago, Camp Mokuleia has grown to become an accredited camping facility with a highly praised program that serves both church and community.

That may have been Bishop Kennedy's vision from the moment he acquired it, but as Claude and Bert DuTeil can tell you, its beginnings were somewhat simpler.

DuTeil was the camp's second director. The first was Dick Trelease, now the Bishop of the Diocese of the Rio Grande in New Mexico. "The junior priest in the Diocese was automatically the camp director in those days," Claude recalls. "I had barely gotten off the plane at midday and Bishop Kennedy took me out to Camp Mokuleia to see the camping operation."

Claude and Bert co-managed the camp for several summers, succeeded eventually by Bill Grosh, the next junior priest. "It was a wonderfully amateurish camping program," Claude admits. "Most of us were young enough that we could remember our own camping days. We just thought up our own activities. I would tell up Bible stories and we'd take the kids out in the yard and act them out. It was Major Bowes Amateur Hour! At night we would sit on the beach and study the stars and say our prayers and rejoice in the beauty of the place.

"But there were problems. If the wind died down at night, the mosquitoes would come in from the boggy land mauka of the camp. So we didn't go out on those nights. And the facilities were somewhat less than adequate. The main building for the boys was a rusty old quonset hut. Its floor was safe enough but also scary enough that you did not run up and down on it!

"Bert and I lived in the cottage, and in addition to electrical problems, it had no adequate shower. You had to bathe at night on the back steps. If a car came down the road, you'd duck back inside until it passed and then go back out and finish your shower."

Bert DuTeil set up a ceramics program that quickly revealed the problems with the electrical system. "Every time we set up the kiln, it would blow all the fuses," remembers Claude.

Claude's regular assignment was with St. Stephen's mission in Wahiawa. It was from this source that he obtained medical advice for the camp when he needed it. A parishioner served as the camp's medical consultant. When a camper had a problem, the DuTeils would call the doctor with the symptoms and he would determine whether it was necessary to make a trip to Wahiawa for treatment. In most cases, DuTeil recalls, telephonic TLC was sufficient.

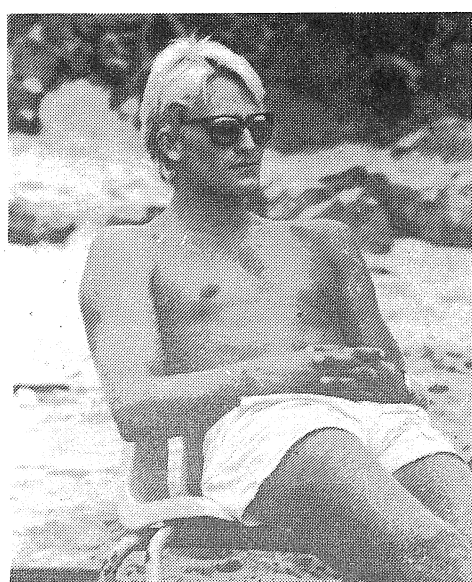
The camp has made great advances in programming since those early days, although some of the buildings that were there more than a quarter of a century ago are still in use. The current drive for funds to rebuild Camp Mokuleia will provide the camp with facilities and equipment that complement the modern program of today.

But the beauty that makes Mokuleia memorable will never change. "When we went out in the summer," DuTeil recalls, "we'd start from Wahiawa and take that lovely drive down through the pineapple fields toward the ocean. Susie, our daughter, called it 'God's bathtub.' Camp Mokuleia is full of happy memories for a lot of people."

And a lot more happy memories for the generations to come.



# CAMP MOKULEIA: A PLACE APART



Clockwise, beginning above: The Rev. Brian Grieves with the Rev. John Crean (with hat); lifeguard, summer 1985; boys on the raft; view to Sunset Beach across the reef; two campers studying the environment; Sarah Rudinoff leading campaign workers' tour, with (left to right) the Rev. David Ota, Patsy Ching, the Rev. Hollis Maxson, and Bill Lucas; Jose Ambida and friends. In the center: youngsters at beach play; Camp Mokuleia signs.

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# A PROFILE OF THE STATE OF HAWAII

This profile of the State of Hawaii is designed to give a balanced perspective to the reader, neither picturing our islands as an unblemished paradise nor overstating our problems. Those who read it should clearly understand that most of the people who live here love life in Hawaii and have no desire to live elsewhere.

Hawaii is the nation's only island state. It is the nation's newest state but has in its midst cultures of remotest antiquity: the Chinese, Japanese, and Hawaiian. Hawaii is the only state in which no one race or ethnic group predominates: each is minority.

Although it has recreational opportunities and an environment unmatched by any other state and appears a paradise in travel ads and tourist promotions, Hawaii has very real problems — a sluggish state economy, lack of opportunity for the local-born, high land and housing prices, a housing shortage, the highest cost of living in the nation, the nation's largest illicit drug industry (principally marijuana cultivation), and a political establishment now in transition after thirty years of domination of the state and termed anti-business by recognized and influential national authorities.

While committed to Aloha — that warm, welcoming fellow-feeling expressed in gracious interest and generous hospitality — Hawaii still sees occasional outbursts of violence, discrimination against the newcomer, and ethnic tension. Generally respectful and obedient to authority, its citizens nonetheless account for one of the highest crime rates in the nation. Many native Hawaiians feel alienated and outcast in their own land. And many of Hawaii's people — not just native Hawaiians — regret the passing since statehood of the older, gentler way of life, when doors were left unlocked, downtown Honolulu and Waikiki were not the high-density urban areas they are now, and leeward Oahu was not the mare's nest of highways, traffic jams and business bustle it has become.

## DESCRIPTION

Hawaii is a small state, both in total land area (47th in rank among the 50) and in population (39th). Its 6,425 square miles are divided into 132 islands, reefs and shoals, which stretch 1,523 miles across the Tropic of Cancer in the Pacific Ocean. However, the eight major islands — Hawaii, Maui, Oahu, Kauai, Molokai, Lanai, Niihau and Kahoolawe (in order of size) — stretch some 390 miles and make up 99% of the state's land area.

Hawaii's distance from the mainland (2,390 miles) and its island character make the people of Hawaii especially dependent on air and sea transportation within and beyond the state. Flight time to the West Coast is approximately five hours. The time difference to the East Coast is five hours and six hours during the summer when the mainland is on daylight saving time. Because of Hawaii's location, its focus is the Pacific Basin and the Far East.

Southernmost of the 50 states, Hawaii is in the tropics, but the tradewinds out of the northeast make the climate more temperate. There are two seasons: summer, between May and September, and winter, between October and April. Hawaii's warmest months are August and September, its coolest, February and March.

The state's population is just over 1 million and approximates that of Dallas or Detroit, but it is unevenly distributed. Kahoolawe is uninhabited and currently used as a military target island, a usage protested by many, especially by the Hawaiian community which particularly reverences the land. Oahu has about 80% of the state's population. Honolulu dominates Hawaii as the governmental, educational, tourist, cultural, communications, medical and financial center of the state; Hilo on the Island of Hawaii (35,000), Wailuku-Kahului on Maui (23,000) and Lihue and Kapaa on Kauai (each with about 4,000) are the state's other significant urban centers.



Gard Kealoha and Patti Browning at the Installation of Presiding Bishop Browning. Photo: Diana Lockwood.

The major islands, other than Oahu, are known collectively as the Neighbor Islands. On them, life is more rural and slower paced. Their tourist centers — equal or superior to Oahu's — are less hectic. Many visitors to Hawaii prefer to avoid Honolulu and Waikiki, and many Oahu residents choose vacations on the Neighbor Islands. There, however, job opportunities are fewer.

Mention must be made of the revival of interest in and appreciation for things Hawaiian which has occurred since the early 1960's and is termed by some as the Hawaiian Renaissance. A recently published dictionary of the Hawaiian language and continuing studies of Hawaiian culture illustrate a renewed interest in things Hawaiian. The hula has not been honored so publicly, so well and by so many since 1820. In certain circles aspects of the Old Religion have been revived. The increased sense that Hawaiian is beautiful has, however, led some circles to assert that Caucasian, Japanese and modern are not.

In Hawaii no one ethnic group is in the majority. According to the Department of Health, the population figures for the various ethnic groups in 1983 were as follows:

On Sunday, February 16, 1986, the Election Process Committee published in the churches of the Diocese *A Profile of the Diocese of Hawaii 1986*. Included in the *Profile* were "A Profile of the State of Hawaii," a "Profile of the Diocese of Hawaii," and the "Consultant's Comments and Graphs of Responses to the 1986 Diocesan Survey." The "Profile of the State of Hawaii" is reprinted here. The other materials were reprinted in the February *Chronicle*.

The Election Process Committee, headed by the Rev. Lynette G. Schaefer, consists of Alfredo G. Evangelista, the Rev. Lloyd Gebhart, John Hawkins, Nita Hogue, Jane Ibara, Ralph Kam, the Very Rev. Hollinshead T. Knight, John A. Lockwood, the Rev. J. Douglas McGlynn, Nathaniel R. Potter, Kater Roberts, the Rev. Richard Rowe, the Rev. Jan Rudinoff, Cynthia M. Salley, the Rev. Norio Sasaki, the Rev. John C. Shoemaker, Thomas M. Van Culin, and Fran Wheeler.

Caucasians, 241,872; Japanese, 228,341; Part Hawaiian, 188,657; Filipino, 111,607; Mixed Non-Hawaiian, 104,740; Chinese, 46,793; Black, 16,179; Korean, 13,419; Samoan, 9,992; Other, unmixed and unknown, 9,541; Hawaiian, 8,148; Puerto Rican, 6,524.

The population is young: the median age for all persons in the census in 1980 was 28.3 years. In 1980 the rural population was 13.5% while in 1950 it was 31%.

While no racial group is in the majority and Hawaii is rightly renowned for its racial harmony, racial tension is a fact of Hawaiian life. Blacks report discrimination, as do newcomers to Hawaii — Filipinos, Samoans, and Indo-Chinese. And there is widespread resentment at what is perceived to be the monopoly of position or opportunity by Japanese and Caucasians.



The Installation: Fr. Richard S.O. Chang, Bishop John Walker of Washington, D.C.; unidentified; Chancellor Jack Lockwood; the Rev. Dorothy Nakatsuji; and Bishop Welsey Frensdorff. Photo: Diana Lockwood. (The *Chronicle* incorrectly reported the Chang family as already in New York City in the last issue.)

The state has ample and high quality medical care and facilities. As on the mainland the AIDS health crisis grows. AIDS patients total 63 of whom 33 have died. Questions of public health, pastoral care, the common cup, civil rights and gay liberation, as well as of insurance coverage, state medical assistance and health education funding are involved — as on the mainland.

The drug trade and drug usage are problems Hawaii shares with the continental United States, but the Islands' year-round growing season is especially attractive to the drug-grower, making Hawaii the top marijuana industry, estimates ranging from a low of \$750 million to a high of \$3 billion annually. Drug money plays a vital part in certain local economies in the islands, and residents are reticent about hiking Hawaii's mountain areas, fearing drug-growers.

Hawaii is unique among states in that its public schools are governed by a State board of education and centrally administered by a State department of education. Hawaii has, as well, an extensive private educational system — 146 schools (88 of which are parochial) enrolling 38,000 students, to 230 public schools with 162,000 students. At the most prestigious private schools, high school tuition runs from \$3,500 to \$4,000 yearly. Many feel that private education is superior to that of the public schools and take second, even third, jobs to pay their children's tuition. While some public schools may equal the quality of the private ones, Hawaii public school's SAT scores are among the lowest in the nation.

The State University — the University of Hawaii — has two main campuses: Manoa in Honolulu, and Hilo on the Island of Hawaii. Seven community colleges, West Oahu College, and four major private colleges/universities complete Hawaii's higher educational establishment. Enrollment at UH-Manoa was 20,629 in 1981. UH-Manoa has both a law and a medical school.

The many ethnic groups have given island cultural a richness and diversity not found elsewhere. The Bernice Pauahi Bishop Museum is Hawaii's largest and world-famous for its collections and studies in the area of Hawaii and Pacific anthropology, natural history and human history. The Honolulu Academy of Arts excels in Asian art and has a representative, if modest, European collection. The Honolulu Symphony is good and of long-standing, but is currently under-funded. Oahu has four amateur theatre organizations, including a theatre for (but not by) youth. The Hawaii Opera Theatre presents three operas during its annual winter season. Hawaii is a vigorous and productive, if limited, artistic and literary community. Cultural life on the Neighbor Islands, is, understandably, much less rich than Oahu's.



## ECONOMY

Hawaii has not developed its major natural resources apart from those which foster the visitor industry, agriculture and an extensive military presence — the state's three main sources of income. Both visitor industry and agriculture are particularly vulnerable to airline and shipping strikes which have had near-catastrophic consequences in the past.

Some 4,870,130 visitors stayed overnight or longer in Hawaii during 1985, with total visitor expenditures amounting to well over \$3.2 billion. Of each 100 visitors, 60 came from the American mainland, 18 from Japan and 8 from Canada. Visitor-related spending generates an estimated 150,000 jobs annually.

Hawaii's major crops are sugar, pineapple, flowers and nursery products and macadamia nuts. Hawaii is dependent on the mainland for most of the foodstuffs it consumes. Income from sugar was about one-tenth that of tourism; and that from pineapple, about 7%. Subsidized foreign sugar and cheaper foreign pineapple threaten the local industries.

Defense expenditures are second only to visitors as a source of income to Hawaii, totaling \$1.45 billion. The further importance of national defense income to Hawaii can be measured also by the civilians employed (19,400), personnel receiving retired or retainer pay (9,200 totaling \$9.3 million monthly), and veterans in civil life (104,000). Again, while the military is a welcome and important component of Hawaiian life, tension sometimes erupts between local youth and mainland-born service personnel.

Hawaii's cost of living is the highest in the nation. Honolulu's Consumer Price Index stood at 294.2 for 1985 (1967-100) for a 1985 inflation rate of 3.3%. An "intermediate" budget for a family of four was estimated at \$34,031 in August of 1982. This is 26% higher than the corresponding urban United States average. Per capita income is above that on the mainland (105%), but more than off-set by the high cost of living. To make ends meet, 62% of Hawaii's families have two or more working members. Hawaii has the highest percentage of working wives in the nation. Of Hawaii's families, about 8% live below the poverty level, while for single persons it is one in four.

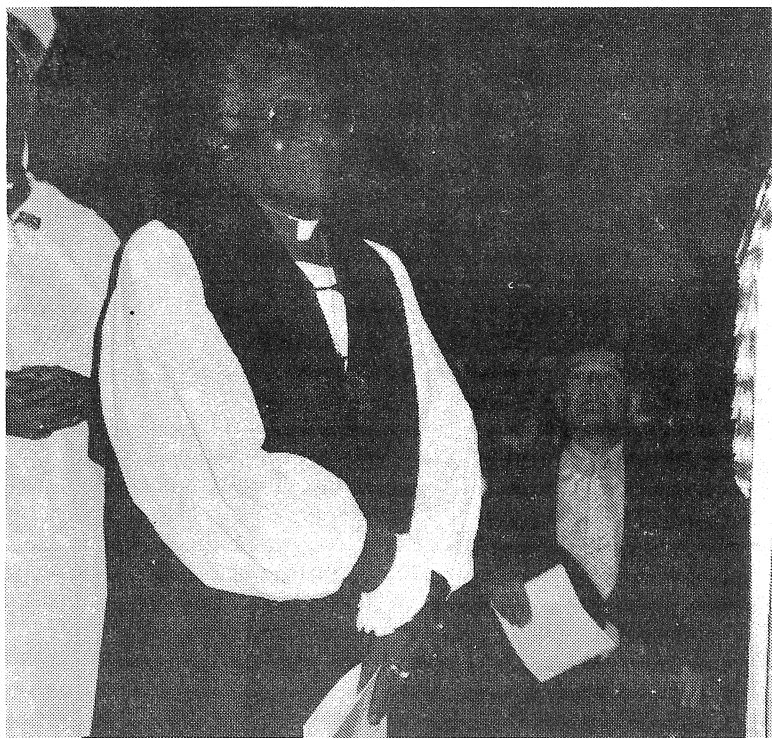
Affordable housing is a major problem in Hawaii. The average value of a single family home on Oahu during 1984 was \$163,400. The land limitations inherent in any island are exacerbated in Hawaii by the uneven distribution of an increasing population and the reservation of land by the government (chiefly for national defense purposes), and by the greater estates and land owners (chiefly for agriculture and cattle). The federal government owns 8.4%, the private owners have 61.3%, and the state and the counties 30.4%. Only six land owners hold 40% of all land in private hands. Leasehold land (20% of all land in private hands) has become available for purchase in fee by residents through recent legislation.

## RECENT HISTORY

Hawaii came to the knowledge of Europe and America through the 3rd voyage of Captain James Cook (1778), and English influence first predominated in the Islands as the Union Jack in the state flag indicates. But America's influence has always been great.

The Islands entered the world economy first as a way-station on the China-Northwest fur trade, then as a source of sandalwood for the China market (1800-1840), and, more importantly, as a way-station for the Pacific whaling fleet (1820-1870). For a while, produce from Hawaii's farms supplied California's gold rush population.

But America's Civil War affected Hawaii's economy and society the most. It destroyed the whaling fleet (together with the discovery of oil in Pennsylvania in 1859) and opened the North and the West of America to the sugar no longer available from the South. Sugar meant plantations, and plantations required land and labor in abundance. The establishment of the European land ownership system and a law permitting land ownership by foreigners paved the way for the land, while a law of 1850 authorized the recruitment of foreign labor. Consequences from the great division of the lands (The Great Mahele, 1848-1850) and these land and labor laws govern us today. The native Hawaiian population had radically declined as a result of foreign diseases, so contract labor was imported, the principal sources being China (1852 on), and then Japan (first in 1868, and then from 1885 to 1907), and then the Philippines (1907-1946), thereby establishing Hawaii's present ethnic mix.



The Installation: Bishop Desmond Tutu of Johannesburg. Photo: Diana Lockwood.

The sugar plantations also meant a plantation society with a governing white planter class closely allied with the so-called "Big Five" corporations — C. Brewer, Theo H. Davies, American Factors, Castle & Cooke and Alexander & Baldwin — exercising much control over Hawaii's commerce, banking, transportation, politics and society generally.

The native Hawaiian monarchy, established by King Kamehameha I, who united the Islands in 1795, collided with the planter-business oligarchy, with the planters seizing control through an imposed constitution in 1887. The threat of constitutional change by Queen Liliuokalani led to her overthrow, with the presence of American troops (1893), and ultimately to annexation by the United States in 1898. Statehood finally followed in 1959. Hawaii is the nation's 50th state: Admission Day, August 21.

World War II led to radical changes in Hawaii. Service in the Pacific Theater introduced many mainlanders to Hawaii, paving way for an immigration which flooded after statehood (1959). For service men from Hawaii, especially Americans of Japanese ancestry (AJA), military service revealed a larger world and greater opportunity, which the G.I. Bill made possible. Big Labor in the ILWU emerged to match the power of the Big Five, as the 1949 dock strike showed. And in 1954 the Democratic Party dislodged the Republicans and has dominated Hawaii politically ever since. In the first Democratic legislature 50% were AJA.

The years following statehood were boom years for some in Hawaii. In the decade 1960-1970 Waikiki and downtown Honolulu achieved their present urban form. The boom has since slackened. Development is more vigorously questioned, and not just by environmentalists. Hawaii is less sure of herself. And behind the facade facing the tourist, the state does not appear to be working all that well: the state hospital is 11 years unaccredited, the ACLU has taken the state to court over its prisons, the recent accreditation team severely criticized state government's involvement in the University of Hawaii and mandated changes; job openings lag behind population growth, forcing many young people to the mainland for work, where 250,000 local-born now live.

## RELIGION

Religion plays a major role in Hawaii's life. Visitors remark on the number of churches. Blessings regularly accompany the beginning of construction and opening of new businesses. Good Friday is a state holiday.

Until Kamehameha II removed the kapu in 1819, Hawaii's religion was a form of that polytheism common to Polynesia. It integrated and governed all aspects of Hawaiian society and still affects certain present-day attitudes and actions. Its collapse and the adoption of Western ways meant Hawaii's successful inclusion within the world community, but also have a resistance to cultural assimilation that still raises many questions from native Hawaiians.

New England Protestants were the first Christian missionaries in Hawaii, arriving 1820. They had Hawaii to themselves for seven years and their contribution endures: the written Hawaiian language with a Bible translation still in print, a church-related educational system which includes some of Hawaii's most distinguished schools, the largest Protestants domination (United Church of Christ, 20,000 with 110 churches), and that enduring Hawaiian establishment, the Missionary Families. Through their Royal School, the American Mission educated Hawaii's sovereigns and through Punahou School, generations of Hawaii's leaders.

The French Roman Catholic Mission arrived in 1827. Persecution by the Protestants ensued, and a treaty with France in 1839, ending it, established a religious toleration in Hawaii which continues to this day. The Roman Catholic Church is Hawaii's largest (220,000 with 69 churches) and is renowned world-wide for its work with Hawaii's lepers (Fr. Damien). The present Bishop demonstrates both ecumenical commitment and sensitivity and a wide-ranging practical concern for the needs of the poor and the outcast. Relations between the Episcopal and Roman Catholic churches are excellent on many levels.

The third of the missionary groups, the Mormons came to Hawaii in the aftermath of the California gold rush (1850). Hawaii's Mormon community is large and active (30,000 in 53 congregations centered at Laie on the north coast of Oahu, site of the Hawaii LDS Temple, their Polynesian Cultural Center and the Hawaii Campus of Brigham Young University, with 2,000 students).

Anglicanism came to Hawaii at the invitation of King Kamehameha IV and Queen Emma. The Queen had been raised an Anglican, and the King wished both to strengthen Hawaii's independence by a move closer to England and to establish the Anglican way as an alternative to American Protestantism and French Catholicism. The Episcopal Church's contributions to Hawaii have included the Prayer Book in Hawaiian (translated by Kamehameha IV), distinguished schools (St. Andrew's Priory — for girls — and Seabury Hall on Maui, and the founding of Iolani in Honolulu and Hawaii Preparatory Academy on the Island of Hawaii), Molokai's Shingle Hospital (predecessor of the present general hospital there), the Institute for Human Services (a ministry to Honolulu's street people) and the Kalihi-Palama Immigrant Service Center (a service for Hawaii's newcomers). Hawaii's Episcopal Diocese has about 11,000 members and 41 congregations.

The Judeo-Christian tradition in the two hundred years plus since Hawaii was rediscovered by Captain Cook in 1778 has supplied and influenced the religious and cultural climate of its inhabitants as the most dominant force.

Membership in the various churches totals about one-half of the million residents of Hawaii. As may be true in other parts of the United States, it is the Charismatic Churches and Fundamental Churches which have seen the greatest increase in membership in recent years. The gain has come from conversions from the previously un-churched as well as those who have moved from one Church affiliation to the other. Relations between the Episcopal Church and these churches have not been close except in the case of a few of our people or congregation who show a measure of common experience with them.

Because of the large percentage of people of Asian backgrounds here, Buddhism, Shintoism, and Taoism have a larger representation in membership and influence than in any of the States of the Union. About one-fourth of the State's million population claim affiliation with one or the other of these Eastern

(Continued on page 8)



IN THE NEWS

HYMNAL 1982

Recent newspaper articles have honored Isle Episcopalians and an Iolani guild member.

THE REV. DR. CLAUDE DUTEIL

The Rev. Claude DuTeil, founder of the Institute for Human Services (IHS), a ministry to street people, and its present Director, was named one of Hawaii's four Living Treasures by the Honpa Hongwanji Hawaii Betsuin temple, the leading temple of Hawaii's largest Buddhist denomination.

In a tribute in the *Honolulu Star-Bulletin*, A.A. Smyser likened DuTeil to Fr. Damien. "DuTeil, too, cares for society's outcasts. They are not as ridden with sores and stench from decay as were the 19th century leprosy victims. But they are not the kind of people most of us want to associate with."

Founded in 1978, "today the Institute for Human Services has relocated (with city help but not control) to the Iwilei industrial district. It feeds 500 meals a day, sleeps up to 180 people a night, has public support where it was once disdained and figures it saves the state around \$4 million a year in care costs," Smyser noted. The Downtown Improvement Association has recently presented IHS with a check for \$1,825. And the Gannet Foundation associated with the *Star-Bulletin*, has also honored DuTeil as a Distinguished Citizen, with a gift to \$1,000 to IHS.

IHS enjoys widespread community support from many denominations of Hawaii's many religions as well as from many individuals, religious and not, who are devoted to making love tangible and practical to meet the needs of those without.

DuTeil "is established as a compassionate man doing humanitarian work most of us would shun. That is quite an honor in itself," Smyser concludes.

VICKIE II RODRIGUES

Vickie Ii Rodrigues, a distinguished teacher of hula and mele, received the Sidney A Grayson Award at the 1986 Na Hoku Hanohano evening.

The Grayson Award is presented annually to a individual whose ongoing work perpetuates and preserves the Hawaiian language and culture," the *Honolulu Advertiser* reported.

At a meeting of the Iolani Guild in Davies Hall in 1963, with many of the Kaahumanu Society present, Rodrigues' troupe presented a history of the hula of such grandeur and grace as to prove again its pre-eminence in world dance and win over one balletomane, hitherto devoted to England's Royal Ballet.

Among her honors are awards from the National Society of Arts and Letters, Alu Like, the House of Representatives, the City and County of Honolulu, Brigham Young University, and the Office of Hawaiian Affairs, Wayne Harada reported.

Auntie Vickie Ii Rodrigues is a member of the Iolani Guild.

THE REV. ROBERT WALDEN

"The Rev. Robert Walden visited Wilcox Hospital. . .not only to attend the living but to pacify the dead," Lester Chang recently reported in the *Honolulu Star-Bulletin*.

"The minister was called in after workers at the hospital began hearing mysterious whistling on the second floor Sunday — the latest in a series of strange sights and sounds at the hospital.

"Walden of All Saints' Church at Kapaa toured the hospital, blessing rooms on two floors. Sprinkling holy water in doorways, he asked the spirits to check out.

"Some workers at the hospital say reports about 'moanings' and white shadows' go back five years. . .

"Nurse Marilou Yago also said she is not superstitious but notes that the elderly patients, many of whom are bedridden, become 'concerned' when such reports are made.

"But it is good to have rooms blessed. The patients feel safe because they are blessed."

Administrator Phil Palmer said that the hospital is obliged to "do whatever we can within reason to eliminate the anxiety caused by the source of these reports."

THE REV. DR. ROGER MELROSE

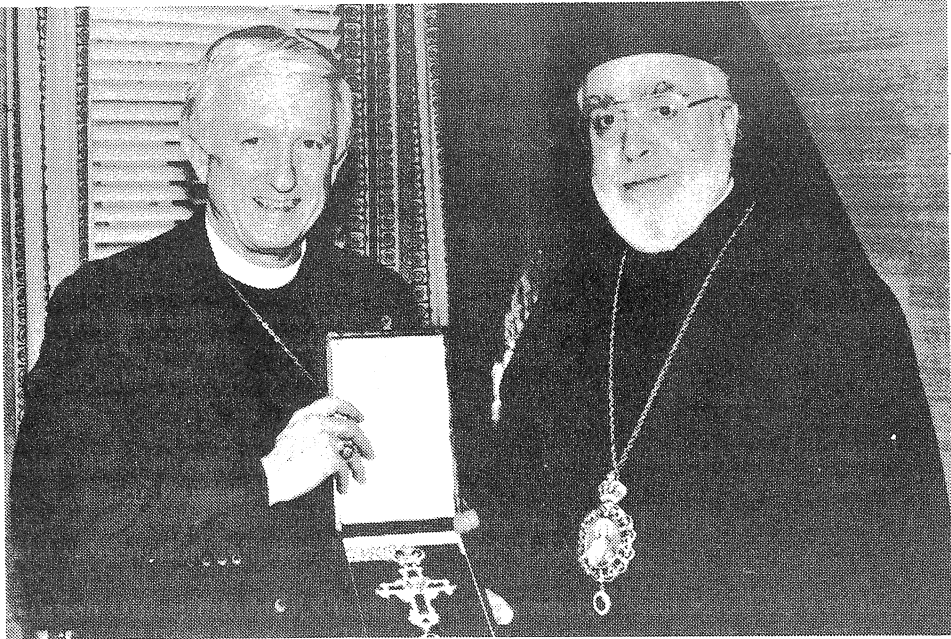
In an interview by Edwin Tanji in the *Honolulu Advertiser*, the Rev. Roger Melrose, Headmaster of Seabury Hall for the past 22 years, noted that the school's philosophy "is aimed at providing a well-rounded liberal arts background that gives each student a freedom of choice.

"Liberal arts means liberation," he said. "The primary goal of our educational program is freedom of choice. The students need to get a range of experiences to be able to make a choice. You don't have freedom of choice if you don't know what the choices are."

A balance of academics and athletics, scholarship and play, and "testing one's limits" are the main points in the Seabury curriculum, Roger said.

Roger is the founding Headmaster and his wife Charlotte has been very much a part of the Seabury community as teacher, chaplain and counselor these 22 years.

"Roger and Charlotte hope their guiding principles will remain part of the school," Edwin Tanji reported, "But their roles in it are ending. The Melroses announced this year that they will retire at the end of the 1986-1987 academic year. 'It seemed an appropriate time to turn it over to new leadership,' Roger said."



Presiding Bishop Browning receiving a Cross from His Eminence Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America. Photo: Diocesan Press Service.

When I first heard that there was going to be a new hymnal, my reaction was that of many others: Why? What's wrong with the old one? With 600 hymns, and most congregations using only a few and balking like crazy at any attempt by the clergy or organist to increase the repertoire, why compound the issue by adding still more new ones?

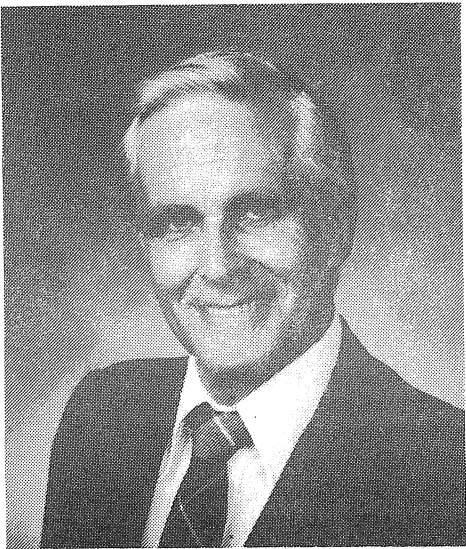
It seemed to me that there was plenty left to be learned in the old hymnal, and the supplements which were added from time to time ameliorated most of the problems of not enough good service music, a problem that will ever be with us.

When the reasons were examined, there were some revelations. Some old hymns refer to "black" as evil and "white" as good. It hadn't thought of it, but obviously a change was necessary.

But then they said some hymns were sexist. Well, being the last of the chauvinist pigs, I let out a loud oink at that. Okay, Lizzy Liberator, they already changed the creed, and even I applauded the change to "For us and for our salvation" from "For us men and our salvation", which does sound a bit exclusive. But, when they suggested changing the second verse of the Christmas carol *While Shepherds Watched* from "To you and all mankind" to "To you and humankind", I could not help but write "As opposed the apekind?" Whether my comment did it or not, I was glad to see in the new hymnal that the text remained unchanged.

But then they got so picayune about this sexist business. "Bears all its sons away" became "bears all our years away". "Brightest and best of the sons of the morning" became "stars of the morning". A super-cleanup came in hymns regarding sins of the flesh. For example, in #55 in the old hymnal, we have "Then if Satan on us press, Flesh or Spirit to assail" was euphemized into "Then if Satan on us press, Jesus, Savior, hear our call!" Why? I don't know, for it didn't seem X-rated to me.

And one so near and dear to the hearts of organists was really mangled: in *Our God to Whom We Turn* we had a line "The deep-toned organ blast that rolls through arches dim hints of the music vast of thy eternal hymn." Imagery like that makes organists lick their chops. Wow, what a mental picture! We can give people a foretaste of heaven just by pulling out another handful of stops! But this was scrapped



John McCreary, Organist-Choirmaster, St. Andrew's Cathedral.

for a trite "the hymns thy people raise, the psalms and anthems strong, hint at the glorious praise of thy eternal song." Big deal.

And the hymnal revisers left out two favorites of the students of Iolani School. (1) *O Son of Man, our Hero Strong and Tender*. Too sexist, they said. What's so sexist about citing Jesus as an example of perfect Manhood? Either he is a man, or I have been misled all my life. (2) The other favorite was *O God of youth, whose Spirit in our hearts is stirring*. It was an excellent prayer set to music which asked for courage to set things right, to follow Jesus as our Master, to win the world to his kingdom. Out it went, and so did the tune, which was a beauty.

And others have lost verses . . . *Faith of Our Fathers* lost its second verse ("Our fathers chained in prisons dark"). Not good imagery for children, they said. Yet they kept *Onward, Christian soldiers, marching as to war* with its dime-store tune and specious theology ("We are not divided, all one body we"), and its glorification of the most scandalous phenomenon of the human race: war. I don't care if it is war on Satan. If the Commission was worried about the imagery the tiny tots conjure up while singing, this one surely should have been the *first* to go.

And if it seems that I am giving a good lambasting to the Hymnal Commission, let me have a few more swings and then we will get around to the good parts of the new hymnal, which are many.

Whoever did the proofreading of this herculean undertaking must have been blindfolded. In my thirty-four years of playing organ for Episcopal churches, I have never found one, repeat not ONE error either in the music or in the words of the 1940. And I am told that it was always thus. They got it right the first time. The 1982 version is so loaded with errors both musical and textual that it would take a good-sized book just to print the corrections. While in Washington, D.C., for the installation of Bishop Browning, Douglas Major, Associate Organist of the Washington National Cathedral, found, in three days, without even trying, sixteen errors in the fifteen hymns that were used at the hymnal dedication service alone! I discovered one myself while publicly playing *Lord of All Hopefulness* and shocked the daylights out of the choir, just by playing what

(Continued on page 7)



was written. Warning to all organists: However well you *think* you know that hymn, play it over first! What a howl this has set off over the land! Oh, yes, these will be corrected in future printings, but let us not forget that there are one *million* hymnals out there, chock-full of inexcusable wrong notes!

And whatever happened to the *Also the Following* list which came at the end of the section? This was very helpful for finding additional hymns elsewhere in the hymnal which were also appropriate for a season, but could also be used as general hymns. The new hymnal lists only twelve hymns specifically for Lent, which has six Sundays if you count Palm Sunday. If you sing three hymns a Sunday, even by using all the hymns listed in the Lenten section (and you won't, as many are new) you will be needing six more. That's where the old *Also the Following* came in handy. On the other hand, they list sixteen hymns exclusively for Holy Week. Figure that out.

And the Commission is still fooling itself into thinking that people sing in parts. Well, okay, some people do, but they are in the minority. Ninety-nine out of a hundred in your congregation sing the melody in whatever range is comfortable. Anybody that can read well enough to sing in parts is probably in the choir, or will be if I catch him or her.

And yet they raised *O God our Help in Ages Past* up to C from B-flat presumably so the bass and alto parts would not be too low. I never heard this hymn sung in anything but unison, and the range is too high even in B-flat. I always lowered it to A, and for early-morning services even down to G. It is a shame, but people do not get around the piano after dinner and sing in parts the way they did many years ago. Part-singing is for choirs today, and many hymns which were written specifically to be sung in unison have been the product of this otherwise unfortunate lack of part-singing. But some of the best and most-loved are among these new unison hymns, which at last brings me to the good side of the 1982 Hymnal.

When *Come Labor On* came out in the 1940, it caught on quickly. And other new unison-only hymns were gradually accepted. The new hymnal has many, many more and you *have* to sing them in unison, because that is all you get! The parts are hidden from all but your privileged organist who has his special, spiral-bound accompaniment edition, which he is trying to put together for the tenth time. (The Commission came out with a letter stating that these wretched monstrosities which keep falling apart will be replaced at no cost to us.) Many of the new unison hymns have beautiful descants which give the ladies chance to raise some gooseflesh. Many of the hymns were formerly known as anthems for the choir, *The Angel Gabriel* and *Now Quit Your Care* being excellent examples. Choirs, look for new hymns in parts. You will find some easy new anthem-type music that your choir can learn in a jiffy, and you have already paid for it!

The number of plainsong hymns has been increased, and hooray! for that. Plainsong is by nature for unison singing and though it is not as easy to learn as metrical hymns, once learned it is never forgotten, and the new manner of notation is helpful, as it makes more obvious those syllables which receive more than one note. What would we do in Advent without *O Come, O Come, Emmanuel* and Christmas

without *Of the Father's Love Begotten*? We have a lot more like these now.

A lot of American folk-hymns have been included (*Amazing Grace*, and *'Tis a Gift to Be Simple*, for example). Why did we wait so long to realize that music could be written in the USA?

And Glory be, the Commission at last out-shouted the clergy as to how the text looks on the page! No more of this trying to look at the text on one page and the music on the other. Remember the mini-hymnals which had the music at the top and the text all below, looking ever-so-neat, but impossible to sing? I dare *anyone* to sing at sight a hymn like #132 in the old hymnal with the words and music divided. Even a person with a Ph.D. in musicology wouldn't have a chance. Bouquets to the Commission for straightening this out, and the scoundrels who caused it to be so in the 1940-Hymnal will be spending a good stretch in purgatory for this nonsensical notion that first a hymn must look good on the page, then worry about how we can fix the text to the music.

And there are many other good things which were needed. The monotony of many-versed hymns has been mitigated by the use of alternative harmonizations. Parts for other instruments have been included in many hymns (handbells and guitar, for example). Somebody found out at last that the organ is not the sine qua non of the church.

Directions are given about the performance of some hymns; this sadly lacking in the 1940 version which left everything up to the discretion (or indiscretion) of the music director. And some hymns have written-out introductions which give a musical red-carpet invitation to the singers. And some have interludes between verses which break the monotony and give the singers a chance to get their breath. Good idea.

There is much more service music added, some of which is not an unmixed blessing, and I fail to see the advantage of listing all *Kyries*, *Glorias*, and other parts of the ordinary and canticles one after another. In a Rite One service the organist will have a time of it finding the proper *Gloria* to follow the *Kyrie*, when these are sung back-to-back. And to further complicate matters the *Gloria* which is not a canticle is now in with the canticles . . . along with other pieces which are *not* canticles, such as the *Te Deum*, which technically is a hymn, being man-made and not wholly scriptural. If this sounds like nit-picking, so be it, but let's not forget the nits which were picked by the anti-sexists.

And much of the service music is second-rate, but then it almost has to be. When texts do not rhyme they require a real genius to set them to music *and to keep the music simple*. This frequently backfires.

An effort to emphasize the music of the communion service by having everyone sing it frequently results in the quality of the music being reduced to such a low common denominator that it actually de-emphasizes it. Recently I attended a festival service of great magnitude and joy. Of all times for the *Gloria In Excelsis* to be sung, it certainly should have been at this service. But in an effort to have everyone participate, a simple *Kyrie* was substituted. A penitential bit at such a service was out of place and was unmemorable. The *Gloria* should have been used, with all bells swinging, but *Glorias* are hard. We forget that music

# DIOCESAN COUNCIL

At the February meeting of the Diocesan Council:

- The Rev. W. Edwin Bonsey, Jr., Chair of the Congregational Development Department reported the Department's approval of a proposed multi-purpose building on the grounds of Trinity Church By-the-Sea, Kihei, as regards phase I — obtaining of necessary state and county permits.

Fr. Bonsey also reported on the February 3rd meeting of clergy to discuss concerns, needs and opportunities of mission churches. A list of the issues discussed and a list of co-opt members of the department will be presented at the March Council meeting.

- The Rev. Robert Brown, Chair of the Camp Department, moved the following motion, approved by the Council:

"The Camp Department, on the recommendation of the Camp Moku-leia Campaign in the Diocese, respectfully asks that the Diocesan Council approve a goal of \$3,500,000 for the Camp Moku-leia Campaign. The basic plan for achieving the goal is to ask the Major Gifts phase to seek to raise \$2.2 million, with the goal of \$1.3 million to be raised in the Diocese, excluding Major Gifts already received from members of congregations."

At the time of the Council meeting, the Campaign had raised \$1,667,860, Alice Anne Bell reported.

- Summer Howard, in the absence of Paul Sackett, Chair of the Communications Department, reported recent coverage of the Diocese of Hawaii in *The Living Church*, over KNDI radio, and in the major local media. The Department is also examining ways of using the existing Diocesan computer system to reduce the cost and increase the speed of *Chronicle* publication. The February *Chronicle* will appear in early March in order properly to cover the death of Bishop Kennedy and to distribute election process data.

- Ralph Kam, Chair of the Nurture and Education Department, reported that they were awaiting the results of the election process survey before developing departmental objectives and allocating funds. In future, department meetings will be at 10 a.m.

- Dee Anne Mahuna, Chair of the

is work, and, to make things easy, encourages people to work less, not more.

Well, the new hymnal is here, and we will all have to relearn all the numbers we had memorized, won't we? But many of those new hymns are a real joy, and after ten years of repeating them they will be accepted as *Come Labor On*. And there is a distinct advantage in having a *new* hymnal: it was tough to get Susie Supersquare to learn anything new from the old, yellowed, dog-eared, threadbare (but dearly loved and fondly remembered) 1940. But people *expect* new hymns in a new hymnal, and now all we have to do is say, "Hey, these new hymnals cost money, and we are going to use them." What a convenient retort!

— John S. McCreary, Organist-Choirmaster, St. Andrew's Cathedral.

(Added note: The Hymnal 1940 weighs 1 lb. 15.5 oz.; The Hymnal 1982, 2 lbs. 7.0 oz. — a difference of about ½ lb.)

Church in Society Department, reported funding Dean Lin Knight's attendance at the AIDS conference in San Francisco through a grant to cover airfare.

- Thomas Van Culin, President of the Standing Committee and a member of the National Church's Executive Council, reported that the Council is implementing the policy of divestment of its holding in South Africa, with June 30, 1986, as the deadline for completion. (Similar divestment was voted by the 1986 Diocesan convention.)

- In Ruth Smith's absence, the Rev. Peter Van Horne reported for the Commission on Ministry. A workshop on Christian initiation was planned for March 7 and 8. And three persons are slated to attend the Commission on Ministry Conference of Province 8 in the San Francisco Bay Area March 10-13.

- In his report as Interim Diocesan Administrator, Fr. Van Horne noted that:

—St. Peter's Church has prepared its parish surveys and will have parishioners fill them out soon;

—Epiphany Church is compiling its parish survey, with Don McKenne a consultant in their search process.

—Fr. Richard Rowe will be installed as interim Rector of St. Stephen's, Wahiawa, on Sunday, April 6, at 4 p.m.

—Fr. Richard Rowe extended his stay at St. Jude's has been offered.

- Fr. David Kennedy announced that the March Council meeting would need to elect new members to the Board of Trustees of Seabury Hall. It was so moved, seconded and passed.

A list of council members, together with department membership and goals is to be made available to the congregations of the Diocese, per Council request.

On behalf of the Kennedy family, Fr. Kennedy thanked the Diocese for the love and support shown them since Bishop Kennedy's death.

## BOOKS

For the Episcopalian seeking a deeper understanding of Christianity, there are two pre-eminently sound and reliable Anglican guides: C.S. Lewis and the late-Bishop Stephen Neill.

While C.S. Lewis made Christianity's basic teachings, attitudes and ethics persuasively available to the interested layperson, Bishop Neill wrote lucidly on Church history and thought, also for the layperson:

- *Anglicanism* (Oxford, 1978 4th edition), the character, history and present state of the Anglican Communion. An excellent presentation.

- *A History of Christian Missions* (Penguin, 1964), the spread of Christianity, its successes and failures, since the beginning. Interesting and important. Did you know that William Wade Harris, an Episcopal layman from Liberia, converted and baptised more than 45,000 in Africa's Ivory Coast during a mission which began about 1914?

- *The Christian's God* (Forward Movement, 1980), and many more, including

- *The Layman in Christian History*, now sadly out of print.



# THE CALENDAR

March		12	Retreat, Commission for the Ministry of the Laity, 9 a.m. to 3 p.m. Canterbury House alumnae/i meeting, Canterbury House.
16	<b>5th Sunday in Lent</b> Remember Ireland and the Province of Dublin (covering the southern half of Ireland) with its five dioceses. <i>Anglican Cycle of Prayer.</i>	13	<b>3rd Sunday of Easter.</b> "Remember Southeastern USA and the Province of Sewanee (Province 4 of the nine provinces of the Episcopal Church, USA), with its 21 dioceses." <i>ACP.</i> Diocesan Family Day, Camp Mokuleia, 11:30 a.m. to 5 p.m.
17	St. Patrick. 1st Quarter 1984 Reports distributed	15	Interim Management Team meeting, 7:30 a.m.
18	Interim Management Team meeting (7:30 a.m.)	17	Finance Department meeting, 4:15 p.m.
19	St. Joseph. Standing Committee meeting, Cathedral, noon.	18	Nurture & Education Department meeting, 10 a.m. Congregational Development Department meeting, 10 a.m. Church in Society Department meeting, 10 a.m. Communications Department meeting, 10:45 a.m. Camps & Conferences Department meeting, 11 a.m.
20	Commission on Ministry of Laity meeting, Cathedral, 3:30 p.m. Finance Department meeting, 4:15 p.m.	19	Oahu workshop, Vestries and Bishop's Committees, 9 a.m.-3 p.m. "Older & Wiser/Makule e Akamai" Cathedral, 9 a.m. - 1 p.m.
21	Nurture & Education Department meeting, 10 a.m. Congregational Development Department meeting, 10 a.m. Church in Society Department meeting, 10 a.m. Communications Department meeting, 10:45 a.m. Camps & Conferences Department meeting, 11 a.m.	20	<b>4th Sunday of Easter.</b> "Remember Burma and the Church of the Province of Burma, Gregory Hla Gyaw, Archbishop, with its four dioceses." <i>ACP.</i> Camp Mokuleia Campaign kick-off.
21-22	Diocesan Council, noon Diaconate Weekend, St. Clement's.	21	1st Quarter 1986 Reports due.
23	<b>Sunday of the Passion: Palm Sunday.</b> Requiem, Johannes Brahms, St. Andrew's Cathedral Choir, 8 p.m., Cathedral.	22	Interim Management Team meeting, 7:30 a.m.
24-28	School spring recess.	23	Standing Committee, Cathedral, noon.
25	Interim Management Team meeting, 7:30 a.m.	25	<b>St. Mark. Death of Queen Emma, 1885.</b> Diaconate Weekend, St. Clement's.
26	Prince Kuhio Day: Holiday	25-26	
27	<b>Maundy Thursday.</b>	27	<b>5th Sunday of Easter.</b> "Remember the Province of Southern Africa, Philip W.R. Russell, Archbishop, with its 17 dioceses." <i>ACP.</i>
28	<b>Good Friday.</b>		
29	<b>Holy Saturday &amp; Easter Eve.</b>		
30	<b>Sunday of the Resurrection: Easter Day.</b>		
31	Monday in Easter Week.		
April			
1	Tuesday in Easter Week. Interim Management Team meeting, 7:30 p.m.		
2	Wednesday in Easter Week.		
3	Thursday in Easter Week. Diocesan Schools Commission meeting, 2 p.m.		
4	Friday in Easter Week. Commission on Ministry meeting, 12:30 p.m.		
5	Saturday in Easter Week. Ho'olaule'a, St. Clement's, 9 a.m. to 3 p.m.		
6	<b>2nd Sunday of Easter.</b> "Pray for the Christian community in China that it may have wisdom to discover new and creative forms in life in the People's Republic." <i>ACP.</i> Installation, Fr. Richard Rowe, interim Rector, St. Stephen's Waiawa, 4 p.m.		
7	<b>Annunciation of Our Lord. (Transferred from March 25).</b>		
7-11	CODE meeting, West Palm Beach, FL.		
8	Interim Management Team meeting, 7:30 a.m.		
9	Diocesan Council mailing.		
10	ECW Business meeting, Canterbury House, 9:30 a.m. Commission on the Diaconate meeting, 1:30 p.m.		

# PROFILE (cont.)

Religious traditions. Relations between the Episcopal Church and the various Eastern Religious Communities are generally good.

The Jewish community numbers about 2,000 with six congregations. The Jewish community itself is organized through the Jewish Federation, which regularly shares distinguished Jewish visitors with the Christian and Buddhist communities. Episcopal-Jewish relations are excellent.

Another important fact about religion in Hawaii is the variety of spiritual commitment within a single family. The boys may be Buddhist, the girls Christian, and Hawaiian customs will be observed by both.

Any Bishop of Hawaii must have an openness towards and appreciation of the integrity and contribution of religions other than Christianity to island life.

## THE HARARE DECLARATION

*Last December the World Council of Churches held an "emergency meeting" at Harare, Zimbabwe, to deal with the question of apartheid in South Africa. The Most Rev. John M. Allin, then Presiding Bishop, represented the Episcopal Church at the meeting. What follows is the message of the meeting to the Churches around the world:*

We the leaders of Churches from Western Europe, North America, Australia, South Africa and other parts of Africa, and leaders of world church unions met here in Harare, Zimbabwe, from the fourth to the sixth of December 1985 on the invitation of the World Council of Churches.

We affirm that the moment of truth "kairos" is now, both for South Africa and the world community. We have come together to seek God's guidance at this time of profound crisis in South Africa and have committed ourselves to a continuing theological reflection on the will of God for the Church.

We have heard the cries of anguish of the people of South Africa trapped in the oppressive structures of apartheid. In this moment, pregnant with possibility, we agree that the apartheid structure is against God's will and that the government has no credibility.

We call for the lifting of the state of emergency, the unbanning of all banned movements, the returning of exiles and the transferring of power to the majority of the people, based on universal suffrage.

We understand and fully support those in South Africa who are calling for the resignation of the government. We regard this as the most appropriate and least costly process of change as we wait a new democratic representative government in South Africa.

As we wait for this process to occur:

- We call on the Churches inside and outside South Africa to continue praying for the people of South Africa and to observe June 16—the tenth anniversary of Soweto—as a World Day of Prayer to end unjust rule in South Africa.
- We call on the international community to prevent the extension, rolling over a renewal of bank loans to the South African government, banks, corporations and para-state institutions.
- We call on the Churches inside and outside South Africa to support South African movements working for the liberation of their country.
- We call on the international community to apply immediate and comprehensive sanctions of South Africa.
- We welcome and support recent developments within the trade union movement for a united front against apartheid.
- We demand the immediate implementation of the United Nations Resolutions 435 on Namibia.

We gathered here commit ourselves to the implementation of the Harare Declaration as a matter of urgency. We are sure that the liberation of South Africa will be liberation for all the people in the country—black and white.

### ALTAR MATERIALS AVAILABLE

The Diocesan Altar Guild has a ready stock of altar and service materials available for purchase, reports Hannah Ching, President:

- Purificators (small, medium & large)
- Lavabo towels.
- Corporals (small, medium & large)
- Stoles in the various seasonal colors.
- Burses and veils in seasonal colors.
- Lay Readers' crosses
- Surplices.

Fair linens are made to order, and home communion furnishings are on hand.

Altar Guild wares are on display in the Queen Emma Book Room (now ewa of Davies Hall) and may be ordered directly from the Guild, c/o Diocesan Office, Episcopal Church, Queen Emma Square, Honolulu, HI 96813. The Guild meets Tuesday mornings in the Von Holt Room and their full offering may be inspected and special orders made then.



Fr. Gebhart and Fr. Frech leading the singing at Maui's Camp Pecusa, named for the Protestant Episcopal Church in the United States of America.