

HAWAIIA CHURCH CHRONICLE

1885
HAWAII HISTORICAL SOCIETY
555 KAHALANUI STREET
HONOLULU, HI 96813

FOUR BISHOP CANDIDATES NAMED

PRAYER for the ELECTION of a BISHOP

Almighty God, giver of every good gift:
Look graciously on your Church,
And so, guide the minds of those who shall choose
a Bishop for this Diocese,
That we may receive a faithful pastor,
who will care for your people
and equip us for our ministries;
Through Jesus Christ our Lord.

Amen.

Following their meeting May 10, the Election Process Committee announced its nominees for 9th Bishop of Hawaii:

The Rev. Robert E. Brown, 48, Rector of St. Christopher's Church, Kailua, Hawaii;

The Rev. Marion J. Hammond, 58, Rector of St. Thomas' Church, Denver, Colorado;

The Rev. Richard B. Harms, 53, Archdeacon of the Diocese of San Diego, California; and

The Rev. Donald P. Hart, 49, Rector of St. James' Church, Keene, New Hampshire.

Biographical data and answers to questions posed by the Election Process Committee from each of these nominees are printed in this special edition of the *Hawaiian Church Chronicle*.

The 18-member Election Process Committee, headed by the Rev. Lynette Golderman Schaefer, Vicar of Grace Church, Molokai, consisted 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, Kate Roberts, the Rev. Richard Rowe, the Rev. Jan Rudinoff, Cynthia M. Salley, the Rev. John C. Shoemaker, Thomas M. Van Culin, and Fran Wheeler.

THE REV. ROBERT E. BROWN

The Rev. Robert E. Brown, 48, Rector of St. Christopher's Church, Kailua, Hawaii. Post Office Box 456, Kailua, HI 96734.

Fr. Brown was born November 12, 1937, in Berkeley, California. He married Marilyn Bernica on September 2, 1976. His children are 23, 21, and 20. He was married previously.

Fr. Brown studied at Biola University, Los Angeles (1955-58), and is a graduate of Long Beach State University (B.A. 1960) and the Church Divinity School of the Pacific, Berkeley, California (M. Div. 1966). He holds a certificate for Advanced Pastoral Studies at the Pastoral Institute of Washington (1969-1972).

Continuing education other than degree work: Summer courses at C.D.S.P.: Evangelism, Church Management, Spiritual Direction. Liturgy and Worship, Theology, Pastoral Counseling. Study in the Holy Land. Also workshops in management, organizational development and conflict management.

Prior to becoming Rector of St. Christopher's (1979), Fr. Brown served as Vicar, Christ Church, Kealahou, Hawaii (1966-1967); Associate Rector, Church of the Epiphany, Seattle, Washington (1967-1972); Canon to the Ordinary, Diocese of Olympia (Western Washington State) (1972-1974); and Rector, St. Michael's and All Angels', Issaquah, Washington (1973-1979).

Fr. Brown has no military or other federal service.

What is the place of prayer in your daily life?

Daily prayer is the major source of strength and direction in my life as I attempt to follow Christ. It is the constant recognition that my life is in Christ and that he is living out his life in me. Prayer over the past few years has become more than just communicating with God in the morning or evening. It has become a growing dialogue of praise, confession, surrender, thanksgiving, petition, plus an increasing time of listening to how God speaks to us in meditation, contemplation, and, in particular, "centering prayer." Daily prayer is the single most important ingredient in my relationship with Christ.

Please elaborate on two of the prior positions listed in your resume.

Prior to being the Rector of St. Christopher's, Kailua, Hawaii, I had the privilege of serving as:

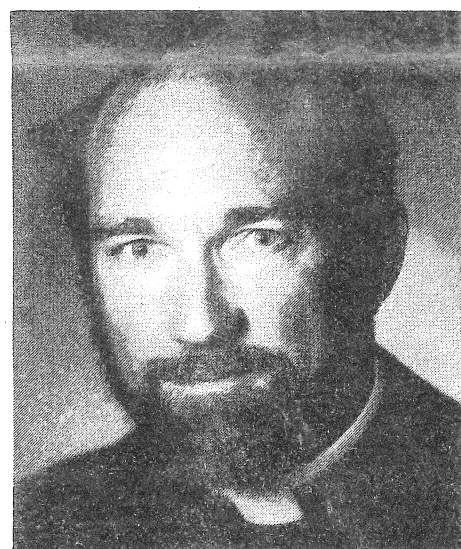
(1) Rector of St. Michael's and All Angels', Issaquah, Washington, a suburban church 17 miles east of Seattle. During my 6 years at St. Michael's, God enabled us to grow from a struggling mission into a strong and vital parish. Communicant membership grew from 150 to over 325 and parish income tripled. The special focus of my ministry there was lay ministry development, meaningful Eucharist-centered worship, pastoral care, and community outreach. During this time I also volunteered as a family counselor for a community mental health clinic and served as chaplain for the King County fire department.

(2) Canon to the Ordinary, the Rt. Rev. Ivor Curtis, Bishop of Olympia. During this time I developed and led a diocesan program for youth ministry which included leadership development, a camping and retreat program for teenagers, and a counseling center for both teenagers and their parents. As a member of the Bishop's staff I served as consultant working with both clergy and congregations of the diocese particularly in the areas of vestry training and development, leadership skills, and conflict management.

Describe the two vocational or private achievements, either prior to or subsequent to ordination, which are of most significance to you.

(1) For many years I have been a jogger, running several times a week simply because I enjoy the exercise. In 1980 I accepted a personal challenge to run in the Honolulu Marathon, all 26.2 miles of it. I did research on training schedules, bought new running shoes, gradually increased my daily mileage until I was running 65 miles a week. The result was, predictably, a lot of pain and soreness and yet something that I had previously thought was beyond my reach. After six months of hard training the day finally came, and three hours and forty seven minutes later I crossed the finish line exhausted, and yet knowing that I had experienced an important personal triumph.

Two years later, in 1982, I again ran the Honolulu Marathon, this time running the course in three hours and thirty-one minutes, a personal best time. The most memorable part of the



The Rev. Robert E. Brown.

1982 Marathon, however, was that Marilyn also ran and finished. It was something that we shared and celebrated together. I think that I have run my last marathon. I lost fifteen pounds which have never returned, had a good time, and experienced an enormous amount of personal satisfaction.

(2) The second achievement involves the spiritual growth I experienced through a friendship with a Hawaiian woman in her 60's who was dying of cancer. I met Hooipo several years ago through a parishioner at St. Christopher's.

Although not a member of the parish, she was a deeply committed Christian. At her request I began to visit her regularly and discovered that she had been suffering from cancer for many years. Extensive chemotherapy, radiation, and several surgery procedures, including the removal of part of her tongue, failed to halt the disease

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which involved her tongue, throat, and lungs. She finally made a decision to refuse further treatment.

In spite of the pain, Hooipo radiated a wonderful love of Jesus Christ that was overwhelming. That love made her one of the most beautiful persons I have ever known.

I visited Hooipo almost every week in her home over the course of 18 months, bringing to her the Holy Eucharist, praying with her, and simply sharing our lives. She talked a great length about her childhood on Oahu. She had been an attractive and energetic young Hawaiian woman who loved to ride her horse in the Punaluu Valley.

She shared with me her love of Hawaii and her growing faith in Jesus Christ. We talked, laughed, shed tears, and prayed together during those months.

She eventually entered Castle Hospital for the last time. Hooipo died on January 1, 1982 shortly after we had prayed together in her hospital room. She knew death was coming and embraced it for she knew that her Lord was calling her home.

In my almost 20 years of priesthood I cannot think of another pastoral situation that has touched me so deeply. The relationship we shared and the love that grew between us are something that I will always treasure. When I think of the "saints of God" I always think of Hooipo for that is who she is. I know that one day I shall see her again.

Have you ever worked or lived in a multi-ethnic situation? Please elaborate.

Yes, I have lived both on Oahu and the Big Island, ministering in churches and communities that have diverse ethnic backgrounds. I believe that the ethnic diversity of Hawaii is one of the greatest gifts that our state offers to any person who lives here.

Have you or your spouse ever been to Hawaii?

Hawaii is our home.

What periodicals do you read regularly?

The Living Church, Christian Century Magazine, Cathedral Age, Alban Institute's Action Information, The Witness, Biblical Archaeology Review, The Christian Ministry, The Anglican Digest, The Clergy Journal, Executive Fitness Report, Context, Backpacker Magazine, and The C.M. Almy and Son Catalogue.

What books have you read in the past six months?

Opening to God by Thomas H. Green.
When the Well Runs Dry by Thomas H. Green.
The Other Side of Silence by Morton Kelsey.
Called by M. Basil Pennington.
Preaching the Story by Edmund Steimle.
Leaders by Warren Bennis and Burt Nanus.
The Haj by Leon Uris.
Prince of Peace by James Carol.
The Color Purple by Alice Walker.

From your reading of the past year which article or book has had the most impact upon your life?

Preaching the Story by Edmund Steimle.

What has been the single pastoral issue that you have found most challenging to deal with? Why? How did you deal with it?

It is difficult to identify the most challenging, but one of the most challenging issues that I face is the ongoing issue of coordinating the ministries of the 7 paid members of the staff at St. Christopher's, who also happen to be members of the parish. To them I am priest, boss, colleague in ministry and, hopefully, their friend. However, these roles occasionally become complicated, especially when someone is not functioning well in their job or one has a pastoral problem that begins to interfere with his/her ministry.

Frankly, I find this a challenge that is difficult, somewhat frustrating, and yet highly rewarding.

My style of leadership is a collegial one with a good deal of mutual decision-making. By worshiping and praying together, by loving and affirming them, and yet also sharing our honest expectations of each other we are able to meet most of the crises.

Because of the trust that now exists in our staff, it functions together as a team with creativity and mutual support, and is a situation of growth and learning for us all.

What is the most important or memorable scripture passage to/for you?

It is almost impossible to identify one particular passage that I would term most important or most memorable. The scriptures have been an integral part of my relationship with Christ for over forty years. They are a constant source of nourishment and challenge in my life and one of the places where Christ continually reveals himself to me.

I would share with you that several years ago I was preparing a sermon on Luke 1:26-38 (the "Annunciation" story) when the response of Mary struck me as never before. "Lord, I am your servant. Do with me what you wish." I had read the words many times before but on that occasion I was so touched by them that I began to incorporate them into my own prayer life. "Lord, I am your servant. Do with me what you wish" is now the act of surrender that I pray as I awaken in the morning and as I fall asleep at night and many times during the day. It is my prayer before every sermon and while I am at the altar. It has become a living part of me.

Please describe your diocesan involvement.

Diocese of Hawaii 1979-Present.
President of the Standing Committee (3 years).
Standing Committee
Diocesan Council.
Bishop's Cabinet.
Bishop's Advisory Council on Aspirants to the Ministry.

Chairman of the Camp Department.
Co-Chairman of the Commission on Lay Ministry.
Lay Ministry Task Force.
Instructor of Preaching for Diaconate Training Program.
Spiritual Director for the Diaconate Training Program.
Area Chairman for Venture in Mission.
Area Chairman for The Mokuleia Campaign.
Ecumenical Commission.
Spiritual Director for Cursillo.
Alternate Deputy for the 1985 General Convention in Anaheim.

Diocese of Olympia 1967-1979
Standing Committee.
Diocesan Council.
Commission on Ministry.
Commission on Missions.
Commission on College and University Work.
Supervising Trainer for Deacon-Training Program.
Commission on Camps and Conferences.
Consultant to Congregations on Leadership Development.
Spiritual Director for Cursillo.
Bishop's Staff — Canon to the Ordinary.

What hobbies do you have? What uses do you make of free time?

Marilynn and I both enjoy going to the beach, hiking, backpacking, sailing, and discovering new restaurants.

We frequently attend the Honolulu Symphony, H-Pac Theatre, and outdoor concerts at the Waikiki Shell.

For six months of the year I play city-league softball for the St. Christopher's team.

I also enjoy times of quiet — reading, listening to music, and walking on Kailua Beach with Marilynn.

Do you anticipate any event in the foreseeable future which will have a substantial impact on the lives of you and your family?

No.

THE REV. MARION J. HAMMOND

The Rev. Marion J. Hammond, 58, Rector of St. Thomas' Church, Denver, Colorado. 2205 Dexter Street, Denver, Colorado 80207.

Fr. Hammond was born August 30, 1927 in Gardner, Kansas. He married Opal Johnson on August 25, 1950. They have five children, 27 to 32 years of age.

Fr. Hammond is a graduate of Kansas City Junior College (A.B.A. 1946), the University of Denver (B.A. 1948), and Berkeley Divinity School at Yale (M.Div. 1951). He studied at General Theological Seminary in New York City 1948-1950.

Continuing education other than degree work: Numerous conferences and seminars, including Trinity Institute most years, numerous seminars on education from 1977 to 1983, including the President's Conference on Teenage Drug Abuse (1982), the Aspen Institute (1983, at

which he also lectured), and a conference on myths on Crete in 1985.

Prior to becoming Rector of St. Thomas' Church (1963), Hammond was Rector of St. Barnabas' Church, Cortez, Colorado, and at the same time Vicar of St. Paul's Church, Cortez, Colorado. In 1948, Fr. Hammond served as a case worker for the Colorado Bureau of Public Welfare.

Fr. Hammond has no military or other federal service.

He spent the year May 1973-May 1974 in Sperlonga, Italy, and, together with his wife Opal, has been a frequent visitor to Hawaii.

Articles by Fr. Hammond have appeared in *The Living Church*, *The Journal of the Denver Institute of Religion and Culture*, and the *Toronto University Literary Journal*.

What is the place of prayer in your daily life?

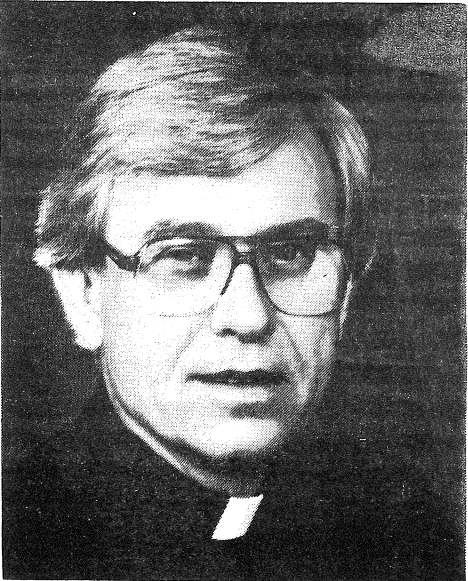
Schillebeeckx is right, "If you don't talk to God first, you can't talk about Him."

I have a hard time understanding why it is so often thought of as difficult. Like intimacy in human relationships, if you allow time and privacy you will almost automatically get intimacy. It is built into the human personality either in a relationship with God or with another human being.

As my prayer life grows it becomes more meditational, though it has still not lost some of the "little boy/loving father" aspect, and I pray it never will.

But the stress is on setting aside time to meditate, largely on scripture, but also on some of the spirit-moved literature not only out of earlier times, but out of contemporary society.

(The St. Thomas Calendar published for the last 13 years is an attempt to help provide some of that material for the prayer life of each person in the parish. The Bishop of Iowa is mailing it



The Rev. Marion J. Hammond.

out to all of his clergy, and it, of course, goes to all the clergy in Colorado, and all the Bishops of the Church.)

Given some material, some time, and

(Continued on page 3)

some privacy we all pray, but we can never get beyond a major prayer for all of us, "I am a poor fool, Lord—teach me how to pray."

I cannot mention prayer without mentioning the Eucharist, for it is so important that it not be seen as an individual search (like calisthenics for individual body beauty), but rather as a search that the community is doing together, each of us doing our part so as to move the whole cosmos closer to God's original dream for it, a monstrous multi-cellular organism which St. Paul calls "the Body of Christ." Prayer life needs to be seen as family activity even when it may have a personal aspect to it.

Please elaborate on two of the prior positions listed in your resume.

A Bishop said to me recently, "You've only been in two parishes in 34 years?" I responded, probably rather facetiously, "Lack of imagination." He said, "On the contrary. As in marriage, it takes a lot of imagination." I like to think he is a very wise Bishop.

I spent 12 years in Cortez, Colorado, a center for ranching people in Southwest Colorado. It is a city of about 6,000 in population, and borders on two American Indian reservations. The parish, St. Barnabas, was on the verge of reverting to mission status, with those in the chancel outnumbering those in the nave on Sunday morning (amazing since there was only one acolyte and two choir members). It grew to the place that it is still one of the major rural parishes in the diocese.

I could talk about what I gained, but I suppose the real change was that a city person learned to live in and love the small rural community, deal excitedly with a multi-racial situation, and develop a pastoral theology that says, "The whole city is my parish. Some of them just don't know it yet." Eventually about 5% of the town were members of the parish, which might seem more surprising since there were 23 churches in town.

I don't like what I have just said, as it sounds as though maybe I did it. It was the result of a loving community who reached out to others encouraging them to become a part of the family.

St. Thomas (1963-present) was a typical urban parish in a neighborhood that was becoming inter-racial, but still remained 100% Anglo. It has become an example not only locally but in the broader Church of a successfully integrated parish, having been the real leader in bringing about what the National Neighbors Association lists as one of the most successful integrated neighborhoods in the country. It is now, and has been for about 10 years, the third largest parish in the Diocese of Colorado. We receive calls from other urban parishes asking for advice on how to maintain vitality in a parish in an urban situation.

The parish is a center for much that happens in the city. A state senator said recently, "Every important meeting in my political career has been held at St. Thomas."

In an ecumenical meeting of clergy recently, a psychologist asked how many of our parishioners would come to us in difficulty or problem, guessing it would be around 8-10%, and I responded, "About 150%."

A couple of Methodist clergy stopped me afterward to say, "In your case that is true, as you are in many ways pastor to the city."

Again, this could not be true without a good staff of clergy, concerned vestry, enthusiastic parishioners, people who

care about making the whole city our parish.

Describe the two vocational or private achievements, either prior to or subsequent to ordination, which are of most significance to you.

The first of these incidents has a vague tie to the Diocese of Hawaii. As you know, I was nominated in 1976 for bishop, and when Ed Browning was elected (a most wise decision on your part, I might say, but you do not need to be told that), my question could have been phrased, "What does God have in mind for me now?"

I was surprised when a bipartisan committee came to see me asking if I would run for the Denver School Board, a rather divisive group, fighting a court order for desegregation, and the recipient of almost constant negative media. They said, "We need someone with your attitudes, and with enough name recognition to win."

It is a city-wide election, so takes at least three precincts plus a decent showing in all the others. I accepted and, with much help from not only the parish but many others, was elected in 1977 for a six-year term. I commented that I was the only politician I knew who was running for his first and last term at the same time. St. Thomas not only hired other clergy but organized the lay ministry to enable their Rector to spend a good deal of his time in city-wide concerns, but after all, they too believe that the city is their parish.

The second achievement (which is really the first) is my marriage of 35 years. Opal and I have five children and five grandchildren. We believe that not only the Church but a good marriage as well must be comic and not tragic (in the Greek sense).

Comic (from the Greek comedy) does not mean funny (though humor must be there), it means "worth reveling in." Tragic means downhill. A woman told me recently, "The raising of children is one stage after the other, each one worse than the one before." I told her she should change her attitude or give up her role. That's a tragic view.

Opal and I not only revel in our relationship now, but are sure it will continue to grow into something even better. Why stay, otherwise? (In a marriage or in a church?)

Have you ever worked or lived in a multi-ethnic situation? Please elaborate.

Since college we have always lived in a multi-ethnic situation: Cortez (Anglo, Hispanic, and American Indian), Park Hill section of Denver (Anglo and Black, with a few Hispanic and Oriental). We have been constantly involved in trying to help express that we believe in monogenesis theologically, mythologically, and psychologically, even though we may not buy it scientifically. In other words, we are one family! Once we recognize this we can celebrate something more than mere likenesses, and that is a joy.

Have you or your spouse ever been to Hawaii? From your knowledge of Hawaii do you feel you and your family can adjust without hardship?

Opal and I have visited Hawaii seven or eight times over the last 10 or 12 years. We feel we have many friends there. I am sure we could adjust not only without hardship, but with real ease and enthusiasm. (I wouldn't be

filling this out otherwise as we believe life ought to move from one stage to the next, each one more joyous than the one before.)

What periodicals do you read regularly?

Some I read from cover to cover: *The Tareytown Letter*, *Context*, *The Utne Journal*, *The Psychoterapist's Newsletter*, *Brain/Mind Bulletin*, *The Episcopalian*.

Some I skim: *Time*, *World Press Review*, *Omni*, *Parabola*, *National Geographic*, *Hastings Institute Journal*, *The Living Church*.

My parishioners are great at clipping articles from a myriad of other publications and forwarding them to me.

What books have you read within the past six months?

Symbolism, the Sacred, and the Arts, Eliade.

God is New Each Moment, Schillebeeckx.

Jung and the Bible, Rollins.

The Illness That We Are, Dourley.

How To Save The Catholic Church, Greeley/Durkin.

Spiritual Direction and Midlife Development, Studzinski.

Jesus and Judaism, Sanders.

The Discoverers, Boorstin.

The Time Falling Bodies Take to Light, Thompson.

The Use of the Bible in Christian Ethics, Ogletree.

The Universe is a Green Dragon, Swimme.

Love, Sex, and Aging, Brecher.

The Tao of Leadership, Heider.

Search, Kavanaugh.

My Quest for Beauty, May.

Plus, of course, a number of novels, which are more for fun and escape.

From your reading of the past year, which article or book has had the most impact on your life?

I am sure that would be *The Second Journal* by O'Collins who is an Irish Roman Catholic monk. His book has given me a whole new vocabulary through which to talk about what is

happening in the mid-life changes that occur in virtually everyone's life, a major part of our counseling now. It fits in a religious-process approach that puts crises and death in their proper perspective in relation to life as a whole.

What has been the single pastoral issue that you have found most challenging to deal with? Why? How did you deal with it?

Having been in a parish as long as I have, it is difficult to choose a single pastoral issue as most significant. There was integrating a 100% Anglo parish (a youth camp with scholarships helped, a requiem on the day of Martin Luther King, Jr's assassination, making the parish a bastion against redlining in real estate, forming a neighborhood action committee).

There was bringing the deaf into the parish (services signed for six months before a deaf person had the nerve to come, ministering to a family with a deaf child who was dying and having the funeral signed with a special reredos done by his deaf classmates).

There was the remodeling of the church and parish hall so it was barrier free for wheelchairs so that eventually a wedding could be held with the groom and 14 guests in wheelchairs.

There was realizing that clergy needed more input for sermon preparation and forming an ecumenical group to discuss the proper during the week beforehand.

There was the awareness of poor sex education for teenagers and the development of a series for parents and junior and senior high students meeting with a priest, a psychologist, and a doctor so as to open discussion at home.

All of these issues led to changes that are a part of the life of the parish today.

There has been the gathering of knowledgeable people to aid me in learning to counsel more effectively interracial couples, deaf couples, and homosexuals. I could go on, but I have chosen to talk about a problem that seems more indigenous to parishes generally.

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Hawaiian Church Chronicle

ISSN 0274-7154

Serving the Episcopal Church in Hawaii and continuing *The Anglican Church Chronicle* (1882-1910).

Sent free to each Episcopal household on parish lists submitted by each church.

Copies this Issue: 7,400.

Published: Nine times yearly—February, March, April, June, August, September, October (Convention Issue), and December, with a Special Edition in May 1986.

Deadline: First of each month of publication listed above.

Annual subscription donation: \$4.00.

Publication Office: Episcopal Church in Hawaii, Queen Emma Square, Honolulu, Hawaii 96813. Telephone: (808) 536-7776.

Publisher: The Standing Committee (Thomas M. Van Culin, President) and the Interim Management Team (Thomas M. Van Culin, the Rev. David K. Kennedy, and John A. Lockwood).

Editor: The Rev. John Paul Engelcke. Telephone: (808) 536-7776, ext. 8.

Editorial Board: Paul Sackett, Chair; Sumner Howard; Fr. Tomoteo Quintero; G. Keith Ware — Communications Department, Diocesan Council.

Circulation Manager: Ms. Mary MacIntosh, Publication Office, (808) 536-7776, ext. 2.

Second Class Postage paid at Honolulu, Hawaii.

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

FR. HAMMOND (cont.)

Both parishes that I have served have had a feeling of isolation and non-involvement in relation to the Diocese, a not unusual feeling in the Church today. The reason for this is often entitled "Parochialism," but actually a strong parochial institution is extremely healthy for the Church. The parish is where people meet their God. The Diocese should encourage parochialism, but discourage isolationism.

Pastorally, the answer to this is more involvement. It means going to the Bishop and asking for more appointments to Diocesan tasks (and if you have names, addresses, and phone numbers with expertise listed, he is thrilled to cooperate). It also means encouraging participation of the parish in diocesan functions. Both parishes are now well represented in Diocesan activities.

What is the most important or memorable scripture passage to/for you? Why?

John 15:11—"These things have I spoken to you, that my joy may be in you, and that your joy may be full."

If we were to try to define the purpose of life for each of us, we would have to describe it as a search or a journey, in which we move from birth to perfection (all that means is to fulfilling all that God had in mind in the creation of humanity), or Christ-likeness, which to us as Christians is the best demonstration of that fulfillment.

In a way that means we are goal oriented.

We must be careful though, as that could lead us to a product orientation, a work orientation, to viewing life as a work to be done, a difficult task to be endured.

Our Lord says, and constantly

demonstrates in His life, that it is a journey to be enjoyed. We are to move through the growth process with joy and celebration. Unless the Church is full of joy and celebration, I am not sure we can claim we are "preaching the gospel (good news)."

"Death/resurrection" is one word to us. All the different moments in life lead to victory.

Christians ought to be recognizable by their futurist view of life. We do believe we are moving in a good direction though we might like to move faster.

Please describe your Diocesan involvement.

Having been in a Diocese as long as I have, I seem to have served in about every capacity from Executive Council to Dean of Youth Conferences, to delegate to General Convention, to

President of the Clericus. In the last few years I have been Dean of the Central Deanery and served on the Diocesan Council. Also, I recently served as one of two priests appointed to make recommendation on trial of a priest.

What hobbies do you have? What uses do you make of "free" time?

Travel, furniture building, movies, reading.

Do you anticipate any event(s) in the foreseeable future which will have a substantial impact on the lives of you and your family?

The only ones I can foresee are probably a couple more marriages of children, and the birth of more grandchildren. They will both be causes of continued celebration.

THE REV. RICHARD B. HARMS

The Rev. Richard B. Harms, 53, Archdeacon, Diocese of San Diego, 2728 Sixth Avenue, San Diego, California 92103.

Fr. Harms was born July 17, 1932, in Pasadena, California. He married Barbara Hopkins on July 21, 1972. He has four children, 24 to 30 years of age. There was a previous marriage.

Fr. Harms is a graduate of the University of Redlands in California (B.A. 1955) and the Church Divinity School of the Pacific, Berkeley, California (M.Div. 1958).

Continuing education other than degree work: "Spanish Language School, Catholic University of Puerto Rico (1961); Anthropology, University of Puerto Rico (1963); Philosophy, University of Texas (1966); Social Ethics & Urban Planning, University of Southern California (1969); Sociology, University of California at Los Angeles (1971); Realtor's Institute & Institute of Real Estate Management (1972-1974); Linguistics, San Diego State University (1977-1980); Deployment Officers Training, CDO Staff (1978); Spanish Language School, Cuernavaca, Mexico (1979); Conflict Consulting, The Alban Institute (1980); National Forum on Mission Strategy, Chicago (1984); Church Growth Institute, Fuller Theological Seminary (1985)."

Prior to becoming Archdeacon of the Diocese of San Diego (1984), Fr. Harms was curate of St. Mark's Church, Altadena, CA (1958-1960); Associate Rector, Holy Trinity Church, Ponce, Puerto Rico, and Chaplain at the Inter-American University (1960-1963); Canon of the Cathedral of St. John Baptist, Santurce, PR (1963-1966); Rector of the English congregation and co-director of the Cathedral school (1965-1966); Rector of the Church of the Redeemer, Eagle Pass, and Priest-in-charge of Holy Trinity Church, Carrizo Springs, Texas (1966-1968); Rector of St. Mark's, Altadena, CA, and Headmaster of the parish school (1968-1972); President of the Episcopal Development Corporation Altadena (1969-1972); Executive Director, Inter-Faith Housing Corporation, South Carolina, (1972-1974); Housing Coordinator, National City, CA; non-stipendiary Vicar, St. Mark's, Holtville, and All

Saints', Brawley, CA (1976-1978); and Canon Missioner, Diocese of San Diego (1978-1984).

Fr. Harms has no military or other federal experience.

What is the place of prayer in your daily life?

My day begins and ends in prayer. It is also punctuated with many moments when I call upon God for wisdom and strength.

I understand prayer to be my response to God as I encounter Him in every facet of His creation. Therefore for me, prayer involves a lot of listening, watching and feeling, as well as speaking and doing.

I seek not so much to find a place for prayer in my daily life as to make my daily life a prayer.

Please elaborate on two of the prior positions listed in your resume.

St. Mark's, Altadena, was a burgeoning suburban parish in the late 50's when I began my ministry there as Curate. In the late 60's when I returned as Rector, the parish, day school and community were in the process of intergating racially. It was a time of high excitement and some conflict as we addressed the issue of who we were as the people of God.

One response was to sponsor subsidized housing for low income families and elderly, which for all our good intentions seemed only to "re-ghettoize" the black community.

Another response was to join with a U.C.C. congregation to establish a residence on our parish property for ghetto youth to live and be tutored, while attending public schools. The results were more positive.

Along with all the social turmoil of the late 60's came liturgical renewal, which for many served only to erode the already fragile foundations of their spiritual lives.

The great lesson I learned from those days was that as shepherd, one needs to stay close to the flock. If the shepherd is too far out in front or distracted by peripheral issues, the sheep are lost.

The Cathedral of St. John Baptist, Santurce, Puerto Rico, was a warm and exciting place in the early 60's. As Canon and Rector of the English-speaking congregation, I worked among "continentals" (those from the continental U.S.) and West Indian Blacks, mostly Virgin Islanders.

Yet, the Cathedral staff functioned as a team with all three clergy attending both English and Spanish services, preaching and celebrating in rotation.

We were also deeply involved in the life of the Cathedral School (K-12) where we taught religion, conducted chapel and gave overall direction.

I learned a great deal from my two co-workers, Francisco Reus and Antonio Ramos, both now bishops.

Describe the two vocational or private achievements, either prior to or subsequent to ordination, which are of most significance to you.

As Archdeacon, one of my principal responsibilities is new mission development. We have been averaging about one new mission per year since 1979 but, all at once, things are taking off. There are five new missions in the process of development right now, including one Hispanic and one Vietnamese.

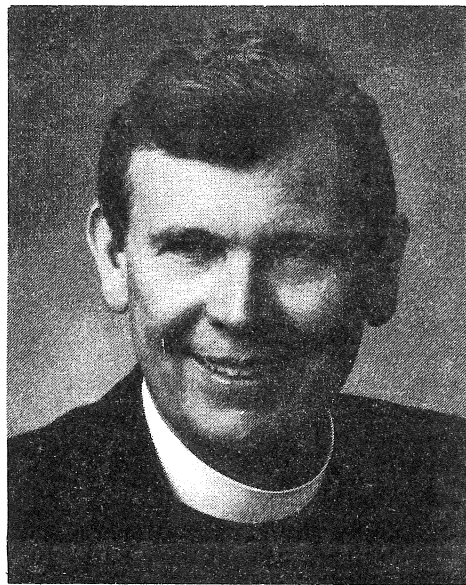
I cannot claim any of this as an achievement of my own since it is very much a team effort. Strong parishes are making resources and personnel available to "mother" several of the new missions.

Nevertheless, I provide leadership in the planning, coordination and administration of this team effort, including deployment of clergy and acquisition of property. It is exciting.

As Housing Coordinator for the City of National City, California, I helped develop and then administered a federally assisted housing program for low and moderate income families.

This program utilized existing housing stock and assisted the process of integration in a racially diverse city near the Mexican border. My best efforts in public relations, negotiation and cross-cultural communication were demanded.

The opportunity to serve people in ways that affected their material well-



The Rev. Richard B. Harms.

being was very gratifying. Not only was the program successful in its purposes, but contacts established led ultimately to launching our first Diocesan venture in Hispanic Ministry at St. Matthew's Parish in National City. There is now a flourishing work among Hispanics, Anglos, Filipinos and Blacks.

Coincidentally, the parish was founded by the Rev. Henry Restarick, then Rector of St. Paul's, San Diego, and later first American Bishop of the Missionary District of Honolulu.

Have you ever worked or lived in a multi-ethnic situation? Please elaborate.

Yes. As a missionary in Puerto Rico, as a priest in an integrating parish and community, and as an administrator of a low-income housing program. All of these have been described or elaborated above.

In addition, I served Redeemer, Eagle Pass, a parish on the Mexican border (some years after Ed Browning) and currently supervise ethnic and cross-cultural ministries in the Diocese of San Diego.

Have you or your spouse ever been in Hawaii? From your knowledge of Hawaii do you feel you and your family can adjust without hardship?

We attended Provincial Synod in Honolulu in 1981. Last July we lived in the rectory of Holy Innocents', Lahaina and supplied Sunday services while Richard Thieme was on vacation.

(Continued on page 5)

FR. HARMS (cont.)

Island living has its limitations as I know from Puerto Rico. Nevertheless, Barbara and I feel we would adjust comfortably to Hawaii. Our children are no longer living at home but would probably find excuse to visit us in Hawaii.

What periodicals do you read regularly?

The Living Church, Time Magazine, Newsweek, The Episcopalian, Church Times (Church of England), St. Luke's Journal of Theology, Apuntes-Reflexiones Theologicas, The Witness, Action Information (Alban Institute), Grassroots (A Forum for Small Episcopal Churches), Jubilee-Social Concerns in the Episcopal Church, Ministry Development Journal, Phos-Theological Reflections.

What books have you read within the past six months?

My individual study is currently focused in two areas:

(1) *New Testament*, especially as a foundation for current social issues: Pilgrim, Walter, *Good News to the Poor*. Cassidy, Richard, *Jesus, Politics & Society*. Cassidy & Scharpe (ed), *Political Issues in Luke-Acts*. Yoder, John H., *The Politics of Jesus*. Hessel, Dieter, *Social Themes of the Christian Year*. Ford, J. Massynbaerde, *My Enemy is My Guest*. Fiorenza, Elisabeth, *In Memory of Her*.

(2) *Church Growth*, with emphasis on ethnic/cross-cultural: Jones, Ezra E., *Strategies for New Churches*. Schaller, Lyle, *Growing Pains*. Wagner, Peter, *Our Kind of People*. Dudley, Carl, *Making the Small Church Effective*. Costas, Orlando, *Christ Outside the Gate*.

Other reading includes:

Non-Fiction: Buechner, Frederick, *Telling the Truth*. Peck, Scott, *The Road Less Traveled*. Peter & Waterman, *In Search of Excellence*. Gutierrez, Gustavo, *We Drink From our Own Wells*.

Fiction: Shaw, Irvin, *Voices of a Summer Day*. Updike, John, *Bech is Back*. Greene, Graham, *Ways of Escape*.

From your reading of the past year which article or book has had the most impact upon your life?

The book, *My Enemy is My Guest* by J. Massynbaerde Ford. It provides a sound biblical basis for non-violence and peace according to Luke's gospel. Peace is perhaps the fundamental issue of our time.

What has been the single pastoral issue that you have found most challenging to deal with? Why? How did you deal with it?

The pastoral issue that is most challenging for me as Archdeacon is the care of clergy who have been rejected for positions they wanted or needed within the diocese.

It is challenging because some of the disappointment, anger and blame is projected on me as Deployment Officer.

I have dealt with this issue by scheduling one or more sessions with

the priest and sometimes the spouse to review the search process, to share with them pastorally the reactions of the Search Committee and to identify ways the priest may better present his or her gifts in the future.

This all sounds matter of fact, but it is often agonizing.

Ultimately, I encourage acceptance of the decision to call someone else as an expression of God's call, not just to the candidate chosen, but also to the one not chosen.

God sometimes calls us to stay where we are.

What is the most important or memorable Scripture passage to/for you? Why?

Certain passages of scripture have been important to me at critical points in my pilgrimage: John 10:7-16 which I identify with my call to ordained ministry. II Corinthians 4 which since Seminary has given such balance and perspective to my ministry as I have attained. Isaiah 58:6-12 which gave light and hope to the dark days of the

60's. Psalm 84 which sustained me during a serious illness in 1983.

A reading of these passages with the contexts noted above in mind will tell one the kind of man I am or hope to become by God's grace.

Please describe your Diocesan involvement.

To describe my Diocesan involvement would in my case mean to provide a job description, since I am a member of the Diocesan staff. I will mention just my major responsibilities:

- Missions and aided parishes (17)
- New mission development (5)
- Clergy deployment and vacancy consultations
- Budget and finance
- Ethnic and cross-cultural ministries

I meet regularly with Diocesan Council and Corporation and with Standing Committee, if called for.

I am a member of the Committees on Canons, Finance, Hispanic and Missions (chair).

I serve as staff to Committees on

Program and Budget, Salary Review and Church Architecture.

I chaired our Deputation to 1985 General Convention.

What hobbies do you have? What uses do you make of "free" time?

I enjoy jogging, walking with Barbara, tennis with Barbara, and gardening.

As for use of "free" time, we try to visit our children in the Sacramento and the Los Angeles area, usually in connection with my board responsibilities as a Trustee of Church Divinity School of the Pacific in Berkeley or Barbara's board work as a Director of Hillside Home for Children in Pasadena.

Do you anticipate any event(s) in the foreseeable future which will have a substantial impact on the lives of you and your family?

None. Our adult children are all educated and employed. My sister lives near my elderly parents who are presently in good health. Barbara's parents are deceased.

THE REV. DONALD P. HART

The Rev. Donald P. Hart, 49, Rector of St. James' Church, Keene, New Hampshire. 147 Washington Street, Keene, New Hampshire 03431.

Fr. Hart was born April 22, 1937 in New York City. He married Elizabeth Ann Howard on September 8, 1962. They have two children, 22 and 17 years of age.

Fr. Hart is a graduate of Williams College, Williamstown, Massachusetts (B.A. 1959) and the Episcopal Theological (now Divinity) School, Cambridge, Massachusetts (B.D. 1963).

Continuing education other than degree work: "College of Preachers, Alcohol, Counseling skills, Theology, Ecumenical issues, particularly the BEM document, most recently a week on Feminist Theology at seminary."

Prior to becoming Rector of St. James' Church (1983), Fr. Hart was Curate at the Church of the Redeemer, Chestnut Hill, Massachusetts (1962-1964); Priest-in-charge, Church of the Good Shepherd, Huslia, Alaska (1964-1969); Member of the Diocesan staff in charge of Anchorage native ministry, as well as priest-in-charge of St. Peter's Church, Seward, and St. Timothy's, Tanacross, Alaska (1969-1973); and Rector of St. Matthew's Church, Fairbanks, Alaska (1973-1983).

Fr. Hart has no military or other federal service.

What is the place of prayer in your daily life?

Prayer is my conscious link to God's power—without which I could not function.

I enjoy Sundays and the gathered community in prayer, and rarely, even on vacation, do we as a family miss going to church somewhere.

I practice daily private prayer, usually in the church. I have not found the Daily Office particularly helpful to me unless I can join with others.

We always begin our weekly parish staff meetings with the Morning Devotions or similar prayers.

When I am by myself, which is most often, I meditate and offer personal

prayers, most often remembering before God the people I saw during the past day and those I will see in the new day.

For many years, since our middle son was mortally ill, I have practiced the laying-on-of-hands for healing and find that part of my ministry one of the most exciting and valued for me and the congregation.

Please elaborate on two of the prior positions listed in your resume.

I was rector of St. Matthew's in Fairbanks, Alaska, for ten years and saw that parish come back to life and grow in numerical and spiritual strength.

Best of all it was a parish of tremendous racial and cultural diversity. Half the congregation was Indian and Eskimo. A small number of black and oriental people also looked to St. Matthew's as their spiritual home.

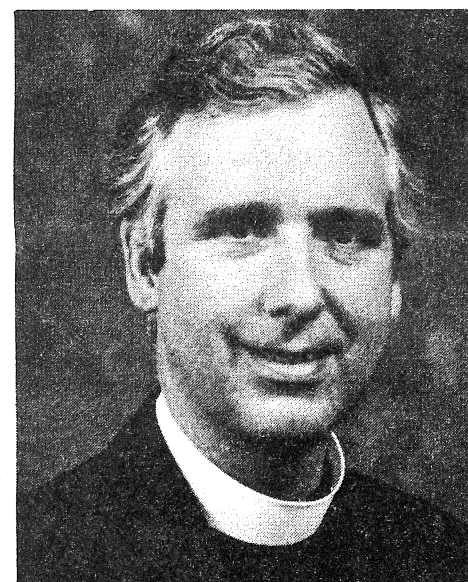
The congregation included business people, professionals, university professors, oil and military personnel, and a great many on Welfare. It was a beautiful collection of God's people.

That diversity is what we miss most of all now—that, and the individuals who made up that unique group.

Previous to being Rector in Fairbanks, I worked in Anchorage in a job created to meet the new situation of Indian and Eskimo people of our church in the urban setting. Three Episcopal Churches were in Anchorage at that time (more now). I was related to all three in the sense that I helped the Native people in the city make contact with the parishes and helped the parishes understand ministry with and to the Native people.

Because my family needed to be involved with a parish, we focused our family life on St. Mary's parish, but my ministry had a broader context—finally including several small missions on a once-a-month basis at some distance from Anchorage.

Toward the end of our four years in Anchorage the Bishop used me as a trouble shooter/assistant, before there were any staff assignments with those



The Rev. Donald P. Hart.

designations. I was instrumental in working with several of the newly formed Native Corporations, by providing enablement money from our National Church to them. That allowed them to take advantage of the Native Lands Claims Settlement Act which had just passed Congress.

My time in Anchorage had great variety and it taught me how to work with committees!

Describe the two vocational or private achievements, either prior to or subsequent to ordination, which are of most significance to you.

Achievement in the ministry are difficult to measure. The reward system is rarely a public occasion, and what hangs on the wall is still more apt to be a cross than a certificate of approval. Achievement is acknowledged down deep in one's spirit, in the affirmation of clergy colleagues, and in the support of laypeople.

One of the achievements I feel good about is my 20 years of ministry in the Diocese of Alaska—what I was able to offer in the life of the diocese, and

(Continued on page 6)

FR. HART (cont.)

particularly the strong condition in which I left St. Matthew's, Fairbanks. Over the course of those years I was asked to serve in roles of leadership in almost every area of the life of the Diocese. I chaired the Commission on Ministry and the Standing Committee over many years and ended up co-chairing the Venture in Mission project, which turned out to be highly successful.

I was fortunate to be a part of Bishop Gordon's dreaming and planning for new forms of ministry and helped him work through the use of Canon 8 (now Canon 11). We made mistakes and we learned along the way, but I am convinced that the priorities in ministry which we set forth were on target for Alaska.

I am pleased, too, with my time at St. Matthew's, which coincided with much going on in the diocese. The parish was a discouraged and depleted group when I became Rector. I was there during difficult but good years with the building of the Alaskan oil pipeline.

When I left I felt the parish was in its strongest position, spiritually, physically, financially, and in terms of leadership.

Now in hindsight, from the advantage of another parish, I wonder why we did not do more at St. Matthew's, and why we did do some things. But at the time I felt we responded faithfully to God's will and the directions of the Spirit, and I left with a clear sense of having done my best for them and for the Diocese.

The same pattern seems to be developing here in New Hampshire, both on the diocesan level and within St. James'. I thank God for that.

The other achievement is a "mixed bag", like so many opportunities in the ministry end up. I feel good about the fact that in both my home Dioceses I have been nominated for the position of Bishop and have come very close to being elected. At the same time I obviously have not achieved that goal.

In Alaska I was president of the Standing Committee during the election process and was fully aware of all that went on and the names being proposed.

Here in New Hampshire I was caught totally by surprise when my name surfaced. In both cases I came away from the experience with a good feeling that the people who knew me, who had worked with me, who had shared in my ministry, trusted me enough to support me in this awesome calling.

Elections for bishop are strange affairs for those who do not win. I suppose for those who do, it all makes sense—the politics and the maneuvering and the voting. The Church clearly acknowledges that God is on the side of the winner, and indeed that is true.

But the truth has been larger for me. I have learned through these experiences. I have had my spiritual life tested and stretched. I do not have any sense that God was less present with me, or that the Spirit was weaker in my life. These have been rich spiritual times, filled with a strong sense of God's will and God's love.

Have you ever worked or lived in a multi-ethnic situation? Please elaborate.

I have lived and worked in multi-ethnic situations. I had several such times growing up, especially with summer jobs. The most clearly multi-ethnic

experience was my time in Alaska. We started in a small Indian village, where we were the only permanent white residents. We stayed five years, raising our children there, until our daughter was ready for school. Our son's godparents include an Indian couple in that village. Our time in Anchorage broadened the scope of our experience with people of different races and cultures, and that was intensified when we moved to Fairbanks and I became the Rector of St. Matthew's.

Those 10 years were a daily experience of multi-ethnic community. I worked with Indian and Eskimo clergy, helping to train and support them in ministry. I had an Indian secretary, for a time. Many served on the Vestry and Diocesan committees with me through the years.

The temptation to turn sentimental and unrealistic about the beauty of many races and cultures living together is easy to have. We faced serious problems because of that "beauty"—problems of prejudice, discrimination, anger, new sensitivities.

We went through the phase of rejecting our own culture in favor of the Native one, and had to face up to who we were and where we had come from.

We had to look at our own culture critically and see its problems and its strengths.

If I can point to any one factor in my ministry that has helped me grow pastorally, it is found in the multi-ethnic situations I have experienced. Many have been a test, but I count that time in my ministry as the richest.

We miss the mixture of ethnic people very much in New Hampshire.

Have you or your spouse ever been to Hawaii? From your knowledge of Hawaii, do you feel you and your family can adjust without hardship?

We have had the tickets, and then not been able to make the trip to Hawaii! In another sense we have made the trip hundreds of times—vicariously—through all the people we have known who have gone.

I know a little of the life of the church there through what people have come back to tell me.

I was once considered for a church in your Diocese and received the profile, which I studied with great interest. Subsequently I had to withdraw my name from consideration because of commitments in Alaska.

I have also served on many child abuse boards and know something of the work being done in Hawaii on that subject!

What periodicals do you read regularly?

*Time Magazine
The Episcopalian
The Living Church
Sojourners
Action Information from the Alban Institute
The Alaskan Epiphany
The New Hampshire Churchman
Forward Day By Day
Anglican Digest
Runners World
Bicycling*

What books have you read within the past six months?

When Bad Things Happen To Good People, by Harold Kushner - rereading in order to teach a class.

Putting Away Childish Things, by David Seamands.

Indian New England Before the Mayflower, by Howard S. Russell.

The Problem of the Picts, by Wainwright, Feacham, etc.

The Compulsion of the Spirit, A Roland Allen Reader, by Paton & Long.

Sexism and God-Talk - Toward A Feminist Theology, by Rosemary Radford Reuther.

Faith, Feminism & the Christ, by Patricia Wilson-Kastner.

Sex, Money & Power, by Philip Turner.

Miles from Nowhere, by Barbara Savage - bicycling around the world.

Jesus through the Centuries, by Jaroslav Pelikan.

The Class, by Eric Segal.

Contact, by Carl Segal.

From your reading of the past year, which article or book has had the most impact upon your life?

Material on feminist theology has probably made the most impact on me during the last several months.

I am not sure I understand it very well.

I am not sure I agree with all that I have read.

What has happened is what I hoped would happen, and that is I have become more sensitive to the issues of language and male imagery in the Bible and in our worship.

I have not changed things radically here in the parish. I am starting first with myself. I have committed myself to preach and teach with a sensitivity to the issues as I can understand them, and to learn more.

I have been trying to do my premarital counseling with a slightly new emphasis, which honors the spiritual life of women equally with men. I do that by asking my brides to tell stories about what is important to them spiritually, and then help the grooms hear that.

Then we do it the other way around.

I am experimenting, growing, and I hope becoming a better pastor for trying to understand the feminist position.

What has been the single pastoral issue that you have found most challenging to deal with? Why? How did you deal with it?

In two congregations I have had to spend considerable time and energy on difficult transitions to the new Prayer Book.

In Alaska, when I was Rector all during the trial period and early years of the new book we took every advantage we could of informing the congregation of what was happening, and working with the new material. The transition went well for the majority of the congregation, I think, because of the care with which we went about explaining and introducing the Prayer Book.

Problems arose among a small but vocal group of parishioners who in essence used the Prayer Book as the "whipping boy" for a long list of grievances they had with the National Church. The Prayer Book became for them the symbol of many wrongs, of many issues they did not wish to face—issues like Vietnam, women's ordination, homosexuality, the protection of the environment, and others.

Here in New Hampshire the situation

was much the same, although I inherited a parish which had had no help in understanding liturgical renewal and in which the new Prayer Book had been forced.

The issues were much the same and the Prayer Book was regarded as a symbol of unwanted and unacceptable change.

In both cases I have had to work slowly and pastorally with people, but also with a very firm hand. We cannot turn back and still be a vital part of the Diocese and the National Church.

That stand has been painful for some, and in both parishes people have decided to remove themselves.

I have met with as many of them as I can, and I think in most cases I have good personal relations with them.

Most of all I have assured them that they are always welcome to come back, that we are not a complete family without them, but they are free to decide as they wish. Both parishes use the new Prayer Book fully, and I think there is enthusiasm for it.

The challenge for me has been in learning to listen to what people are saying and be clear about what the issues are. Patience, and repeated teaching, and keeping a sense of humor, and standing firm, have all been important to me. And also learning how to pray for those who have disagreed with me and ask God's guidance when my own emotions have run high.

What is the most important or memorable scripture passage to/for you? Why?

I do not really have a favorite Bible verse. Naturally I like the only one that mentions our family name!—from Psalm 42: "Like as the hart desireth the water-brooks, so longeth my soul after thee, O Lord."

I try hard to take each Lectionary text which comes round for preaching and make that my favorite for that week.

If pushed hard, the passage that comes to me again and again is the Parable of the Prodigal Son and the Ungrateful Brother.

I think most of us, and certainly I, share in the experience of both the brothers at different times. Our years in Alaska were much like being in a far country, at least in our families' minds.

In so many ways, however, that became our home, the place where God came out to meet us.

If we were to return to the West it would be another homecoming for us.

What is most important to me in this Parable, though, is the Father's love, as he comes out to meet his returning son and as he comes out to speak to his ungrateful one.

The willingness of the Father to love, to love actively under difficult circumstances, seems to me to sum up the Gospel and Jesus' life in a remarkable way. That is the kind of love I think the church needs to live out, and that is what I hope I can imitate in my ministry.

Please describe your Diocesan involvement.

I am presently on the Commission on Ministry, the College Work Commission, the Convention Business Committee, the Clergy Compensation Study, and I am being nominated for a Provincial Representative position at our Convention this spring. I served

(Continued on page 7)

FR. HART (cont.)

two years as co-chair on the committee planning Clergy Days - a once a month support meeting for the clergy.

In Alaska I was five years President of the Standing Committee, which does both the traditional consultation to the Bishop and the Diocesan Council work with budgets and program. Altogether I was about 12 years on the Standing Committee.

I chaired the Commission on Ministry and was a member for five years.

I was a Deputy to General Convention in 1976 and 1982.

I served on the Alaskan Diocese Planning Committee that did strategic planning of the program.

I served on various ecumenical boards at the local and state level.

I co-chaired the Venture in Mission fund raising program.

I have been nominated for bishop twice in Alaska and once in New Hampshire.

What hobbies do you have? What uses do you make of "free" time?

Hobbies have never been important in

my life. I enjoy reading and relaxing and having people to visit.

In my free time I putter around the house and yard. The garden is important.

I am an avid jogger, entering a few races if I can find the time to prepare for them.

Our last vacations have been bicycling ones, with some hiking and camping out. I value the chance to be in touch with the land, or the sea - in touch with the natural world, to gain back a sense of God's creation and my place in it.

Do you anticipate any event(s) in the foreseeable future which will have a substantial impact on the lives of you and your family?

We do not have any foreseeable problems in our future.

Our son is a junior in high school and is beginning to look at colleges. He will start in the fall of 1987.

Our daughter has graduated and is looking toward graduate school, but is still undecided about that.

My wife has gone back to finish her degree. That can be done almost anywhere.

I am ready for new challenges that are God's will.

SEABURY HALL'S SUMMER

This summer, Seabury will be buzzing with numerous activities for students of all ages during the summer months. The annual Elderhostel program will take place during the weeks of June 8-14 and June 15-21. Senior citizens over 60 years of age are invited to participate. This year's course offerings will include "Hawaiian Batik," "The Island Cultures of Micronesia," and "Maui No Ka Oi." Class lecture presentations will be supplemented with on-site visits to Hawaiian historical locations and various evening activities.

Summer Institute will begin June 23rd and continue until August 1st, with academic and activity course offerings for students of all ages. Academic courses will be enrichment or remedial in nature and may be taken for credit at the high school level. Activity offerings will be expanded to meet the needs of a growing younger student population.

Finally, a group of 60 students from Japan will reside in the dormitories and take part in the ESL/tour program in late July and early August. These students will learn English during the mornings in a classroom setting, followed by activity and touring programs every afternoon. The students will be with us for approximately three weeks and will culminate their stay with a brief visit to Seabury parents' homes in the nearby upcountry area. This will prove to be an exciting program for everyone involved and the inter-cultural relations between Seabury students and the Japanese students should be truly fascinating and rewarding for all involved!

Come join the fun this summer at Seabury where there are programs and activities for all ages!

For further information on any of the Summer Programs, please call Summer Programs Office at 572-7235.

AIDS RESOLUTION

The following resolution was passed unanimously by the House of Bishops and the House of Deputies at the General Convention at Anaheim, California (September 1985):

RESOLVED, the House of Bishops concurring, that this 68th General Convention of the Episcopal Church recognizes with love and compassion the tragic human suffering and loss of life involved in the AIDS epidemic; and be it further

RESOLVED, that it repudiates any and all indiscriminate statements which condemn or reject the victims of AIDS, and be it further

RESOLVED, that the Executive Council is charged with:

1—the development of special intercessory prayers for people affected by the AIDS crisis;

2—the development and funding of programs of awareness, education, and prevention concerning AIDS;

3—the identification and funding of programs for ministry to all persons affected by AIDS;

4—the implementation of these programs beginning no later than March, 1986, by appropriate program units of the dioceses, parishes and missions of this Church; and be it further

RESOLVED, that The Presiding Bishop of The Episcopal Church is requested to establish and lead a National Day of Prayer and Healing with special intentions for the AIDS crisis, and to communicate the concerns presented in this resolution to The President of the United States urging long-term substantial funding for research.

FROM THE ORDINATION of A BISHOP

The Examination

All now sit, except the bishop-elect, who stands facing the bishops. The Presiding Bishop addresses the bishop-elect

My brother, the people have chosen you and have affirmed their trust in you by acclaiming your election. A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings.

You are called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ.

With your fellow bishops you will share in the leadership of the Church throughout the world. Your heritage is the faith of patriarchs, prophets, apostles, and martyrs, and those of every generation who have looked to God in hope. Your joy will be to follow him who came, not to be served, but to serve, and to give his life a ransom for many.

Are you persuaded that God has called you to the office of bishop?

Answer I am so persuaded.

The following questions are then addressed to the bishop-elect by one or more of the other bishops

Bishop Will you accept this call and fulfill this trust in obedience to Christ?

Answer I will obey Christ, and will serve in his name.

Bishop Will you be faithful in prayer, and in the study of Holy Scripture, that you may have the mind of Christ?

Answer I will, for he is my help.

Bishop Will you boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of your people?

Answer I will, in the power of the Spirit.

Bishop As a chief priest and pastor, will you encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God's grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption?

Answer I will, in the name of Christ, the Shepherd and Bishop of our souls.

Bishop Will you guard the faith, unity, and discipline of the Church?

Answer I will, for the love of God.

Bishop Will you share with your fellow bishops in the government of the whole Church; will you sustain your fellow presbyters and take counsel with them; will you guide and strengthen the deacons and all others who minister in the Church?

Answer I will, by the grave given me.

Bishop Will you be merciful to all, show compassion to the poor and strangers, and defend those who have no helper?

Answers I will, for the sake of Christ Jesus.

CANDIDATES' ITINERARY

Saturday, June 7

Candidates arrive in Hawaii.

Sunday, June 8

9:30 a.m. Fr. Hart preaches at Holy Nativity.
9:30 a.m. Fr. Brown preaches at Calvary.
10 a.m. Fr. Harms preaches at the Cathedral.
10 a.m. Fr. Hammond preaches at St. Timothy's.
1-3 p.m. Oahu Clericus, St. Clement's.
1-3 p.m. Candidates' spouses with clergy spouses, St. Clement's.
7-10 p.m. Candidates with East Oahu churches, Holy Nativity (7-9 p.m. Small groups; 9-10 p.m. Reception).

Monday, June 9

9-10:30 a.m. Meeting with Diocesan Staff.
10:30-12 n. Meeting with Cathedral Staff.
12-2 p.m. Luncheon with Diocesan Council.
7-10 p.m. Candidates with West Oahu churches, St. Timothy's.

Tuesday, June 10

A.m. & p.m. Sightseeing.
7-10 p.m. Candidates with Windward Oahu churches, Calvary.

Wednesday, June 11 - Kamehameha Day

9:10 a.m. Leave for Kauai via Aloha #127.
9:35 a.m. Arrive Kauai.
12-2 p.m. Clericus, spouses meeting, joint meeting and lunch.

P.m.
7-10 p.m.

Sightseeing.
Candidates with Kauai churches, All Saints'.

Thursday, June 12

8:45 a.m. Leave for Maui via Aloha #206.
9:56 a.m. Arrive Maui.
12-2 p.m. Clericus, spouses meeting, joint meeting and lunch.
P.m. Sightseeing.
7-10 p.m. Candidates with Maui churches, Good Shepherd.

Friday, June 13

8:40 a.m. Leave for Kona via Aloha #18.
9:03 a.m. Arrive Kona.
12-2 p.m. Island of Hawaii clericus, spouses meeting, joint meeting and lunch.
P.m. Sightseeing.
7-10 p.m. Candidates with West Hawaii churches, Christ Church.

Saturday, June 14

A.m. & p.m. Sightseeing & travel.
7-10 p.m. Candidates with East Hawaii churches, Holy Apostles'.

Sunday, June 15

Candidates return home.

Note: The selection of churches for preaching was done on the basis of location and the particular candidate was chosen at random. The particular parings indicate no preferential order.

ABOUT AIDS

What is AIDS?

The title stands for Acquired Immune Deficiency Syndrome. It is a life threatening disease that destroys the body's natural defense system against disease (the immune system), thereby allowing persons suffering with the AIDS virus to become susceptible to a wide range of infections, particularly "opportunistic" infections like forms of pneumonia, shingles, herpes, and certain cancers.

What causes AIDS?

AIDS is caused by a newly discovered (about 1979) virus commonly called HTLV-3 (other names are also used), which is not easily spread from one person to another. In addition some persons suffer from a milder HTLV-3 infection with some of the symptoms of AIDS who may or may not develop AIDS. They are termed persons suffering with ARC (AIDS-Related Complex). The symptoms of AIDS or ARC may appear as early as a few months or as long as five years after becoming infected.

How Widespread is it?

The Center for Disease Control in Atlanta says that as of March 10, 1986 there have been 18,070 cases of AIDS virus reported 53% of whom have already died.

Who is at risk?

Nearly all people with AIDS are in one of the following four categories:
1) sexually active gay or bisexual men
2) users of intravenous (IV) drugs who share needles
3) recipients of infected blood or blood products - although the risk now of infection by transfusion is very

remote

4) and male or female sexual partners of individuals in the above groups.

How is AIDS Transmitted?

AIDS is essentially a venereal disease transmitted (a) by intimate sexual contact involving the exchange of semen or blood, (b) by infected blood entering the blood stream directly through the use of contaminated hypodermic needles or - rarely - a blood transfusion, and (c) by mother to child in the uterus or during birth. All evidence indicates to date that AIDS is not spread by casual contact, i.e. by air, food, water, saliva, tears, or by touching either persons with AIDS or members of groups at risk for AIDS.



For More Information, Call:

521-0711

This is Telmed (Monday through Saturday, 12 noon - 8 p.m.) with two AIDS information tapes: #5023: A General Discussion, and #5024: The AIDS Antibody Test.

924-2437 (924-AIDS)

The Life Foundation (non-profit) devoted to AIDS information and support of patients.

735-5303

State Department of Health (weekdays)

1-800-AID-TALK (1-800-243-8255)

This is the Episcopal Church's Hope/Help Center on the AIDS Crisis with resource and network information, and referral for local help. Address: Hope/Help Center, P.O. Box 6631, San Francisco, CA 94101.

1-800-342-AIDS (i.e. 1-800-342-2437)

National Public Health Service general taped up-to-date information on AIDS.

1-800-447-AIDS (i.e. 1-800-447-2437)

Center for Disease Control in Atlanta with an operator who will respond to questions about the nature of the disease, symptoms, sources of treatment, statistics, and so forth.

1-800-221-7044

This is the National Gay and Lesbian Crisis Center in New York which will give information and assist persons in making contact with local resources for help and further information.

DRUG, ALCOHOL WARNING SIGNS

If you are a parent, how can you identify a son or daughter with a drinking or drug problem?

Here are some questions provided by Habilitat. "Yes" answers indicate behavior patterns of people using drugs or alcohol, but these are signs, not proof.

- Do you think your child has an alcohol or drug problem?
- Has your child's circle of friends changed for no apparent reason?
- If you question your child about what he or she is doing, are the answers vague or non-committal?
- Have drugs, medicine or alcohol disappeared from your home?
- Has your child shown new or erratic changes in mood?
- Does your child show negative attitudes toward things and people that used to be enjoyed?
- Has your child had flu-like symptoms?
- Has your child had extra money or no money when he or she should?
- Do other young people come to the house and stay only briefly for no apparent reason?
- Does your child show less motivation than previously?
- Have your child's grades in school dropped?
- Does your child complain about treatment from school officials?
- Have your child's eating habits changed?

For help, call the Hawaii Substance Abuse Information Center's 24-hour hotline, 537-1678, or call Habilitat's 24-hour crisis line, 235-3691. The Oahu number for Alcoholics Anonymous is 946-1438.

—From the Honolulu Advertiser (Nov. 26, 1985), adapted, reprinted with permission.