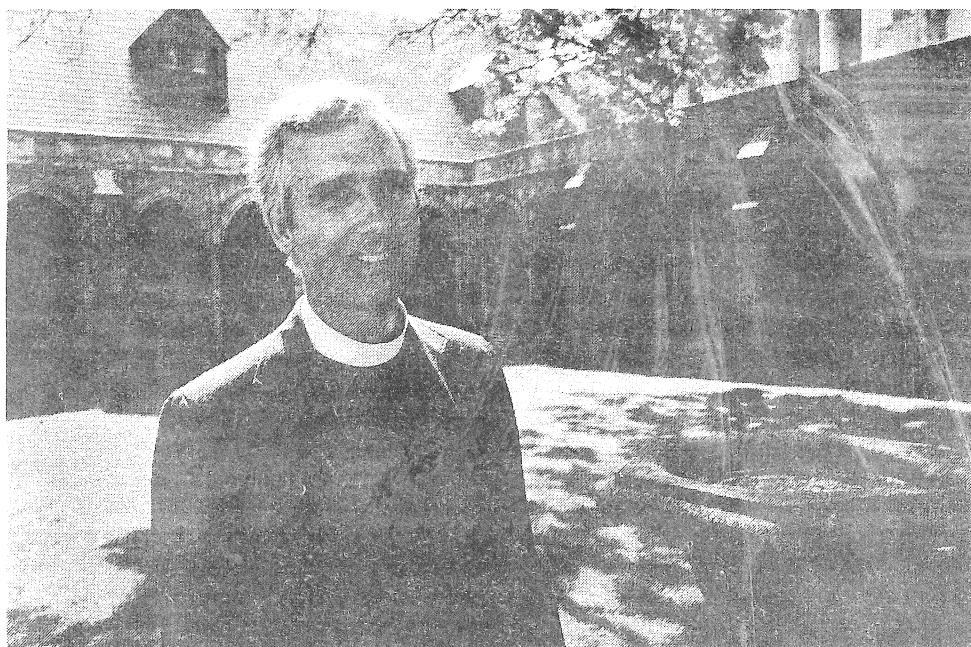


HAWAIIAN CHURCH CHRONICLE

103807
HAWAII HISTORICAL SOCIETY
540 KAWAIAHAO STREET
HONOLULU, HI 96813



A WORD FROM BISHOP ELECT

Dear Sisters and Brothers in Christ:

My days since the election in June have been filled by an inpouring of wonderful letters and cards from all over the country as the news has spread. But particularly happy for Elizabeth and myself have been those from so many of you. Your Aloha, the assurance of your prayers, and your personal messages have been a great experience of welcoming for us. We are eager to be on our way to join you in the work God sets before us.

In the meantime, life also goes on, and I carry on as the waning rector of St. James' Church. Actually, we have been able to squeeze out some broken-up days of vacation — some camping, some bicycling, and now three days of mountain hiking.

We had a good visit with Ed and Patti Browning in New York and enjoyed their hospitality and warmth. Their love for the diocese and for all of you comes through again and again.

"I really do come back to work at St. James' for the month of August as others on the staff go off. It will be a full month with moving preparations going on at home.

Please be assured of my prayers for you as these days unfold and of our thanksgiving to God for your welcome.

Faithfully yours,

Donald P. Hart

KRESGE \$250,000 CHALLENGE

In mid-July Bishop-elect Donald P. Hart announced the award of a \$250,000 challenge grant from The Kresge Foundation of Troy, Michigan, for the Camp Mokuleia reconstruction project.

Payment of the Kresge grant is conditioned upon our raising the entire \$3.5 million project goal.

The Diocese can be proud that our Camp Mokuleia reconstruction project has received outstanding recognition from this prestigious national foundation. This grant offers the Diocese and the community at large a chance to prove that we can respond to the challenge and provide Hawaii with this much needed resource for church and community.

To date (Aug. 17) the Camp Mokuleia Campaign in the Diocese itself has raised \$746,507 in gifts and pledges. This added to gifts and pledges received from other sources (including the Kresge grant) brings the new campaign total to \$2,772,404.

To help guarantee that we receive the Kresge grant, campaign leaders have been meeting with congregations not yet over their challenges and have received encouraging responses. Congregations continue to work to bring in more funds so that receipt of the Kresge grant can be achieved. Bishop-elect Hart has expressed his personal support of the Camp Mokuleia reconstruction project and has made his own pledge. The willingness of both the clergy and the laity to keep working to finish the job augurs well for "Over the Top" success.

And going "Over the Top" since the last *Chronicle* are St. Luke's, Mrs. Misun Hong, Chair; the Rev. David Holsinger, Rector; and Waikiki Chapel, Dr. Robert Poole, Chair; the Rev. Darrow Aiona, Vicar.

The Executive Committee for Phase III continues to direct the eight-part plan to finish the campaign. The Special Gifts phase was kicked off on August 1 with a gathering for the Special Gifts Solicitors who went forth into the community to call on individuals and corporations for gifts of \$1,000 and above.

Special Gifts Solicitors include: Keith Adamson, Anna Blackwell, Jesse Blackwell, Carol Case, Herbert Conley, Jr., Eloise Conley, the Rev. Charles Crane, Barbara Dew, the Rev. William Grosh, Richard Hicks, Sumner Howard, Arthur Kusumoto, Diane Lent, Preston Lentz, Mary Ann Lentz, Relda Loomis, David Lowery, Barry Marr, Sally McDermott, Reed Minuth, Don Monroe, Dr. Robert Poole, Nat Potter and Beverly Van Horne.

In mid-September, the campaign to solicit gifts from Summer Camp parents not already solicited will begin.

Solicitation of additional national and local foundations is also in progress. Major Gifts Committee members continue to work.

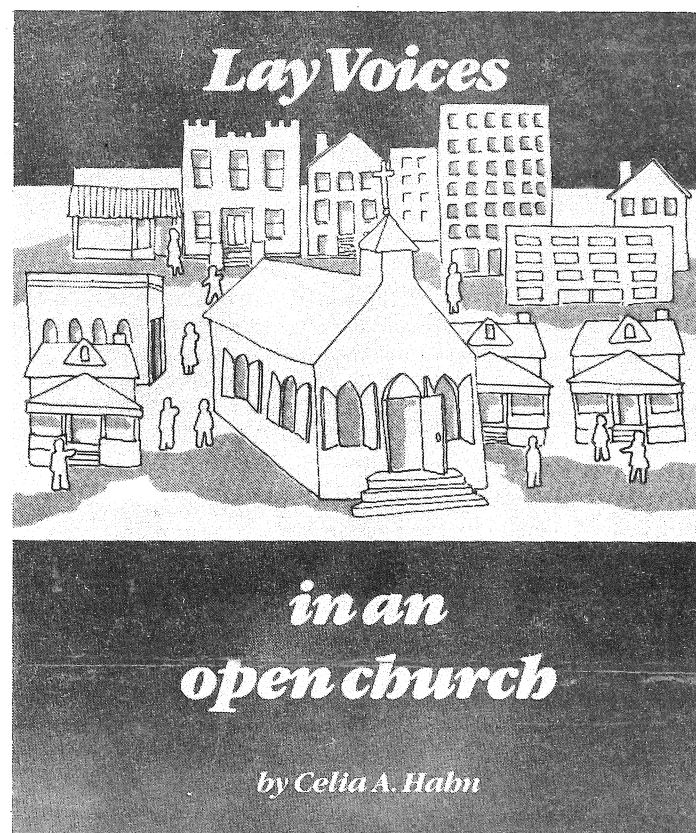
Working together, we will raise the \$3.5 million goal, receive payment of the very important Kresge grant, and rebuild Camp Mokuleia for greater Christian service. Let's Finish the Job.

—By our Camp Mokuleia Campaign correspondent.

PRESIDING BISHOP RECOMMENDS LAY MINISTRY RESOURCE

The Most Rev. Edmond L. Browning, Presiding Bishop of the Episcopal Church, has commended a new resource and study guide published by the Alban Institute: **Lay Voices in an Open Church** by Celia Allison Hahn. "I welcome **Lay Voices in an Open Church** and its study guide as a new resource for supporting the ministry of the laity. Many clergy and laity are engaged in programs to support, affirm and authenticate the ministry of the laity in the world. I hope all parishes will use this resource as a way of moving toward the vision of a totally ministering Church." The thesis of this resource is "We laity carry out our primary callings in many wordly settings. Our churches' primary task is to equip us for ministries which lie beyond their walls, and the

congregations that carry out that equipping job will be those that are willing to take the world beyond the walls seriously." In a study guide for **Lay Voices in an Open Church**, Jean M. Haldane, chair of the Total Ministry Task Force, offers a six-session course designed to assist laity in (1) making responsible choices about their church belonging and (2) helping the Church be for them what they need it to be, so that they can be God's people ministering in God's world. There are complete step-by-step instructions, teaching hints and Bible study ideas for lay facilitators to use with **Lay Voices in an Open Church**. **Lay Voices in an Open Church** and the study guide may be ordered from the Alban Institute, 4125 Nebraska Ave. NW, Washington, DC 20016.



ABOUT THE CHURCH



Pope greets Bishop A. Theodore Eastman of Maryland, Chairman of the Standing Commission on Ecumenical Relations with Bishop Richard Appleby, Auxiliary Bishop of Newcastle - Australia and Bishop William Choi of Pusan.

Bishop Michael Geoffrey Peers, Archbishop of Rupert's Land, was elected 11th primate of the 900,000 member Anglican Church of Canada this July. He listed Christian unity, interfaith understanding and proclamation of the gospel "free of many of the conventions and customs of a previous age" as among the major challenges he will face as primate. Peers also said that he was prepared to consecrate a woman as bishop, although as primate he will no longer be consecrating bishops. He opposes capital punishment, saying he could see Jesus as a victim of crucifixion but, "I cannot, for the life of me, see him as the executioner." Canada's new primate is fluent in French, Russian, German, and Polish, and is presently learning Chinese "just for fun." Peers will head the ecumenical section of the 1988 Lambeth Conference.

Catholic Relief Services has pledged \$535,802 towards the relief and Development activities of the Episcopal Church in the Sudan.

Governor Mario M. Cuomo of New York has donated a \$2,000 honorarium to the Presiding Bishop's Fund for World Relief to be used for **Bishop Desmond Tutu's** work in South Africa.

Responding to a failure to win accreditation and to declining endowment, the **Episcopal Theological Seminary** in Kentucky has undertaken sweeping changes.

Work has begun on the **Companion to the Hymnal 1982**, the Church Hymnal Corporation has announced.

The **Council for Women's Ministries** held its seventh session in Grapevine, Texas, this June. The theme: ways in which members might become more effective Ambassadors for Christ. The council is composed of two representatives from each national organization and racial group of Episcopal women. Its purpose: "To bring together the leaders of the women in the Episcopal Church; to increase the effectiveness of women's ministries; to support the different gifts, values and ministries of women; and to advance the roles of women in the mission of the Church." Information on the Council can be obtained from **Ann Smith**, coordinator of Women in Mission and Ministry, Episcopal Church Center, 815 Second Avenue, New York, New York 10017.

An educational and liturgical resource on **Acquired Immune Deficiency Syndrome (AIDS)** will appear in the fall issues of both *Ministry Development Journal* and *Jubilee Journal*. The four-page resource is in preparation for the Episcopal Church's Day of Prayer concerning AIDS November 9. Extra copies of this four-page resource and further information are available from Marchia Newcombe, Social Welfare Officer and convener of the AIDS working group, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

The Rev. Donald A. Nickerson has been appointed Executive Officer of the General Convention by **Presiding Bishop Browning**; and the **Very Rev. David B. Collins**, has been appointed President of the House of Deputies. He was rector of St. Paul's, Brunswick, Maine, from 1974 until this appointment and has been a deputy or alternate to General Convention at each meeting since 1970.

One hundred theological books have been sent to Zimbabwe for use of clergy in dioceses there, a first annual gift from the **General Theological Library, Boston**, a 125-year-old ecumenical agency whose largest single constituency is Episcopal. Massachusetts and Zimbabwe are partners in a Companion Diocese relationship.

The New Jerusalem Bible.

(Garden City: Doubleday & Co., 1985). Pages xvi + 2108 + maps, and an index to the maps.

The new is not always better, as the "new" Coca-Cola fiasco reminds us. The New Jerusalem Bible has many improvements: the introductions have been tightened and updated to show the findings of the last 20 years' scholarship, the notes have been recast, the maps (so primitive in the 1966 edition) have been redone, and two indexes of proper names, personal and geographical, have been added. But while the Bible student and lay reader will want to own and will quite happily use the NJB, he or she would do well to keep the old one. This new translation, the editor claims, is closer to the original Hebrew, Greek and

PRESIDING BISHOP ACTIONS

- In a letter to Episcopal senators in late July, Browning urged "comprehensive sanctions built into a well delineated time table . . . Your support of comprehensive mandatory sanctions will be heard in Pretoria and it will be heard and bring hope in every black township in South Africa and Namibia."

- Reflecting on an exchange of letters by the Pope, the Archbishop of Canterbury, and Johannes Cardinal Willebrands on the admission of women to priestly ordination, Browning wrote, "As our churches move forward in consultations and dialogue, I, as Presiding Bishop of the Episcopal Church, uphold two points which are not mutually exclusive."

"First, we believe in one, holy, catholic, and apostolic church, so we are committed to the ecumenical dialogue for the sake of *koinonia* or fellowship that should bind it together in the unity of faith."

"Second, the Episcopal Church has proceeded to the ordination of women on the basis of serious and convincing theological reasons which it is willing to share with other churches."

"We intend, not to depart from the traditional catholic doctrine of holy orders, but to expand and open it to the other half of the human race."

"Like all the authors of these letters, I am confident that the Holy Spirit will show us the way forward."

- On the expulsion of Bishop Pablo Antonio Vega Mantilla and the barring of Monsigneur Bismarck Carballo from re-entry by Nicaragua's Sandinista government, Browning protested to the Nicaraguan ambassador Dr. Carlos Tunnerman. "The actions against Bishop Vega and Msgr. Carballo do not change my position vis-a-vis financial aid to the Contras. However, I must register with you my dismay that at a time when many question the democratic intentions of the Sandinistas, the actions against these church people and the press do not offer solid evidence in favor of the government. My prayer is that all Nicaraguans will find a common future within diversity of opinion and religious beliefs."

- On the release of Father Lawrence Jenko from Islamic captivity in Lebanon, Browning pledged "the spiritual, human and material resources" of the Episcopal Church in support of Anglican envoy Terry Waite as he continues to try to negotiate further releases.

"We have recognized that Lebanese hostage-taking is symptomatic of the deep festering wounds in the Middle East and beyond . . . In an effort to address the root causes of the agony and despair, the Church has . . . uplifted for the public view and conscience the injustices in the region. This is particularly true of the continuing tragedy of the Palestinians. The consequence to inaction in the Middle East is catastrophic as clearly seen already, specifically in Lebanon and the occupied territories of the West Bank, Gaza, and the Golan Heights."



Archbishop Robert Runcie of Canterbury, with the Rev. Canon Samuel Van Culin, Secretary General of the Anglican Consultative Council and formerly at St. Andrew's Cathedral, and the Rev. Robert Browne, Assistant for Media Resources (left), at the presentation of the video "Lambeth '88: The Call" in preparation for this world conference of Anglican bishops. (DPS photo).

Aramaic and free of the paraphrasing found in *The Jerusalem Bible* (1966). But this older edition read well and beautifully. The long gospels in Holy Week in the JB were not only digestible but also interesting. They are less so in the NJB, because careful paraphrase often enhances readability and understanding, as a more literal translation cannot. Judge for yourself:

- "But what right have you, a human being, to cross-examine God?" JB Romans 9:20.

- "But you — who do you think you, a human being, are, to answer back to God?" NJB Romans 9:20.

But no Bible currently on the market

has better organization (sectioning and outlining) of the text nor ampler study aids than *The Jerusalem Bible*, new or old — the *Revised Standard Version, Ecumenical Study Edition* (Oxford) included.

A serious Bible student will certainly want the NJB, and it will make a splendid gift to adult and near-adult. But those who have the 1966 JB should not part with it. Together JB and NJB, like our two eyes, permit depth perception, and together they permit a dialogue that can only deepen one's understanding of Scripture, as for example the differing translations and notes to Luke 7:47, one of the Gospel's greatest verses.



YVONNE KAIAHUA: A Profile

Currently enrolled in the diocesan diaconate program is Yvonne Kaiahua, parish community worker at St. Elizabeth's Parish in Palama, O'ahu. A gracious lady with a contagious smile, Kaiahua enthusiastically shares her experiences of work, church and family. She now speaks with a confidence which betrays little of the long period of soul searching she underwent before her conversation to the Anglican faith and entry into the diaconate program.

Kaiahua has had a long association with the church. For fifteen years she worked as a staff member and later as program director for the Palama Interchurch Council, an ecumenical organization combining the resources of Kaumakapili, Aldersgate United Methodist, and St. Elizabeth's. Desiring a more disciplined approach to her spiritual development, Kaiahua was baptized and became a member of St. Elizabeth's in 1981.

Soon she was approached by the Rev. Dr. Gerald Gifford, priest at St. Elizabeth's, to consider the diaconate program. Kaiahua remembers long hours spent pondering the idea. After serious consideration and with the encouragement of Dr. Gifford and the support of her husband, Kaiahua entered the diaconate program this past January. Looking back Kaiahua states, "everything has a proper place and time; and when I made my decision it was just the right time."

Asked whether she had any previous expectations about the program, she says she preferred to keep an open mind. In the short time she has been in the diaconate program, Kaiahua asserts that it has given her a new perspective on her life and work. "I never really saw my work as a ministry," explains Kaiahua, "for me it was a personal thing to help others like myself."

Kaiahua now shares her new perspective with her seven children and other members of her household which include four nephews and one niece. She counsels them that many of us look up to role models, but if there are no examples to follow then they must be the example—"They have to do their part with God's help." Kaiahua's children share their mother's new perspective. They can be seen regularly taking part in church activities and acting as acolytes for Sunday services. Each day the family also makes time in their busy schedules to gather together for morning prayer and again later for evening prayer.

Kaiahua's guidance and compassion extend beyond the home to others in the community. As a part-time parish community worker, Kaiahua acts as parish liaison to the Free Store at Kaumakapili Church, the Institute for Human Services (I.H.S.), and the Kalihi-Palama Interchurch Ministry (K.P.I.M.).

In the parish itself, Kaiahua oversees the Afternoon Christian Education Program (A.C.E.) with Fr. Peter Fan. In the converted garage of the former rectory, elementary and intermediate school students assemble for instruction in biblical studies and Christian education after school. To recruit students for the program Kaiahua sends flyers to neighborhood schools and takes referrals from other social agencies. The curriculum used is "Good News" which is also used in regular Sunday school classes. Students also take an active part in weekly chapel services by serving as acolytes, reading the lessons, and leading the prayers.

Besides the A.C.E. program, Kaiahua has also been involved with the youth and young adult groups of the parish. Under her leadership these groups participate in service projects such as painting lines in the church parking lot, polishing liturgical brass, and acting as child care providers.

Periodically Kaiahua also undertakes the overall coordination of weekend workshops such as the recent "Training for Trainers" (T.O.T.) workshop for low income people. Some of the themes covered in this three weekend workshop included human relations, communications, conflict and resolution, intervention, and group process.

In the same vein, Kaiahua acts as a community resource person for the City Council's Neighborhood Reinvestment Services project. With monies appropriated by the Federal Government and administered by the City Council, this program seeks to upgrade neighborhoods such as the Kalihi-Palama community.

One of Kaiahua's most important community outreach projects is her work with Hawai'i Literacy. In this program she tutors illiterate adults and teenagers to bring them up to the standards of basic English proficiency. The goal of this program is to enable these students to qualify for a general equivalence degree (G.E.D.). Kaiahua not only works with people in the community at large but also takes her work to O'ahu prison where she participates daily in the Volunteer Tutoring in Corrections program (V.O.L. C.O.R.), and to the halfway house, Lau Maka, for two nights a week. Kaiahua hopes to make her work with Hawai'i Literacy a special focus of her ministry when she graduates from the diocesan diaconate program in 1988. According to Kaiahua, there is a pressing need for programs advocating literacy when one considers that there are approximately 200,000 illiterates in the State of Hawai'i, about one in every five persons.

An energetic and remarkable woman, Kaiahua exemplifies all the qualities desired for past, present, and future candidates for the diocesan diaconate program. We can only wish Yvonne Kaiahua and her colleagues the very best as they prepare for their future ordination to holy orders.

—Stuart Ching

THE CHURCH & THE MINISTRY THE CHURCH

Q. What is the mission of the Church?

A. The mission of the Church is to restore all people to unity with God and each other in Christ.

Q. How does the Church pursue its mission?

A. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

Q. Through whom does the Church carry out its mission?

A. The Church carries out its mission through the ministry of all its members.

The Ministry

Q. Who are the ministers of the Church?

A. The ministers of the Church are lay persons, bishops, priests, and deacons.

Q. What is the ministry of the laity?

A. The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.

Q. What is the ministry of a bishop?

A. The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry.

Q. What is the ministry of a priest or presbyter?

A. The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God.

Q. What is the ministry of a deacon?

A. The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.

Q. What is the duty of all Christians?

A. The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God.

—Book of Common Prayer, pp. 855, 856.

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ABOUT THE DIOCESE

ST. MARY'S FR. DAVID MILLER

Fr. David H. Miller is St. Mary's Interim Rector during the sabbatical leave of Fr. Douglas McGlynn, Rector. Fr. David has served as an assistant at St. Andrew's, Longmeadow, Massachusetts, and at St. Luke's, Hilton Head Island, South Carolina. He has been called to serve as Vicar at Good Shepherd Mission, Orland, California, beginning in January 1987.

Fr. Miller married Elizabeth Anne Hance in September 1976. They have four children: John Andrew (6), Sarah Elizabeth (4), Johanna Renee (2) and Benjamin Victor (2½ months). The Millers met in Greek class while both were in seminary, David at General Theological in New York City. Each has the degree of Master of Divinity.

Using the curriculum of the Advanced Training Institute of America, the Millers are home-schooling their children. *The Angelus* of St. Mary's reports. "They believe that this gives them the challenge and opportunity to supervise their parental responsibilities of molding their children's characters and priorities." says the parish newsletter.

CANTERBURY HOUSE DOINGS

Canterbury House, the Episcopal campus ministry at UH-Manoa, rejoiced in a Freshman Mixer August 29 and in a successful summer. The exterior of Canterbury House was painted, and souls and minds fed by Bible studies led by David Hata Thursday evenings at 7:30 p.m. These studies continue. Among those painting and enjoying pan pizzas compliments of the Episcopal Campus Ministry Commission were Morgan Jones, Jerek Jong, Donna Tanigawa, Dennis Mallilay, David Hata, and the chaplain, Fr. David Ota.

The Canterbury Fellowship embarks regularly on "Canterbury Trails", a monthly visit to various Episcopal parishes on Oahu. So far the group has visited St. Mary's, Moiliili. Upcoming churches are St. Paul's (October) and Calvary (November).

Congratulations to Liesl Eng, editor, and David Hata and Dennis Malilay, writers, of *SCOPE*, the monthly newsletter of the Canterbury Fellowship, 2324 Metcalf Street, Honolulu, HI 96822.

QUEEN EMMA BOOKROOM

The Queen Emma Bookroom on the grounds of St. Andrew's Cathedral is open to meet book and gift needs weekdays 9:30 a.m. to 3:30 p.m. and Sundays 9 a.m. to noon. Phone 538-1774.

And remember the monthly Thursday teas at the Bookroom:

- Samuel Elbert, co-author, *The Hawaiian-English Dictionary*, now published in a new and revised edition (September 11).

- Richard Gerage, retired teacher, will speak on *When the Pieces Don't Fit—God Makes the Difference* by Graphe.

- Kristen Zambucka, artist and author, *Ano Ano the Seed, Princess Kaiulani* (November 13).

The Bookroom is expanding greatly—some 3,000 additional titles by Labor Day. So, visit, browse, and meet your book and gift needs.

HAWAII EPISCOPAL YOUTH WEEKEND

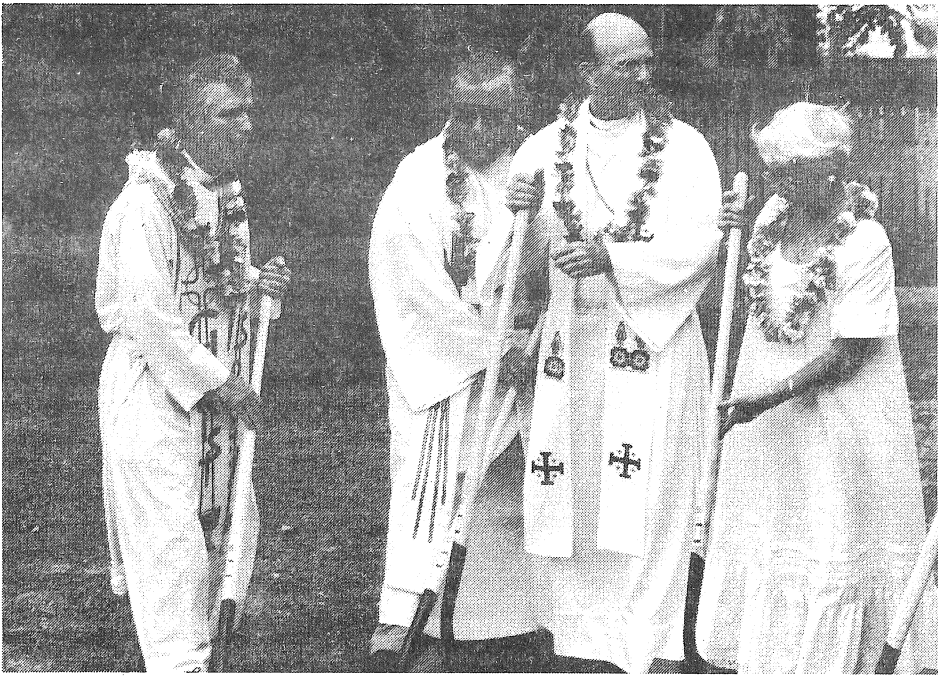
Youth from eleven congregations of the Episcopal Diocese of Hawaii gathered for a weekend of sharing and growing at "The Breakfast Club at Camp Mokuleia" May 9-11.

The program—headed by Beth Arnold of Holy Nativity, Brian and Andrea Baker of St. Timothy's, and the Rev. Bob Banse of St. Andrew's—received its name for one of the main features of the weekend, the movie "The Breakfast Club." This movie focuses on five teenagers of different backgrounds and lifestyles, serving detention on a Saturday. However different each person appeared to be from the others, typical problems, fears, and feelings were commonly experienced by each individual. This theme served as a background for the weekend's activities.

After everyone had chosen an animal cracker, we were then "herded" into our respective discussion groups. During the remainder of Friday evening we met in our respective groups, participating in discussions covering general personal background. Following these "ice-breakers," the entire group came together to discuss the rules and regulations of the camp. Then we saw "The Breakfast Club."

After breakfast Saturday morning, the small groups gathered to discuss the movie and the main ideas each group felt the movie was relaying. Following the discussion groups, we played "The Word Game," an opportunity to test our leadership and communication skills as well as our abilities to co-operate and to compromise.

The last major event of the day was a test of courage, strength, teamwork and love. The assignment was for each group to work through an obstacle course where each member also carried a waterballoon. But these were not ordinary waterballoons; they represented the members' pride and joy, their "babies." (The object was to get these "children" safely through the course.) Some of the obstacles were quite strenuous, and all required a great deal of teamwork. Trust was the key word.



AIEA—Groundbreaking was held on Saturday, July 12 at St. Timothy's for the long-awaited Aiea Family Center with Bishop-elect Donald Hart participating in the ceremonies. Shown with Bishop-elect Hart turning the earth (from L to R) are: Fr. Vince O'Niell, Rector, Fr. David Kennedy, former rector of the parish, and Mary Ann Memminger, Secretary for the Family Center.

Of course, camp would not have been the same if a few games of "capture the flag" were not played. To many of the campers, it was a new game, but after the first round everyone caught on.

The Saturday activities were concluded with a campfire. Our favorite campsongs and church tunes were sung. Ginny Machado of Holy Nativity and Kay Homsey of St. Andrew's Cathedral provided the accompaniment. Following the singing, we told ghost stories and toasted smores. When the fire had been put out, there was a dance in the cafeteria.

Eucharist was celebrated Sunday morning in the chapel, and then the remainder of the day was free for swimming, playing "capture the flag", or just sitting back and relaxing.

Finally, and much too quickly, it was time to go home. The camp brought together youth of different parishes from around the state, youth of different cultures, ages, and lifestyles. The Diocese of Hawaii is unique in its diversity of peoples, and camp was a place to bring them all together.

"The Breakfast Club at Camp Mokuleia" was a very successful step toward future growing among Hawaii's Episcopal Youth. Many hope to see another camp next year, so that all of HEY can join together to share, learn, and celebrate with the Lord.

—By Anne Rowe.

HYMNALS 1940 IN POLYNESIA

"The 1940 edition hymnals have arrived," writes Fr. Winston Halapua, Diocesan Secretary of Hawaii's Companion Diocese of Polynesia. "They are great. I am most grateful to you and your committee," he continues, thanking the Companion Diocese Committee headed by Charlotte Melrose.

"Our Music Lecturer from the University is delighted with the hymnals." This lecturer in music instructs all the choir conductors in the Suva area as a major part of his job. And the skills gained they pass on to their choirs. "The hymnals are our text books now," Halapua concludes.

St. Christopher's, Kailua, was first to ship hymnals to Polynesia, Mailed in early May, they arrived in mid-July.

Polynesia can use all that we can send. For shipping instructions, see page 4, col. 4 of the June *Hawaiian Church Chronicle*.

IOLANI GUILD NEWS

Saturday, September 6, will be the date of the next membership meeting of the Iolani Guild, at 11 a.m. in the Von Holt Room. Members will have the opportunity to welcome the Rev. and Mrs. Robert Banse, who will be special guests.

Fr. Aiona, Guild chaplain, will show slides of his travels in India at this meeting. There will be a short business session and a salad pot-luck lunch.

All interested women are welcome to become members of the Iolani Guild, the oldest women's organization of our church in the Islands, dating back to Queen Emma's time.

Fr. Aiona has devised a short service which will now be used at all meetings. It includes a litany, intercessions, and special collects for Queen Emma, King Kamehameha IV, the Guild, and sick and departed members. The Lord's Prayer in Hawaiian and Queen Emma's special song are also part of it.

On Sunday, October 12, a special service at 8 a.m. in the Cathedral will commemorate the birthday of Princess Kaiulani. Members of other Hawaiian organizations in the community will attend and a reception will follow.

Eunice Pate, St. Andrew's Priory recipient of the Guild's 1986 scholarship, graduated in June with a 3.5 grade average. She will attend the University of Southern California this fall, studying electrical engineering. The fall 1986 scholarship has been awarded to Suzanne Mann, granddaughter of long-time member, Henrietta Mann.

The Guild has been invited to participate in the Hawaiian Civic Club commemoration ceremonies for the birthday of Princess Kaiulani, Thursday, October 16, at 5 p.m. at the Royal Mausoleum. Hookupu will be presented at the conclusion of the ceremonies. Members are asked to bring leis.

—By our Iolani Guild correspondent.

GOOD SHEPHERD'S OPEN DOORS

"Many churches no longer can keep their doors open, but we at Good Shepherd are still able to do so," notes Fr. Lloyd Gebhart, Rector of that Wailuku church.

"From time to time the problem of vandalism causes a call to lock up, but the following letter more than makes up for those little problems." The letter is signed, but the name has been withheld.

I give thanks every time I drive by Wailuku's Good Shepherd Church and see the doors wide open.

There was a time in my life that I found little comfort anywhere, for our precious baby had died. One day, while driving down Main Street, I had a sudden urge to go inside those open doors, and it was there that I found the peace I was searching for. Over the next few months I spent many hours inside this quiet, welcoming sanctuary.

At first, I expected someone to ask me to leave; that the doors had been left open by mistake. But then I began to realize that this was what the family of God at the Church had intended, for the doors to be open to everyone, thief and holy man alike, as Christ opens his arms for us all.

Two weeks ago I felt the urge once again to go inside those open doors. This time to give thanks for the birth of our perfect baby girl.

I am sure there are many stories such as mine. An open church draws people into God's sanctuary without limitations. What a precious gift to give.

My deep appreciation always.

DIOCESAN CONVENTION NOV. 14-16

Nomination and resolutions are now being received by the Committee on Nominations (Betty Caskey and Relda Loomis, Co-Chairs) and the Resolutions Committee (Lester Muramoto, Chair) for consideration by the Diocesan Convention meeting in Honolulu November 14-16.

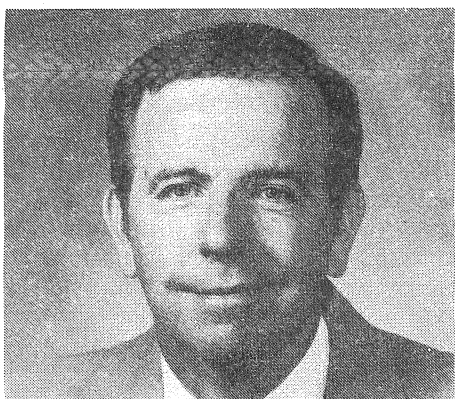
To be elected are members of the Diocesan Council (two clergy and six persons for three-year terms), members of the Standing Committee (one clergy and one lay person for four-year terms), members of the Chapter of St. Andrew's Cathedral (one clergy and one lay member for two-year terms), and the Secretary to the Convention.

The Diocesan Council exercises the powers of the Convention and performs planning and policy-making functions between meetings of Convention. It oversees policies, programs, mission, and the budget. The Council is the Vestry of the Diocese, together with the Standing Committee. The Council meets monthly on the third Friday.

The Standing Committee serves as the Bishop's Council of Advice and serves as the Ecclesiastical Authority when there is no Bishop. The Standing Committee meets the fourth Wednesday of each month.

The Chapter serves as the Vestry for St. Andrew's Cathedral. Members meet the second Thursday of the month at 4 p.m. Travel is provided for Neighbor Island members, as it is for members of the Standing Committee and Diocesan Council.

Nominations and resolutions should be submitted on forms provided and available from pastors.



Daniel L. Feldhaus, the College Counselor at Iolani School, has received an Award of Honor from the National School Public Relations Association for his exemplary practice of good public relations in support of education in his daily activities on and off the job.

He is one of 112 winners selected from thousands of national and community leaders, professional educators and education support staff.

Mr. Feldhaus received a Letter of Commendation and an Award of Honor Certificate at commencement exercises on June 7 at Iolani School.

SPECIAL OFFER

You can still get a *free* copy of the "Bishop Browning" edition of *Cathedral Age* magazine for each new membership in the National Cathedral Association.

Because new members now will have missed the spring 1986 issue which beautifully pictures the Presiding Bishop's installation service, the NCA chairman for Hawaii is offering a free "bonus" copy to all new subscribers until the supply runs out.

So, if you or a friend did not send your membership application in time to receive your own special "Browning edition," it is not too late.

Please contact Mrs. Arven H. Saunders (Louise), 1132 Akumu St., Kailua, HI 96734. Telephone: 261-8846.

BABIN TO MARTHA'S VINEYARD

The Rev. Alice Babin, Rector of Christ Church, Kealakekua, has resigned, effective August 15, and announced her forth-coming marriage to Thomas R. Goethals of Martha's Vineyard, Massachusetts.

"This parish family is healthier and stronger than it ever has been," Babin wrote in the parish newsletter. "I will put it up against any parish in the nation in terms of its theology, its community, its commitment, and its ministry in the name of our Lord."

"I think what I really want to say now more than anything is. 'Thank you,'" she continued, "for your love, support and care for me and my family through these many years, for your commitment, your giving of yourselves, your time, talent, energy and resources to the ministry our Lord has given us; for your fellowship, your care and concern for one another and your participation in the 'Apostles' teaching, the breaking of the Bread, the prayers'; for your continuing witness to each other and to those with whom you come in contact."

The Rev. Mrs. Babin has served Christ Church since 1980. Previously, she worked with the YWCA in Honolulu (1978-1980) and served churches in Illinois (1975-1978). She married the Rev. Dr. David E. Babin, now deceased, in 1978. Together they served Christ Church.

Goethals, an author and teacher, formerly chairman of the English department at Skidmore, is founder and president of Nathan Mayhew Seminars, a college on Martha's Vineyard.

"When a parish and diocese have a faithful and talented priest leave, it is time for grieving. Yet, with the Rev. Alice Babin's departure, there is also joy, both for the contributions she has made to the development and strengthening of Christ Church during her ministry among us and for her upcoming marriage," said Tom Van Culin, President of the Standing Committee. "We all join in expressing our thanks and extending to Alice and her husband-to-be our prayers for a rich and blessed future."

ECW NEWS

Bishop-elect Donald P. Hart and his wife Elizabeth will be special guests of the ECW annual meeting and participants in the afternoon program November 14, when the Harts will be interviewed by KHET reporter Lynne Waters. Following the interview, there will be questions from the floor.

Doris Fleming, United Thank Offering Chairman, has announced that \$4,634.97 has been received from 22 churches in the Spring In-Gathering. This sum has been forwarded to the National UTO for distribution. "Congratulations to all who made this impressive amount possible," writes the *ECW Newsletter*. The date for the Fall-In-Gathering has not yet been determined, but will be announced soon. "Don't forget to keep counting your many blessing each and every day by dropping coins in that little blue box."

The Annual ECW Game Day was scheduled for Davies Hall, St. Andrew's Cathedral, Friday, August 22. The 9:30 a.m. to 4 p.m. "fun event" has a serious purpose — to cover travel costs for our delegates to Triennial. Donations were \$5.50.

Those with items of interest to the ECW are invited to send news to Betty Caskey, Editor, *Episcopal Church Women in Hawaii Newsletter*, Queen Emma Square, Honolulu, Hawaii 96813.



TAUFAASAU PRESENTS PORTRAIT OF QUEEN EMMA TO PRIORY

Artist Henry "Hank" Taufaaasau presented his original drawing of Queen Emma Kaleleonalani to The Reverend David K. Kennedy, headmaster of St. Andrew's Priory which was founded by the Queen in 1867. Mr. Taufaaasau of the Manoa Artists' Guild has created a series of lithographs of Hawaiian Monarchs which are on display at his gallery in the Prince Kuhio Hotel. He is teaching summer drawing classes at the Priory through the Queen Emma Center, the community service division of St. Andrew's Priory.

A Five Days' Hike Around Oahu

To celebrate the closing of school in June, the Boy Scouts of Troop Eight, sponsored by St. Andrew's Cathedral, Honolulu, were ready for almost any adventure. Two boys of our troop had just left for the Jamboree in Washington, D. C. Ahead of the Troop, in the future, lay the Thayer Cup Camporee, when picked boys from several troops would compete for a coveted cup awarded to the best campers. Moreover, several of the boys needed to get in their miles of hiking for tests, as well as for points in the troop merit contest. Thus it came about that eight out of our 50 members, with myself as acting Scoutmaster, started on a five days' hike around the island.

We set out at half past six on a Monday morning in June in high spirits, hardly noticing the weight of the packs, which varied from 20 to 40 pounds. In front of us stretched nearly 150 miles. Dividing that distance by the five days available to us, we realized that we had to cover 30 miles a day. Taking the Waialae Koko Head route, we set Kailua Beach as our destination for the first night's camp. Long before noon, the packs got heavy, and inchoate blisters on our feet called forth the First Aid Kit, and applications of rubbing alcohol. Beyond the Blow Hole we went wading to refresh weary legs. Never did the water seem more cooling and refreshing. By late afternoon, we had hardly reached Waimanalo Plantation, when an unknown friend in a large car offered to pile us in, and thus enabled us to reach Kailua. Inwardly we felt a bit chagrined at having to accept a ride. But Common Sense, entering for the first time into our plans, dictated our accepting the ride.

The second day found us moving on early toward Hauula Park, via the new road from Kailua to Kaneohe, with a refreshing swim off the pier at Kokokahi. At the Kaneohe Junction, we found that one of the boy's shoes had worn through. A woman from town who happened to be stopping for gas, heard of this and insisted on giving us five dollars for a "shoe fund."

Walking became much easier the third day. We were able to get around Kahuku Point, on through miles of road lined with sugarcane, and road under construction, to Haleiwa. At sundown we reached Erdman Camp at Mokuleia. Here we were given a delightful spot to pitch our tents, and

enjoyed the only shower-baths of the whole trip.

On the fourth day, we rounded Kaena Point, where the lava rock and cliffs permit only a narrow railway to pass. Walking railroad ties is most tiring in that the distance between each tie is too short for an ordinary step, and between two ties, too long. So we soon took to walking the rails by extending our arm to the fellow on the opposite rail, and thus maintaining our balance. At Makua Bay we found the road again. When we passed Waianae Plantation, the manager very kindly presented us with hamburger for our supper at Nanakuli, and a hearty meal, we felt like getting on to Waipahu. It was about midnight when we lay down to sleep in a corner of Waipahu's public park.

Still tired, but exhilarated at the thought of reaching Honolulu, we began Friday morning our last lap of the hike. Our food supply was exhausted at noon. We should have had to buy more food, had it not been for the generosity of an Hawaiian family who were picnicking along the road, supplied with more than they could eat. Mid-afternoon, Honolulu saw nine weary hikers enter the city, glad to be back, and wishing for nothing more than a thorough bath and a comfortable place to rest.

We all turned up for the weekly Scout meeting that evening at half past seven o'clock in the Parish Hall, and had the time of our lives recounting our adventures, possibly with some embellishments, to the remainder of the troops. The Scoutmaster, who has shaved off his week's growth of beard except for a mustache, made good his promise to supply the boys with a treat. So the fifth day ended with the whole troop eating watermelon.

Boys making the trip were Bob Hite, son of the Territory's Secretary, three of the famous Redmon boys—Jimmie, Web, and Danny—Van Darrow, son of the proprietor of the Black Cat, Lieutenant Commander Wilson's son Henry, Buddy Emory, and David Landgraf.

—By the Rev. Kenneth D. Perkins, Curate, St. Andrew's Cathedral, Honolulu, Paradise of the Pacific (September 1937), page 11.

Note: Troop 8 plans a reunion in June 1987.

DIOCESAN COUNCIL

The July meeting of the Diocesan Council met under the presidency of Fr. David Kennedy, and:

- Raised the line of credit for construction at St. Mary's, Moiliili, to \$339,000.
- The Rev. Heather Mueller reported that the Congregational Development Department has received a progress report on the locating of new churches and would be requesting funds to purchase property in developing areas, particularly Mililani.

• Dee Anne Mahuna, Chair, reported that the Church & Society Department would be visiting the Kalihi-Palama Immigrant Service Center in August at the invitation of Bettye Harris, Director.

• Ralph Kam, Chair, noted that the Nurture & Education Department is conducting a survey concerning resource people and program information in the department's area.

• The Communications Department now has a computer terminal in the Chronicle office, reported Paul Sackett, Chair. Articles about the Diocese of Hawaii have appeared in recent issues of *Jubilee* (Kalihi-Palama Immigrant Service Center) and *The Living Church* (election of Fr. Hart) and will appear in the Transfiguration issue (August) of *The Anglican Digest* (King Kamehameha's Preface to the Book of Common Prayer), he noted.

There was a suggestion that Fr. Engelcke's title be that of "Diocesan Communications Officer" along with that of Editor, *Hawaiian Church Chronicle*.

It was noted that very few donate subscription money to the *Chronicle*. An article of reminder is planned for a future issue.

• Alice Anne Bell, reporting for the Camp Mokuleia Campaign, noted the publicity given the Kresge Grant by the *Honolulu Advertiser*; the Episcopal Church Center's supplying names of foundations to be contacted; and Waikiki Chapel's and St. Luke's "going over the top".

The updated report of the campaign shows that major gifts and interest received since June 20 total \$8,821.21 and the Diocesan portion of the campaign has yielded \$49,135.34 since the same date, so total gifts received are \$2,499,952. Only \$750,000 remains to be raised, and the campaign office is confident that the drive can be completed in time for the Bishop-elect's consecration November 30.

• The following items of Finance Department concern (Richard Hagemeyer, Chair) were moved and carried: the lease of the gym at All Saints', Kapaa, to the YMCA for 15 years; an easement to extend an existing fire hydrant on property of the Church of the Good Shepherd, Wailuku; a line of credit (for emergency use) for KPISC in the sum of \$50,000 to meet payroll when government agencies are tardy in payment; a request to St. Timothy's to report on the drainage situation prior to the onset of the rainy season; the acquisition of a new telephone system for the Diocesan offices; the approval of a contract with Ossipoff, Snyder and Rowland for architectural services at Camp Mokuleia; and Bishop-elect Hart's housing. The investment portfolio was \$6,416,637 as of June 30.

• On recommendation of the Standing Committee (Tom Van Culin, President), the following were named delegates to Province 8's synod (September 3-5): The Rev. Edwin Bonsey, the Rev. Lynette Schaefer, Jack Lockwood, Alice Anne Bell, Tom Van Culin, and Nita Hogue. James Tendick (Christ Church, Kealahou) has applied for candidacy for holy orders. Steven Bonsey has applied for ordination to the diaconate.

• An all-day meeting of the Commission on Ministry (Ruth Smith, Chair) is scheduled for September 12. At its June meeting, the Diocesan Council.

• Learned that Trinity Church By-the-Sea, Christ Church, St. Michael and All Angels', Grace Church, St. James', and St. John's By-the-Sea had all met or exceeded their goals in the Camp Mokuleia Campaign.

• Approved an eight-month extension of a loan to the Harbor Pointe Partners with certain stipulations and a contract between the Aiea Family Center and Robert Kaya Builders.

• Learned of a grant from Church in Society to Virginia Brown Hunt of \$1,500 from "New Ministries" to permit her participation in the Clergy-in-training program in the Diocese of California.

• Heard of the joint meeting of Nurture & Education Department with Congregational Development and of a \$250,000 gift to Trinity Church By-the-Sea.

• Learned of the arrangements to keep the media informed about the election of the 9th Bishop of Hawaii and of the good work of parishes in seeing that the *Chronicle* mailing list is kept current. Each address change reported by the Post Office costs 30¢.

• Noted that Congregational Development and Nurture & Education are encouraging a three-year stewardship program and will be making referrals to the Stewardship Committee of the mission churches.

• Heard from Fr. Timoteo Quintero the following goals developed by the Filipino Conference in Honolulu (June 6-7): "Establishment of a Filipino Steering Committee to receive concerns and suggestions, the membership of which is all members of the laity; Need for a monthly visit by a Filipino priest to Kohala Mission; A need for a Filipino priest/missioner for Maui was noted, and such a person possibly could serve the entire Diocese;" and a consensus of the conference that St. Paul's Church "begin looking to the time" it will have its own site.

• Approved the sale of Bishop Browning's residence to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA.

• Granted approval for St. Andrew's Cathedral to draw up to \$300,000 on the Diocesan line of credit, paying interest only on the amount drawn and repaying the principal by January 1, 1991.

Meeting as the Members of Seabury Hall, the Diocesan Council amended the Charter of Incorporation and Bylaws of Seabury Hall and heard the two options being followed by the Search Committee for the next Headmaster, successor to the founding Headmaster, the Rev. Dr. Roger Melrose: (1) "... To call, if possible, an Episcopal priest to be the next Headmaster; (2) If a qualified member of the clergy cannot be found ... (to) search among qualified members of the laity to find a communicant in good standing of the Episcopal Church to be the next Headmaster, contingent upon there being an Episcopal priest as the Chaplain of Seabury Hall." These two options were affirmed.

BOOKS

W.H.C. Frend, *The Rise of Christianity*. (Philadelphia: Fortress, 1984). Pp. xvii + 1022. Available also in paperback.

Quite the best of the histories of the early church currently available is W.H.C. Frend's *The Rise of Christianity*. It covers the period following the Maccabean Wars (167-142 B.C.) to the pontificate of Pope Gregory the Great (+604 A.D.) and seeks to answer the following questions:

- "How and why did Christianity become the religion of the Greco-Roman world?"
- "What was Christian civilization, and how did it produce the divergent traditions that even within orthodoxy resulted in permanent divisions within the church?"
- "How did the church set the stamp of its values on Byzantine and medieval Europe and thus influence more profoundly than any other factor the life and thought of the world in which we live?"

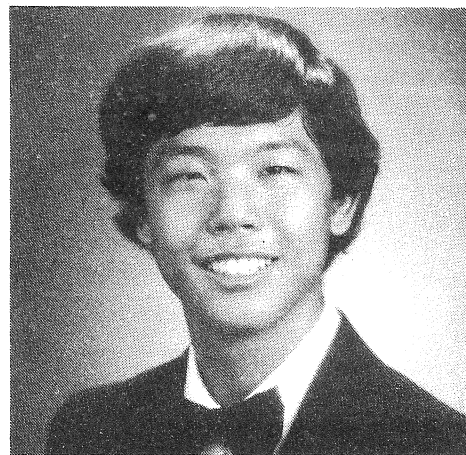
The great fact of our Western civilization remains the Christian church, so influential on believer and non-believer alike. Many hold that the church was at her best — most obedient to God and relevant to man — in the years Frend studies, so that the study of these years has an eternal relevance and importance. For example, today's student of lay ministry may wish to note that "short and brilliant period when educated Christian lay influence was exercised effectively on the thought of the church by men and women alike" though the movement in the West called asceticism.

But the study of the early church has fallen on bad times in the English-speaking world, while flourishing amongst the French and the Germans. English-speaking universities generally neglect, and even church schools are devoid, of church history. Frend feels the need "of preserving the study of early Christian civilization in the English language and handing the results on to one's successors." This work is Frend's summary of a lifetime's study and his swan-song. A great gift, he has put the English-speaking world in his debt.

Five Surprises of Tithing

A person who has practiced tithing for many years says that if any Christian tithes, he will have five surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in giving the tithe.
3. At the ease in going from the tithe to larger giving.
4. At the preparation this gives to be a faithful and a wise steward over the nine-tenths that remain.
5. At himself in not adopting the plan sooner.



Howard Fukuda, Iolani 1986, son of Mrs. Gail Fukuda, is one of 20 students selected from over 2500 high schools throughout the nation, to participate in the United States Physics Olympiad Team.

After an intensive study camp at the University of Maryland from June 30 to July 11, five members of the U.S. Team will be chosen to participate in the International Physics Olympiad in London, England.

For further information, please call Aileen Shin.

For those who may find this work intimidating (no college graduate or bright high school student should), there are Frend's lectures on early church history made to those studying for the priesthood later in life: *The Early Church* (Philadelphia: Fortress, 1982), pp. xi + 273, available in paperback.

And while we are on the topic of history, the *Chronicle* reader may wish to note the lamentable state of history in the Episcopal Church in Hawaii. Bishop Restarick's book stops at 1920. And our only pamphlet history is subtitled "90 Years of Service." 1986 is our 124th year. So we in Hawaii are 66 and 34 years behind the times, historically speaking.

NEWS BRIEF

The readers of *The Hawaiian Church Chronicle* join in sending best wishes to our editor, the Rev. John P. Engelcke, while he is at home recuperating from major surgery. Because of Fr. Engelcke's operation, this issue of the *Chronicle* is being published a little later than usual, and we are grateful both to the Diocesan staff for their assistance in its preparation and especially to Fr. Engelcke for his expert advice given while he was still hospitalized. We wish you well, Father John, and look forward to seeing you back at your full schedule as soon as possible!

What is the Difference Between Lay and Ordained Ministry?

by Richard F. Tombaugh

Christians do not *create* ministry. It is already present, actually or potentially, in every baptized person. The power or energy for ministry resides in the gifts of the Spirit that are present in each individual. The talents that each of us has *and* the style of exercising these talents are different. No one person has sufficient talents or gifts to be the sole vehicle for the accomplishment of God's will. The message of Genesis and of the New Creation in Christ is that each of us is limited and, therefore, dependent upon others. The theology of creation emphasizes varieties of gifts and interdependence, the mutual exercise of separate and individual talents for the common good. The concept of mutual service or mutual ministry is, therefore, imbedded in God's creative plan. It is an original given, not a new technique for church growth.

When we begin to talk about ministry, we usually divide the *laos* into two groups: those ordained for ministry *in* the church (the "clergy") and those whose ministry is *of* the church (the "laity"). This is a real division. In the Anglican Communion the theology of ordination really does recognize that the church sets some persons apart for special functions. The recognition of this distinction is an essential precondition for understanding the mutual relationships between the ministries of these two groups, clergy and lay. As long as we blur this distinction, as long as we ignore or seek to diminish this distinction, we will miss the sense of the fullness of ministry and, more importantly, the power of mutuality in ministry.

The functions of ordained clergy, which are essentially those of proclaiming the word and administering the sacraments, are functions focused *within* the church's structure. The primary function of ordained ministers is to inspire, feed, sustain, teach, and encourage laity of the church.

The functions of laity are directed to making visible in their own lives the lordship of Christ over the church and the world. The primary function of the laity is the proclamation of the Good News to the world around us.

The ordained ministers or clergy have only a secondary function of proclamation to the world around us. Most clergy are ill-equipped to exercise this ministry and, though the world would like to cast them in this role, they have little credibility in the world because their vocation is also their job.

In a similar manner, laity have only secondary functions within the institutional church. Traditionally, these functions have included decision-making roles (e.g. vestries), education roles (e.g. church school), service roles (e.g. guilds or outreach programs), some limited liturgical (lay readers, acolytes, and choirs) and para-liturgical (altar guild) roles. Recently the liturgical roles have been expanded (lectors, chalice bearers) in an effort to dramatize the fact that the liturgy is the work of all people. These roles are still only secondary and laity should not be encouraged to view them as primary expressions of their ministries. Whether or not the layperson reads a lesson in church, he or she faces the daily challenge of interpreting the Gospel in and to the world.



The children of St. John's, Kula with the late Bob Fiddes, 44 year member of the Parish.

Ordained ministers do have a role to play in the world and laity do have a role to play in the institutional church. In a word, this function is "support." The clergy need to support the laity in their support." The clergy need to support the laity in their several functions in the world. The laity need to support clergy in their several functions in the church. In this concept of support lies the meaning of mutuality.

Clergy need support to build a community of faith. Clergy do not have all the answers about how to establish a community of those called to service that will reflect the kingdom of God on earth. Clergy need support to tell the story of Redemption, to proclaim the values of the Gospel, to make their parishes a model for the world, and to grow in their own sense of wholeness. They need support to make their sacramental and liturgical functions communicate inclusiveness, transcendence and dramatic power.

In providing this needed support for clergy, laity are in the role of servants. Altar guilds have for years represented the role of lay service. Lay readers, lectors, and chalice bearers are in similar supportive roles. Their function

is to enhance and encourage the ministry of the clergy to all laity.

Laity need support on the "front line." They are in the world each day, where they meet the demands to witness to their faith in specific situations. Laity are traversing uncharted and often unfriendly lands. There is significant, though often disguised, opposition. Laity need their gifts affirmed, their instincts confirmed, their call clarified, their talents trained. Laity need nurture and encouragement from the clergy.

Distinction and interdependence are two important works of Christian ministry. Our movements toward and away from the altar rail highlight these two marks. We approach the altar to find nourishment and renewal. In this movement the ordained clergy have a primary function. We depart in peace to proclaim our faith to a yet broken world. In this movement the laity have a primary function. Clarity about this distinction and the need for mutual support will strengthen and make more effective the total ministry of the Church.

—The Alban Institute, XII, No. 2, p. 14.

How Multi-Faceted The Stewardship Ministry Is

The relationship of ministry to others to the stewardship of time and talent is clear. There are many ways one can serve. What can you do?

- Make regular visitations to sick, aging, shut-ins.
- Write for church bulletin.
- Help with painting, carpentry repairs.
- Help with care of church grounds.
- Provide transportation to needy.
- Act as pallbearer.
- Read to ill in nursing homes.
- Take disadvantaged children on picnic.
- Visit shut-ins regularly.
- Provide transportation for senior citizen.
- Be a Boy/Girl Scout leader.
- Lead Bible study/discussion group.
- Teach elementary school religion.
- Help with mission projects.
- Welcome new families.
- Invite unaffiliated to worship at church.
- Reach out to divorced people.
- Join the local hospital auxiliary.
- Work on stewardship of money accounts.
- Translate books into sound recordings.
- Help visually impaired cook meals.
- Serve as usher.
- Be a choir member.
- Plan special evangelism services.
- Help with church socials.
- Work with prayer groups.
- Act as big brother/sister to teens.
- Participate in ecumenical prayer groups.

IN MEMORIAM

LISELOTTE MEYER BLACKMON

The Celebration of the life of Liselotte Meyer Blackmon was held at St. Andrew's Cathedral on July 26. She was born in Germany in 1927. She married the Rev. Covy E. Blackmon in 1956 and shared with him in his ministries at St. Barnabas', Holy Spirit, St. Philip's, Holy Trinity, St. Andrew's Priory and St. Peter's.

She was a physical therapist at St. Francis Home Care. The uniform worn there is blue-striped, hence the title of the beautiful tribute to her written by Father Blackmon:

The Gal in the Blue Stripp'ed Shirt

She stood strong, slim and gentle
a figure of womanly grace
She gave of herself as a healer
her compassion a light on her face.

All she asked was to give of herself
to the halt and the lame and the hurt
Nothing more than you'd come to expect
From the Gal in the Blue Stripp'ed Shirt.

Her life was her gift to the helpless
She sought neither fame nor reward.
She embodied the ideal of Service
And gave within stint to her wards.

Her skills were fine honed and steady,
Ever ready to ease those who hurt
Nothing less had we come to expect
From the gal in the blue stripp'ed shirt.

Of course she'll be long remembered
for the restored legs, backs and arms
But more than that she was loved
for the Hope and Smiles she could charm.

She stood ever skilled and loving
Ever ready to serve those who hurt
Just as you would expect from
The Gal in the Blue Stripp'ed Shirt.

She's gone from us now and we miss her
with a pain near too deep to abide
And though she's at rest from her labors
She yet lives in us each deep inside.

And I'm sure she looks down with compassion
Ready to help ease the pain when we hurt
Just as we all know she'd want to
The Gal in the Blue Stripp'ed Shirt.

Mrs. Blackmon died at home on July 20. The Rev. Peter Van Horne officiated at the funeral mass with concelebrants the Very Rev. Hollinshead T. Knight, the Rev. Covy E. Blackmon, the Rev. Claude F. Duteil, the Rev. Charles T. Crane, and the Rev. Canon W. Eric Potter. The Rev. Richard C. Rowe was Master of Ceremonies.

THE RIGHT REV. ROBERT C. RUSACK

Bishop Robert C. Rusack of Los Angeles, 60, died suddenly this July of a heart attack. He was the fourth bishop of the six-country Los Angeles Diocese, spiritual leader of 138,200 Episcopalians in 150 parishes since 1974.

Rusack was a supporter of women's ordination, liturgical renewal, and civil rights for homosexuals. He also encouraged the development of ministries to new immigrants and other ethnic minorities.

"Bob Rusack gave of himself in such a manner that one knew always that he was living in the Presence of God, and his life was motivated out of the Lord's Grace," said the Presiding Bishop.

He was "a bishop of unbounded enthusiasm for the Christian faith and especially that people should see its crucial relevance to everyday life," said the Archbishop of Canterbury.

He is survived by his wife Janice and their children Rebecca and Geoffrey.

THE CALENDAR

AUGUST

- 31

15th Sunday after Pentecost.
(Proper 17).
"Remember the Province of Washington (Province 3 of the nine provinces of the Episcopal Church, USA), A. Heath Light, President, with its 13 dioceses."
- 29

St. Michael & All Angels.
Arrival of Bishop-elect Donald & Elizabeth Hart in Hawaii. Island of Hawaii Budget Area Meeting, St. James', Kamuela, 2 p.m.

SEPTEMBER

- 1

Labor Day.
- 2

Interim Management Team, 7:30 a.m.
- 2-5

Synod, Province 8, Reno, Nevada.
- 5-6

Ministries Training Program Weekend, St. Clement's.
- 7

16th Sunday after Pentecost.
(Proper 18).
"Remember the Church of the Province of West Africa, George D. Browne, Archbishop, with its 10 dioceses."
- 9

Interim Management Team, 7:30 a.m.
- 11

ECW, Von Holt Room, 9:30 a.m.
Samuel Elbert, co-author, *Hawaiian Dictionary*, Queen Emma Book Room, 2-4 p.m.
- 12

Commission on Ministry, 9 a.m.
- 14

17th Sunday after Pentecost.
(Proper 19).
"Remember Papua New Guinea and the Anglican Church of Papua New Guinea, George S. Ambo, Archbishop, with its five dioceses."
100th Anniversary of St. Peter's, Honolulu.
- 15

Holy Cross Day.
- 16

Interim Management Team, 7:30 a.m.
- 17

Joint Meeting, Standing Committee & Commission on Ministry, 12 noon.
- 18

Finance Department, 4:15 p.m.
- 19

Nurture & Education Department, 10 a.m.
Congressional Development Department, 10 a.m.
Church in Society Department, 10 a.m.
Communications Department, 10:30 a.m.
Camps & Conferences Department, 11 a.m.
Diocesan Council, 12 noon.
- 20

St. Matthew's, Waimanalo, luau.
- 21

18th Sunday after Pentecost.
(Proper 20).
"Remember Japan and the Holy Catholic Church in Japan (Nippon Sei Ko Kai), John M. Watanabe, Primate, with its eleven dioceses."
- 22

St. Matthew, Apostle & Evangelist.
- 23

Interim Management Team, 7:30 a.m.
- 24

Standing Committee, 12 noon.
- 26-27

Ministries Training Program Weekend, St. Clement's.
- 28

19th Sunday after Pentecost.
(Proper 21).
"Pray for Europe and the Anglican Church in Europe."

UPCOMING

OCTOBER

- 4

106th Annual Cathedral Market, 9 a.m.-2 p.m.
- 5

Church Periodical Sunday.
- 11

LOVE, Makiki Christian Church, 7:45 a.m.-4 p.m.
- 16

World Food Day.
- 16-23

Ecumenical Peace with Justice Week.
- 19

In-Gathering for the Hungry.

NOVEMBER

- 9

Day of Prayer and Intercession for those with AIDS and those who minister to them.
- 14

EWC Annual Meeting, The Cathedral.
- 14-16

1986 Diocesan Convention.
14: The Cathedral, 7 p.m.
15: Tapa Room, Hilton Hawaiian Village, 8 a.m.
16: The Cathedral, 10 a.m.
- 28

Feast of King Kamehameha IV & Queen Emma.
- 30

Consecration of the Rev. Donald P. Hart.

1987 BUDGET AREA MEETINGS

September

- 26

Island of Hawaii: St. James' Church, Kamuela, 2 p.m.

October

- 2

Kauai: All Saints', Kapaa, 7:15 p.m.
- 4

Maui: Good Shepherd, Wailuku, 2 p.m.
- 6

Central Honolulu: the Cathedral, 7:15 p.m.
- 7

Windward Oahu: St. Christopher's, Kailua, 7:15 p.m.
- 8

East Honolulu: Holy Nativity, Aina Haina, 7:15 p.m.
- 9

Leeward Oahu: St. George's, Pearl Harbor, 7:15 p.m.

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AIDS AND THE COMMON CUP

"Can you drink of the cup that I must drink and be baptized with the baptism with which I am baptized? 'We can,' they answered."

(Mark 10:38-39)

At a crucial moment in his ministry, Jesus teaches his followers about the sign that will mark his disciples. In choosing his path, they will share a common destiny of sacrificial servant ministry for others. The eucharistic cup is the continuing sign in worshipping communities of a people who have been baptized into Christ's baptismal passage from death to life and who drink together of the one cup of salvation. Together with the eucharistic bread, the community glimpses "the heavenly banquet, the reign of God, the meaning and purpose and goal of all creation." (Robert W. Hovda, "The Amen Corner", *Worship*, Vol. 60, No. 1, January 1986).

The common cup is not only a principal symbol of our Christian life; it is also a formative element in our identity as Episcopalians. At the time of the Reformation, a major principle of Anglicanism was the restoration of the common cup to all the faithful. It is a basic mark of our tradition. In our own time, because of the concern over the spread of AIDS, some have counseled withdrawing the common cup from the people or providing additional vessels alongside the common cup for purposes of intinction. This practice undermines a principal symbol of Christian and Anglican worship. It also acts out of a lack of scientific data concerning this syndrome.

The AIDS virus is blood-borne and cannot be transmitted through saliva. It can only be transmitted through intimate sexual contact or intravenous use of improperly sterilized needles. It cannot be casually transmitted. Because of the theological and scientific claims upon us, the Standing Liturgical Commission counsels against any practice which diminishes the sign value of the common cup by providing other vessels or withdrawing the chalice altogether.

On the other hand, since the immune system is weakened, it is recommended that persons with AIDS, who are vulnerable to other infections, be counseled to receive by intinction or only by the one element of bread.

AIDS is a challenge to people's lives and to our health care system. Many people experience fear and anxiety because of the devastating character of this syndrome. The use of communal rites of reconciliation are appropriate. Our baptism and the common cup symbolize our choice to share a common destiny and minister as sacrificial servants. Our congregations can be sanctuaries of love and healing for all those rejected by the world.

The Standing Liturgical Commission
(23 January 1986)



AIDS official figures are held to be misleading, reported *The Wall Street Journal*, because (1) the definition of the disease was drawn too narrowly five years ago, (2) the disease itself is now evolving scores of new forms; and (3) doctors under-reported its occurrence out of sympathy or discretion.

Current figures are:

- 21,000 AIDS Americans who meet the Center for Disease Control, Atlanta, criteria for AIDS;

- 100,000 (CDC) to 200,000 (clinicians' estimates; *Emergency Medicine Magazine*) AIDS-related complex Americans infected with AIDS virus and ill with a disease outside the AIDS category;

- 1 million (CDC) to 2 million (clinicians' estimates; *Emergency Medicine Magazine*) infected healthy Americans with antibodies to the virus.

The Center for Disease Control estimates 5% to 25% of presently healthy infected Americans "will progress to AIDS and 25% to one of the ARC illnesses." ARC is AIDS-Related Complex. Those with ARC "are infected with the AIDS virus, infectious and sick." But their illness does not fit the narrow AIDS definition.

Instead of 20,000 AIDS cases, Dr. Jerome Groopman of the New England Deaconess Hospital, Boston, thinks that there are in reality "250,000 people with active disease, and another 750,000 to one million cases brewing." the *Journal* reported.