

HAWAIIAN CHURCH CHRONICLE

103007
HAWAII HISTORICAL SOCIETY
530 KAWAIAHAWA STREET
HONOLULU, HI 96813

SCHOOLS GRADUATE 317

At his first St. Andrew's Priory commencement, Bishop Donald P. Hart of Hawaii presented the 59 members of the class of 1987 their diplomas June 7. In addition, 6 scholarships and awards were presented to 9 of the graduates and one junior.

The Headmaster's Award went to Lisa Mochizuki and Bethany Soo, honoring the outstanding girls in the graduating class in the areas of academic achievement, leadership, extracurricular activities, and service to the school. Mochizuki will attend Colorado College and Soo, the University of Pennsylvania. Mochizuki is the daughter of Kay and Margaret Mochizuki of Kailua and Soo of Harry and Pearl Soo of Honolulu.

Soo also shared honors as class valedictorian with Joyce Chan. Both earned a 3.87 grade point average. Chan will study business at the University of California (Berkeley) and is the daughter of Albert and Sandra Chan of Honolulu.

The Bishop's Award, honoring the graduating senior who best exemplifies Christian faith, witness, and values in the manner and style of her life and relationships, was presented to Jennifer Cahill and Lisa Mochizuki. Cahill is the daughter of Dr. Thomas and Virginia Cahill of Morro Bay, California, and formerly of Aiea.

Wilfred Ikemoto, president of the Priory Athletic Booster Club, presented Lorianne Tanaka with the Fr. Fred G. Minuth Scholar/Athlete Award, given to the graduating senior who best combines academic achievement with athletic skill, leadership, and sportsmanship during her academic career. The award is named for a priest of the Episcopal Church and former headmaster of the Priory. Tanaka was sixth in her class and a member of the junior varsity and varsity track and cross-country teams during her high school years. She is the daughter of Alvin and Gladys Tanaka of Honolulu.

The Caroline Lee Ornelles Memorial Scholarship was presented by Dr. Dermott Ornelles to Roberta Akiu. This scholarship is presented to the college-bound senior with above-average academic standing whose character exemplifies the qualities of charity and kindness, leadership and service. Her parents are Daniel and Sebastiana Akiu of Aiea.

The Priory Alumnae Association College Award was presented to Sherri Sakihara by Francis Tyau, Priory class of 1937, and the Grace Putnam Ames Memorial Scholarship Award went to the junior class president, Lea Ikemoto, daughter of Wilfred and June Ikemoto of Kailua. Sakihara is the daughter of Scott and Ella Sakihara of Kalihi.

The Priory was founded in 1867 by Queen Emma and the Reverend



Two hundred people and 60 pets attended the 5th annual blessing of the animals in St. Clement's Church, Makiki. Dogs, cats, birds, rabbits, and goldfish had a part in this year's celebration, as did the Rev. Brian Nurdling, rector; the Rev. Dorothy Nakatsuji, deacon; and Mary Lynne Godfrey. *Honolulu Star-Bulletin* photo by Dennis Oda, reprinted with permission.

Mother Lydia Sellon of the Community of the Most Holy Trinity, an English order of nuns. From 1918 to 1969 this diocesan school for girls was run by the Community of the Transfiguration, an American order of nuns. The headmasters since have been the Rev. Fred G. Minuth (1969-1981) and the Rev. David K. Kennedy (1981 to date).

Seabury Hall Graduates 39

Seabury Hall celebrated its 20th commencement and the last one with the Rev. Dr. Roger Melrose as headmaster this May. He and his wife Charlotte have retired from the school they founded in 1964 on the grounds of the Cooper Estate on the slopes of Haleakala. (See Melrose article, p. 2.)

Thirty-nine were in this year's graduating class and senior awards

were presented to:

- Julie Swenson, Bishop's Christian Citizenship Award. She will be attending Mount Holyoke in Massachusetts.
- Ingrid Fronk, who is headed for the University of California (San Diego), Academic Award.
- Rachel LaRusso, Merit Award. She has been accepted at Loyola-Marymount in California.
- David Lam, who received the Lawrence Mathematics and the Dwight Holbrook Baldwin Science Award, will be attending Carnegie-Mellon, Pittsburgh.
- Hans Bjordahl, awarded the Virginia Baldwin Wells English Award, is going to the University of Colorado (Boulder).

New this year and commemorating

(Continued on page 2)

SOCIAL MINISTRIES CONFERENCE

MINISTRY AREAS, NEEDS NOTED

"Ministry to the needs of people — not just to their spiritual needs but to their practical, daily problems — has claimed our religious energy. It certainly was a large part of what Jesus did. It is heart and soul of the servant ministry to which he called his disciples at the Last Supper," said Bishop Donald Hart in his address to the delegates to the Bishop's Conference on Social Ministries.

The conference was held June 5 and 6 at St. Christopher's Church in Kailua, and participants represented most of the parishes in the state, some 70 in all. They came at the invitation of Bishop Hart to explore the directions in which the social ministries of the Episcopal Church in Hawaii might go.

"What can we add to the resources of our community? What is our unique gift, that will both serve our particular expression of church life and also the larger church that is represented by the ecumenical family?" are the questions that Bishop Hart asked the conference to address.

The Rev. George Lee, chairman of the Commission on Social Ministries, explained to the group that the diocese has never before held a gathering such as this one. "I believe this is a very important area for us to struggle with, because social ministry is not broadly understood or supported in the church. Our task, then, is to develop evangelism programs that reflect Jesus — his preaching, teaching and healing."

The conference heard Dan Watanabe, executive director of the Health and Community Services Council discuss needs that the Episcopal Church in Hawaii and all of us as ministers in the community might address.

Earlier, Holly Henderson, coordinator for the council's Help for Non-Profit Corporations Committee, discussed current activities in social ministries, how to identify other issues needing action, and the need for networking.

Saturday afternoon the delegates met in small groups, each discussing one area of social ministry and, at the end of the conference, offering a brief report of their suggestions.

These are some of the ideas that resulted from the meeting:

- Alcoholism — Promote awareness of alcoholism as a family disease, and encourage members of each congregation to attend Alcoholics Anonymous, Al-Anon, and Adult Children of Alcoholics meetings in their, or nearby, parishes. Support legislation

(Continued on page 12)

GRADUATIONS (cont.)

the work of the retiring headmaster is the Roger M. Melrose Outstanding Teacher Service Award, presented by the student council to Gary Jarvill, biology teacher.

The new headmaster of Seabury Hall is Thomas P. Olverson.

Iolani Graduates 219

Iolani graduated 133 men and 86 women in the class of 1987.

Among them was Cathy Bell, a grand-daughter of Bishop E. Lani and Puanani Hanchett. She received the James T. Pott Trophy, awarded to "that athlete who best exemplifies the highest standards of personal excellence and sportsmanship for teammates and school." And, together with Brennon Morioka, she also received the school's Alumni Medal. She has been accepted to Yale College.

Another Hanchett grandchild in the class of 1987, William (Hoku) Swart-

man, will be attending Loyola-Marymount University in Los Angeles. Bishop Hanchett was Iolani '37.

Other awards:

- Alumnus Service Award: Edward K. Hamada, long-time Iolani coach and athletic director.

- Headmaster's Medal and Award: Daniel Shiu, also winner of the Bayard Dillingham Hawaiian History Award.

- Roy T. Morikawa Memorial Award: Margo Mau.

This award honors the graduating senior "who has provided significant selfless service to either the school, or to the general community, and who displays a high standard of integrity, humility, and character."

- Scholarship Medal: Carrielyn Donigan.

- Bishop's Award, given for "unselfish service to church, school, and community" and for "outstanding witness" to one's "faith in Christ and

commitment to his principles": John Nishida.

The largest number of this year's graduates are headed to schools in California (66), according to the *Imua Iolani* (May 29), with Hawaii next at 44 and Colorado third with 20.

1987 graduates at New England schools are: Harvard (2), Yale (4), MIT (1), Boston University (3), Wellesley (2), Smith (1) Boston College (2), and one each for Brown, Rhode Island School of Design, University of Rhode Island, Skidmore, Cornell, Syracuse, and Holy Cross. Of the service academy, 3 graduates will attend Annapolis.

Episcopal Schools

The Episcopal Church in Hawaii is best known for four schools:

- Iolani, in Honolulu, K through 12.
 - St. Andrew's Priory, also in Honolulu, K-12, with its Queen Emma Pre-School in Nuuanu, serving 2-5 year-olds.
 - Seabury Hall of Makawao on Maui, 7-12.
 - Hawaii Preparatory Academy on the Island of Hawaii, with 3 campuses: grades 4 & 5, 9-12 at the Upper Campus near Kamuela; K-3, 6-8 in Kamuela; and K-3 in Kona.
- Seabury and the Priory are diocesan schools.

But the church makes an equal contribution to Hawaii through its parish and day schools, both on the Neighbor Islands:

- Kauai: All Saints' Nursery School, Kapaa.
 - Maui: Holy Innocents' Pre-School, Lahaina.
 - Hawaii: Holy Apostles' Day School, Hilo.
- and on Oahu:
- Epiphany School, Kaimuki, K-6.
 - Holy Nativity School, Aina Haina, K-6.
 - St. Mark's Kindergarten and Day Care Center in Kapahulu.

- St. Clement's School, Makiki, pre-school & K.
- St. Timothy's Children's Center, Aiea, pre-school & K.
- Calvary Episcopal Church Day Care Center, Kaneohe.
- Good Samaritan Day Care Center, Palolo.
- St. Luke's Pre-School, Nuuanu.
- Emmanuel Pre-School, Kailua (Enchanted Lakes).
- St. Stephen's Episcopal Church Pre-School, Wahiawa.

Education has been and remains one of the Episcopal Church's major contributions to Hawaii.

UTO APPLICATIONS

The diocese has received three applications for grants to national UTO:

- St. Philip's, Maili — to enable construction of a multi-purpose facility.
- St. Stephen's, Wahiawa — for a mothers' time-out facility to help prevent child abuse.
- Kauai Interfaith Council — for a shelter for the homeless.

These grants are made possible by the hundreds of thousands of church members who keep UTO boxes and make thank-offerings throughout the year, contributing them at the in-gatherings as announced. For UTO boxes see your pastor or the Episcopal Church Women organization in your parish.

OTHER RETIREES

Also among the retired are now the Revs. Morimasa M. Kaneshiro of Iolani School and Fred G. ("Fritz") Minuth of St. Matthew's, Waimanalo, on whom articles will appear in a future *Chronicle*.



Bishop Hart (right) with Priory Headmaster, Fr. David Kennedy, with Lisa Mochizuki and Jennifer Cahill.

FR. ROGER MELROSE: AN APPRECIATION

After 23 years as headmaster of Seabury Hall, the Rev. Dr. Roger Melrose retires this July and leaves for three months' travel in the South Pacific. New Zealand, Papua-New Guinea, Western Australia and Fiji are on the itinerary.

In his 28-year ministry in the Diocese of Hawaii, Fr. Melrose has been a builder. As vicar of St. John's By-the-Sea, Kahaluu, Oahu (1959-1962), he was instrumental in the establishment of the Church of the Holy Cross, Malaekahana, which he also served at vicar (1960-1962).

But Seabury Hall at Makawao on Maui has been his chief contribution to the Episcopal Church in Hawaii. Begun with the 3 buildings of the Katherine McGrew Cooper estate in 1964, Seabury now has 11 buildings, including St. Paul's Chapel, in large part the gift of Leila Lefferts (Mrs. C. Montague) Cooke and her family.

At first a school for 49 students (mostly girls), Seabury's enrollment is now 220 (boys and girls equally) and serves students grades 7-12 from throughout the Pacific as well as the Hawaiian Islands.

As headmaster, Fr. Melrose has built academic excellence as well. Seabury graduates include medical doctors, attorneys-at-law, veterinarians, teachers, and an engineer in space research in Silicon Valley.

Before selection as headmaster, Fr. Melrose served as rector of the Church of the Good Shepherd, Wailuku, Maui (1962-1964). He moved upcountry to Seabury in 1964, and for his retirement has a home farther upcountry still, at Olinda.

He plans an active retirement, falling into no innocuous desuetude, as Theodore Roosevelt phrased it. In Fiji, the Melroses are to help the church there establish a secondary school and a tourist destination/resort at Savu Savu, if the present troubles pass. In Papua-New Guinea they plan to explore the Sipik River area. And on his return to Hawaii, Melrose has placed himself at the disposal of Bishop Hart and Presiding Bishop Browning.

Throughout his ministry, his wife Charlotte has been active with her own. First, as the vicar's and rector's wife, then teaching religion, psychology and social science at Seabury, while also raising a family and working for the larger Maui community. She is a co-founder of Hospice Maui and active as a board member and in public relations for the Cameron Center, a center for social service agencies. She is a certified travel consultant (CTC), currently in the travel business, and heads the Companion Diocese Relationship Committee.

Her father, the Rev. Kenneth Miller, was vicar of Christ Church,

Kealakekua, until his death in 1944. Her mother Gertrude lives in retirement at Pohai Nani on Oahu.

The Melroses have four children:

- Kenneth, 37, currently a project director of Waikaloa on the Island of Hawaii, currently working on the Hyatt Regency;
- Jeffrey, 35, a landplanner with AmFac;
- David, 33, a science teacher at Seabury; and
- Anne, 28, a Seabury graduate, in the travel business at Playa del Rey in California.

Fr. Melrose was born in Seattle, Washington, in 1923 and educated at the University of Washington (B.S. Forestry, 1947), earning the master's degree from Yale in 1949. As a forester Melrose worked in Oregon.

In 1959, he was graduated from the Church Divinity School of the Pacific in Berkeley, California, and came to Hawaii, where he had met his wife at a service in St. Andrew's Cathedral, while in the navy (November 1944). There he was ordained priest in December 1959 by Bishop Harry Kennedy.

Melrose's NROTC class was activated in 1943 to staff the amphibious force for the invasions of Iwo Jima, Okinawa, and the planned assault on the home islands of Japan. He served at sea for two years as

captain of the Landing Craft Infantry 756. After the war, he remained in the Far East (Shanghai, Tokyo), until mustered out in 1946, to resume his college education.

His manner is intense and his speech definite as he speaks of the importance to the church of the diocesan schools. For him, these schools are a fundamental ministry and the primary locus of the church's evangelism of youth. Together, Priory and Seabury bring some 900 youngsters into daily contact with the Christian Way, he notes. Other youth ministries — Canterbury House at UH-Manoa or Hawaii Episcopal Youth, for example — are equally important, but touch fewer less often, he observes. Also, these diocesan schools have a special ministry in the education of clergy children, he adds.

As he ponders a question, Melrose's face reminds one of those on Byzantine icons — rich in character, commitment and the willingness to assist others in life and the ways of the spirit. Were an icon master to paint him, he would stand tall (which he is) with a church in one hand and a school in the other — gifts of many to us all through the heart and hard work of the Rev. Dr. Roger Madden Melrose and his wife Charlotte.



Archbishop of Canterbury Robert Runcie (center) addressing the Singapore meeting of the Anglican Consultative Conference this spring. Also at the table (left to right): Colin Cranston, Liverpool, England; Archdeacon Yong Ping Chung of Malaysia; Canon Samuel Van Culin, ACC secretary general, formerly of Hawaii; and Deidre Hoban, assistant to Van Culin. Surrounding the compassrose, emblem of the Anglican Communion: "One Lord, One Faith, One Baptism" in Chinese. DPS photo.

BISHOP'S JOURNEYING

Mar. 18: The Priory School turned out in grand style to welcome Governor and Mrs. Waihee, as well as Elizabeth and myself. Headmaster David Kennedy and the whole school invited us as neighbors to visit, and we were treated to excellent entertainment and a fine lunch.

Mar. 19: The Priory Trustees meet and continue their planning for a major effort to improve the physical plant of the school. I also meet with the Cursillo Secretariat and learn more of this important renewal program.

Mar. 20: Ed Bonsey and others set up a fascinating telecommunications demonstration at the University. We talk to other mission clergy around the diocese. The Diocesan Council meets at noon. We begin our clergy conference with supper and an evening discussion.

Mar. 21: Meet with the clergy in a helpful session of common concerns. This is as good a group of clergy as one could find anywhere in the church. In preparation for tomorrow I meet with the confirmation class of St. Paul's.

Mar. 22: My visitation to St. Paul's, which flourishes under the leadership of Tim Quintero and Imelda Padasdao. I share in their hopes to find a more centrally located place of worship for this predominantly Filipino congregation.

Mar. 23-26: Off to California for a Provincial meeting of Commissions on Ministry. We are well represented by members from our COM. The sharing of concerns is very helpful. I have the privilege of ordaining Ginger Brown Hunt to the priesthood in her parish in Mill Valley just north of San Francisco.

Mar. 27: Fly home early in time to move from airport straight into the BACAM interviews with Yvonne Kaiahua and Tom Van Culin, both moving toward postulancy. End a long day by getting out our UTO requests to the National Church before the deadline.

Mar. 29: To the Big Island and my visitation to Kohala Mis-

sion with Donn and Pauline Brown. We spend two nights in the good hospitality of this mission in order to be at the Filipino service Sunday evening. Good things are happening here—on the threshold of what may be some large development projects throughout the area.

Mar. 30- Several days of interesting meetings. Elizabeth and I share in a Lenten Program at Holy Nativity, and as usual I learn as much as I share. Staff meetings and the Oahu Clericus get-together. John Engelcke takes me on an introductory trip around his spread-out parish on the north shore of Oahu. Helpful meetings concerning the land we have used around Camp Mokuleia, which has recently changed ownership.

Apr. 3: Meetings with the Commission on Ministry and Standing Committee to interview Margaret Schwertfeger as she proceeds toward ordination.

Apr. 5: My visitation to Emmanuel Church with two good services in the morning. I am glad to share this ministry with Jack Shoemaker and Eleanor Akina.

Apr. 7-10: Meeting with many people as the normal work of the diocese proceeds. Quick trip to the hospital to see one of our clergy—who has recovered speedily and gratefully. An almost equally quick trip to Kauai to attend the annual meeting of the Sloggett Memorial Fund, established through the generosity of this family for helping churches on the island.

Apr. 12: Palm Sunday at St. Barnabas', sharing with John Connell in his ministry, in this active congregation. Baptisms and confirmations and dedications of new windows and a new organ. Much going on here.

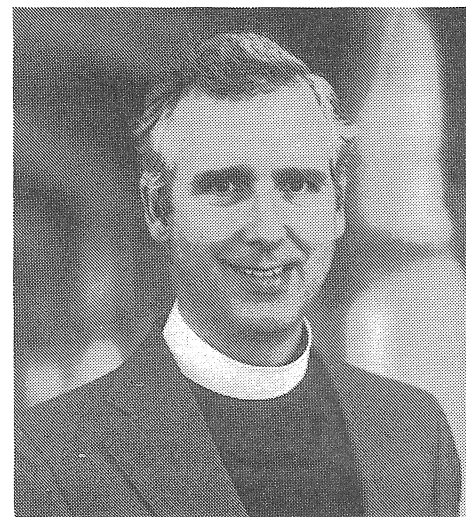
Apr. 13-17: Holy Week and a remarkable experience for me. Four mornings I am on different islands meeting with the clergy and sharing our experiences of these important and liturgically rich days. Never have I had a better sense of the church entering upon the celebration of those sacred mysteries which form the heart of our worshipping life. I join ecumenically with Bishop Fer-

A WORD FROM THE BISHOP

Dear Sisters and Brothers and Christ:

This is a season of transitions for many people among us. I think of people in our schools, graduating and moving up a grade. I think of military personnel moving to new assignments. I think of summer months and the chance for vacation time or the opportunity for continuing education. I think of two of our clergy, Roger Melrose and Fritz Minuth, who will be retiring, and of Bishop George Masuda who will be returning to Montana and his claim on a more restful retirement.

God's people are always in transition in one way or another. We are a pilgrim people, if not always geographically and physically, then certainly spiritually. God is used to that. Indeed that biblical record is clear that God goes before us and with us in times of transition. With that kind of assurance these movements from one place to another, from one school to another, from one job to another, from one life-focus to another—all become times of experience with God. These are important times, made valuable by God's presence.



Bishop Hart of Hawaii.

My prayers and affection for you all.

Faithfully yours,

Donald P. Hart

The Rt. Rev. Donald P. Hart,
Bishop

rario of the Roman Catholic Diocese and others in our Cathedral, celebrating the service of Tenebrae. Maundy Thursday finds me at St. Matthew's Waimanalo, celebrating the evening service and meeting with the congregation as they plan their ministry needs following Fritz Minuth's retirement later this summer. I have the privilege of sharing in the Cathedral's 3-hour service on Good Friday and giving one of the meditations.

Apr. 18-19: Easter begins with the Great Vigil on Saturday, done by Iolani School at the Cathedral. I preach and share celebrating with the Cathedral clergy at three services on Easter morning.

Apr. 22: My 50th birthday—awoken a little after 5:00 a.m. by East Coast family calling to wish me well! I thank God for another year and

the miracles that have brought me to this place and point in my life.

Apr. 24: To Seabury Hall on Maui for the Diocesan Council and Annual Membership meeting of the school. Roger Melrose and the school community give us excellent hospitality. We stay over for a Council Retreat through the weekend.

Apr. 26: My visitation to Good Shepherd on Maui—fit in between sessions with the Diocesan Council. A fine group of confirmands presented at the 7:00 a.m. service. Elizabeth, our son Tom, and a friend, join me there. We have a good family reunion dodging enormous rain showers. Back to Seabury to finish the retreat and then we have some wonderful relaxing time on

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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 to each Episcopal household on parish lists submitted by each church and to friends of the Episcopal Church in Hawaii.

Copies this Issue: 7,700.

Published: Eight times yearly—January/February, March, April/May, June/July, August, September, October, and November/December.

Deadline: The 15th of the month prior to the month of publication listed above.

Suggested annual donation: \$4.00.

Publication Office: Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813. Telephone: (808) 536-7776. For Neighbor Islands: 1-800-522-8418.

Publisher: The Rt. Rev. Donald P. Hart, Bishop.

Editor: The Rev. John Paul Engelcke. Telephone: (808) 536-7776, ext. 8. Neighbor Islands: 1-800-522-8418, ext. 8.

Editorial Board: Members of the Communications Department, Diocesan Council — G. Keith Ware, the Rev. James Eron, and Dee Anne Mahuna, Chair.

Circulation Manager & Assistant to the Editor: Ms. Mary MacIntosh, Publication Office. (808) 536-7776, ext. 2

Printed by: Hawaii Hocht, Ltd., 917 Kokea St., Honolulu, HI 96817.

Second Class Postage paid at Honolulu, Hawaii.

Postmaster: Send Form 3579 to the *Hawaiian Church Chronicle*, 229 Queen Emma Square, Honolulu, Hawaii 96813.

MASUDA, 3 RECTORS, DEACON TO MAINLAND

"With the departure from the diocese of four clergy families — the Gebharts, the Thiemes, the Browns, and the Masudas — we feel a tremendous loss," Bishop Hart said.

"Each of these families leave behind a legacy of rich ministry. We will miss them as close friends and valued colleagues. Our prayers and love go with them as they respond to God's call for service in other parts of the church," the bishop concluded.

BISHOP MASUDA LEAVES

On Sunday, June 28, Christ Church, Kealahou, thanked its interim rector, retired Bishop George Masuda of North Dakota, and his wife Jeanne for their ministry these past months.

Following services at the Kēi beach house of Beth Richards, parishioners enjoyed a potluck picnic and a day seaside in the sun.

"We are forever thankful to the Masudas for their ministry at Christ Church with and among us," senior warden Cynnne Salley wrote in the parish bulletin.

"Their time with us has been inspirational to us all. We have learned and grown. We have been stimulated and motivated, visited and loved, hugged and listen to. We will miss them

but send them off knowing we have two wonderful new friends," Salley said.

In the absence of the Masudas and prior to the selection of the new rector, Fr. Guy Piltz, chaplain at Hawaii Preparatory Academy, will be on call.

The three final candidates for rector are to preach the last three Sundays in July. Aloha hours will follow these services, giving parishioners a chance to talk with and question the candidates.

THIEME TO MILWAUKEE

The Rev. Richard F. Thieme, rector of Holy Innocents', Lahaina, for the past three years, left Hawaii June 15 to become rector of St. Paul's, Milwaukee.

Previous to coming to Hawaii, Thieme served churches in Utah. He was graduated from Northwestern (B.A. 1965), the University of Chicago (M.A. 1967), and Seabury-Western Theological Seminary (M.Div 1977).

In Hawaii, Thieme served on committees of the diocesan council and convention and was delegate to synod.

He was much appreciated for his intelligence, wit, and joyfulness.

His sermons were well regarded, relating the Bible imperatives to the quandries of everyday life, and had wide circulation.

"He was a helpful counselor to the

troubled and a good pastor," observed Bill Rowland, senior warden.

Some 80 parishioners joined the aloha potluck for Fr. Thieme and his wife Shirley in the restored Lahaina prison nearby, whose grassy yard is a splendid site.

FR. GEBHART TO OREGON

Fr. Lloyd Gebhart, rector of the Church of the Good Shepherd, Wailuku, since October 1981 has accepted a call to St. Timothy's Church, Brookings, Oregon.

He and his wife Lou left June 12 to assume their new duties August 1. Until the selection of the new rector, services at Good Shepherd will be conducted by the Rev. Manuel Gunsi, missionary to Filipinos in Maui County.

The Gebharts were honored at a special service and potluck dinner June 8 attended by Bishop and Mrs. Hart.

During his 6-year ministry in Hawaii, Fr. Gebhart served on the Standing Committee, the Commission on Evangelism, the recent Bishop Search Committee, and on the Companion Diocese Committee. The coup in Fiji interrupted the Gebharts' sabbatical there to assist Hawaii's companion diocese Polynesia and prevented their visiting Hank and Ceel Ullman, Mauians now missionaries for the

Episcopal Church in Vanuatu (formerly, New Hebrides).

BROWNS TO PENNSYLVANIA

In a letter to St. Christopher's parishioners, the Rev. Robert E. Brown, rector there since 1979, announced his acceptance of a call to St. Peter's Glenside, some 20 miles from downtown Philadelphia.

"This decision has been made with difficulty and sadness for both Marilyn and me. For eight years St. Christopher's has been our spiritual home, and you, the members of St. Christopher's, have been our family, loving us and supporting us more than we could ever have imagined possible," Brown wrote in his June 23rd letter.

His resignation is effective September 15. "We will depart from St. Christopher's on September 1st, using the remaining two weeks of our vacation to make the move to Philadelphia," Brown said.

The Rev. Marilyn M. Brown, deacon at St. Christopher's and wife of the rector, was ordained last December and during the last school year was chaplain for the Priory's elementary school and religion teacher.

COUP IN FIJI

A Personal Account

The Rev. Lloyd Gebhart, formerly rector of the Church of the Good Shepherd, Wailuku, and his wife, Lou, where spending a four-month sabbatical in Hawaii's companion diocese Polynesia, when, on Thursday, May 14, there was a sudden change in government. In a matter of hours, Fiji went from a model democracy to a military dictatorship.

The following is a special to the Chronicle by Fr. Gebhart.

The issue is racial. The population of the country is almost evenly divided between native Fijians and descendants of indentured workers from India brought to Fiji in the 19th century.

Relations between the races have always been delicate, and the church is really the only place where they mix at all freely. The Anglican and Roman Catholic Churches alone are truly multi-racial.

At the time of the coup, the Gebharts were in Suva, the capital of Fiji, at the Anglican Church compound.

Immediately, the Indians of the area were fearful for their lives and property, although for a few days there was no violence. We spent a great deal of time giving support to those there and to other members of the church who came to see Bishop Bryce and others.

By Sunday, May 17, it was clear that it was only a matter of time until violence erupted. And by Monday, people from all over the island began to find their way to Suva, in spite of roadblocks.

The newspapers had been shut down, and the island was isolated from the outside world (no telephone). The radio stations were taken over, and all local phone calls were monitored to some degree. Postal service was also shut down, and on Monday the banks were closed by the military regime to prevent

the withdrawal of funds. The stores were all closed in protest. Australia had gunboats in the harbor, and through them contact was made to the outside world. News correspondents were harassed, material confiscated, and some were deported.

By Monday, rumors abounded that the Central Intelligence Agency and the United States were involved in the coup, resulting in an anti-American attitude on the streets, which made us very uncomfortable indeed. [The deposed premier insists there was an American coup connection. The Department of State roundly denies this.]

Meantime, the president of the Methodist Church (which is all-Fijian), the Roman Catholic Archbishop, and the Anglican Bishop were among the few who were able to move between the leaders of the coup, the governor-general, and the prime minister and the parliamentarians under house arrest.

By Monday, it was obvious to Bishop Bryce that the presence of two Americans in his compound presented a problem for him in his ministry during the coup. At this point we decided to leave and return to Hawaii as soon as possible.

After several false starts — change of schedules, a plane hijacking — we left on Tuesday, after a thorough search of all baggage and carry-ons. Most lost their film and many even their cameras. I was lucky; they did not take my film.

It is distressing, to say the least, to have a soldier move you on the street at gunpoint, and to have your luggage searched at the airport, again at gunpoint.

The role of the Church was an extremely delicate one, and most important in the crisis and following days. The first concern was to try to avoid violence and bloodshed. And then it was apparent that it was also

necessary to take a stand for the democratic process, the constitution of Fiji, and against the deprivation of human and civil rights for over half the population [the Indians]. As the Anglican and Roman Catholic Churches are truly bi-racial, they had a special role to play in support of justice for all the citizens of Fiji. A very brave public stand was taken by the three church leaders — Anglican, Methodist, and Roman Catholic — on Sunday, May 24.

This little country has demonstrated to me so vividly the evils and dangers of racism, even in the Church, or, perhaps, especially in the Church. The questions culture or Christ?, nationalism or Christ? are very real ones for us all. It is just that we see it so obviously in someone else's culture and country. We have as much difficulty placing Christian principles first as do the

Fijians and any other people.

Fiji is small and unimportant, by American standards, when compared to South Africa. But the people suffering there, regardless of race, are our people, our neighbors in the Pacific, and — as Anglicans — our family in the Faith, who belong to us in our companion diocese relationship.

Pray for Fiji.

Pray for Jabez, the bishop, and the clergy and people of the Diocese of Polynesia during the coming days and months.

Pray for all people living in fear, and also for those who are causing the fear.

I am thankful for the lesson I have learned in our experience in Fiji, but I do not want to have to experience such a thing again.

— Fr. Lloyd Gebhart, Church of the Good Shepherd, Wailuku.



Presiding Bishop Browning, his wife Patti, with young Philip, son of Philip Browning (with glasses) and his wife Lisa. DPS photo.

ST. TIMOTHY'S YOUTH GROUP

An Appreciation

When I first came to St. Tim's, I didn't know anyone. I felt scared and alone. The more I came the more I wanted to be involved with the people and my new surroundings. But, the reason I didn't get involved was because I didn't know very much about God and it seemed that everyone else did.

People from Sunday school would call me to see if I'd like to join them, but I said no. A couple times I was about to go, but I didn't. My parents would even come to Bible study in the morning before church, but I would stay home from church just because I didn't want to go to Sunday school.

Then one day, in church, I heard an announcement about camp. I figured this was a way for me to get to know people. I had a great time and met some people from church. Well, the next Sunday in church I was sitting by people I met at camp.

When it was time for the new youth group to meet, I was there. I learned

about what a youth group is and some things we would be doing. The first thing we did was hike at the Pali, then ice skating and to Castle Park. Pretty soon, I had met some really neat friends, people I could trust. We also had some birthday parties and shared lots of things together. It felt really neat to have friends I could talk to in church.

After a while they got me to go to Sunday school but I was really still pretty scared. Not anymore! Some future things we plan to do in our youth group is have barbecue with St. Stephen's youth, have our parents get together to talk and learn about camp with Fr. Vince (which I'm involved in too now).

But over all, what my youth group means to me, is a time to share and love one another. It has taught me to love the people around me. And now I feel closer to God! God Bless!

—Christy Beenken



Priory's Coral Cross decorated by the Class of 1988 on the School's 120th Anniversary.

HUMAN SEXUALITY

Current Church Discussion

A report on human sexuality due at the 1988 General Convention is the focus of much current heated debate within the Episcopal Church.

"The fear and anger that seem to be abroad in our Church over this issue" have led Presiding Bishop Browning to ask his fellow bishops to join in creating "a constructive context in our Church while we come to our corporate mind as the Episcopal Church in matter of human sexuality."

"The Church is not being asked to reject the Christian teaching on marriage and sexual intimacy," the PB insists. "The question before us is how does the Church minister to those within, and those outside, the Christian community who engaged in sexual intimacy outside the marriage state. . . We are hearing that there are many minds on this subject," the PB continued.

"We need to keep our wits about us and let the official and unofficial channels of the Spirit inform us — in vestries, diocesan conventions, the house of bishops, provincial synods, seminary faculties, the press, commentators and prophets."

"I realize many within our Church find open debate and lack of finality

troubling. They wonder if the Church is dissolving in a morass of cultural relativism," the PB observed. This is not the case, he insisted.

"The General Convention and House of Bishops will be dealing with most of our concerns in due course," he noted, asking that none "interrupt our orderly decision-making processes by taking positions which can only be interpreted as final statements of Truth."

"Be patient with the debate and trust our process of discovering and witnessing to the Truth," the PB counseled in conclusion.

Specific issues under debate include: couples living together prior to marriage; homosexual couples in committed relationships; sexual relations among widowed, divorced, or mature sexual adults.

Parishes wishing to receive the discussion of these topics as reported in *The Episcopalian*, together with a study guide and analysis of the response, may write the Rev. Barbara Taylor, Episcopal Church Center, 815 Second Avenue, New York, New York 10017. "The only charge will be postage and handling; orders must be in lots of 10."

NEWS NOTES

MOZAMBIQUE CHURCH GROWS

In 1979 churches in Mozambique, including the Anglican cathedral, were closed by the country's Marxist government. In 1984 the churches were re-opened, and this Easter more than half the Anglicans attending services had to listen from outside church buildings which had grown too small to contain their congregations. The philosophy behind this growth, reports the DPS, is expressed by the Rt. Rev. Dinis Sengulane, Bishop of Lebombo, "The church belongs to God and the Marxists belong to God, but we have to help them know that." (Mozambique is a former Portuguese colony.)

Evangelism is the church's number one priority, according to Sengulane. Church members are encouraged to identify themselves by wearing a fish symbol and to bring one person to Christ a year. But, he adds, they are bringing many more. Some parishes have grown tenfold.

Looking back over the 11 years of his episcopate and the struggle of the church to exist within a sometimes

hostile state, Sengulane said, "We found out the real church is the one that is active when the service is over and the building is closed."

POLYGAMY OK

The Church of the Province of Tanzania has decided to allow a man who has more than one wife to be baptized with his wives. However, should he marry another wife after baptism, he will be excluded from the eucharist. Previously, a polygamous man had to abandon all wives but one before being baptized.

KOREAN BCP

A new Korean translation of the 1979 Book of Common Prayer was available this June. The product of years of trial use and consultations with the Anglican Church in Korea, this book's 1,650 pages, with facing Korean and English text, omits only the Rite I portions of the 1979 BCP. Available at \$20 from Episcopal Parish Supplies, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.



Children at Holy Innocents' Pre-School, Lahaina, Maui.

JULY YOUTH EVENT

After July 21-26, 1987, young Episcopalians will remember more than the Alamo when they think of San Antonio, Texas. This summer, 1600 young people and their youth advisors will converge on Trinity University, San Antonio, for the third Episcopal Youth Event (EYE).

Open to young people who have just completed grades 9, 10, 11 or 12, this event will include participants from the United States, Central and South America (the Episcopal Church's Province IX), and a number of other foreign countries. Celebration of the cultural, racial and ethnic diversity in the Church will be a major focus of the gathering.

"Open my eyes" will be the theme of the conference, exploring ways in which young Episcopalians, as full members

in the Church, can open their eyes to themselves as Christians, to the people around them, and to the world. Workshops, speakers and small group discussions will be a part of that program, with lots of time for swimming, sports, informal gatherings and planned evening activities. Worship, celebrating the rich diversity of the Church's liturgical forms and styles, will nourish the community's common life, supported by lively and contemporary music.

This Episcopal Youth Event, sponsored by the Church's Youth Ministries Office, is being planned by a representative group of young people and adults from across the Episcopal Church. Representing this province on the design team are Rob Green, of Boise, Idaho, and the Rev. Becky Holmes of Tucson, Arizona.

KPISC'S OPERATION LIFT

ENGLISH FOR NEWCOMERS

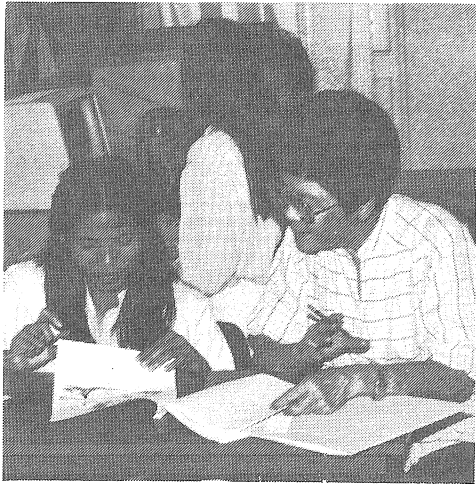
"I cannot speech English."
"I cannot English well."

These are statements written by students when they entered the Kalihi-Palama Immigrant Service Center's Operation LIFT, an after-school learning program for immigrant and refugee students in Honolulu's intermediate and high schools.

These students have serious difficulties to overcome. They have been in the U.S. only a year or less, and they do not speak English well yet. While they get at least one period per day of English classes in the public schools, a substantial part of their school day is spent in classes where the teacher speaks only English, and where they must take tests and do homework assignments in English as well. Their families cannot help these students understand their assignments because they share the same language difficulties.

To make matters worse, these students came to the U.S. with interrupted or sketchy prior education. So, while they might be placed in the 10th grade because of their age, they may have had only a 4th or 5th grade education, and they are not prepared to perform in English at the 10th-grade level.

Through Operation LIFT, volunteer tutors work one-to-one with students to help them overcome these difficulties. Students attend the program on Mondays, Tuesdays and Thursdays from 3:30 to 5:30 p.m., and during those two hours, the tutors help them practice their English conversation and understand their homework assignments. Tutors also explore with students the educational software available in the Kalihi-Palama Immigrant Service Center's computer lab—a learning experience for everyone! But most impor-



Learning English at KPISC.

tant of all, the tutors take an interest in what goes on in the lives of the students, and attention of this kind is precious to those young people who had to leave their parents behind when they came to the U.S.

Operation LIFT is an ecumenical effort. The Kalihi-Palama Immigrant Service Center, which is a subsidiary of the Episcopal Church in Hawaii, provides the administrative support, volunteer training, and curriculum for the program. The Hawaii Conference of the United Church of Christ contributes a portion of the operating funds for the program, and almost all of the volunteer tutors come from two UCC churches: Community Church and the Church of the Crossroads.

Anyone interested in tutoring in this program in the fall of 1987 is urged to contact Cindy Brock at the Kalihi-Palama Immigrant Service Center, 845-3918. Tutors participate in the program one afternoon per week, and they do not need any tutoring or teaching experience of any kind. The only requirement is the willingness to care.

—By our KPISC correspondent.

SENIOR THOUGHTS 1987

The following questions and answers are from a poll of Iolani's recent graduating class published in the May 29 issue of the school paper, Imua Iolani, and provides good insight into the mind of the class of 1987.

When you need help or advice to whom do you turn first? (Please rank 1st through 5th):

Male and female agreed in the following ranking: friends (1), parents (2), boy/girl friend (3), teacher or counselor (4), and no one (5).

Do you think the new drinking age is fair?

Male: Yes (34%), No (62%), Undecided (4%).

Female: Yes (49%), No (43%), Undecided (8%).

Do you think it is right that only men can be drafted?

Male: Yes (23%), No (70%), Undecided (7%).

Female: Yes (55%), No (26%), Undecided (19%).

Are you in favor of the deployment of nuclear weapons in outer space?

Male: Yes (22%), No (55%), Undecided (23%).

Female: Yes (26%), No (53%), Undecided (21%).

Are you in favor of the proposal to develop areas such as Sandy Beach?

Male: Yes (18%), No (65%), Undecided (17%).

Female: Yes (17%), No (68%), Undecided (15%).

Do you think the U.S. will be involved in another war during your lifetime?

Male: Likely (74%), Unlikely (14%), Undecided (12%).

Female: Likely (63%), Unlikely

(17%), Undecided (20%).

Do you think the lifestyle of our generation will change because of AIDS?

Male: Yes (87%), No (12%), Undecided (1%).

Female: Yes (96%), No (4%), Undecided (0%).

Do you think a cure for AIDS will be discovered in your lifetime?

Male: Likely (69%), Unlikely (23%), Undecided (8%).

Female: Likely (66%), Unlikely (26%), Undecided (8%).

Have you had a previous sexual relationship?

Male: Yes (28%), No (37%), No answer (35%).

Female: Yes (19%), No (62%), No answer (19%).

Do you believe in premarital sex?

Male: Yes (64%), No (15%), Undecided (21%).

Female: Yes (55%), No (24%), Undecided (21%).

Would you marry someone who has had a previous sexual relationship?

Male: Yes (71%), No (5%), Undecided (24%).

Female: Yes (72%), No (9%), Undecided (19%).

Do you plan to marry?

Male: Yes (84%), No (4%), Undecided (12%).

Female: Yes (79%), No (8%), Undecided (13%).

Do you want to have children?

Male: Yes (85%), No (6%), Undecided (9%).

Female: Yes (72%), No (11%), Undecided (17%).

EPIPHANY MINISTRIES CELEBRATION

Nearly 300 worshippers gathered in St. Andrew's Cathedral Trinity Sunday evening for a service sponsored by the Epiphany Ministries, successor to Hawaii-East.

The service was multi-ethnic within an Anglican framework:

- A colorful Lion Dance served as a "prelude."
- Hawaiian conch trumpeting introduced Scripture readings.
- Seven Pacific languages were used for the lessons and prayers: St. Luke's Choir sang in Korean, Chinese and Japanese hymn tunes were used, Samoan children from St. Elizabeth's offered the Lord's Prayer in sign language, and God was also praised in Ilokano, Hawaiian, and English.

The Rev. James Furman, rector of St. Peter's, preaching on "The Diocese and the Rainbow" and commenting on the service, noted that "our goal was to celebrate human diversity in the context of Christian unity."

The service culminated in an act of personal re-dedication: each member of the congregation went to the Cathedral's font and made the sign of the cross with newly-blessed water. Canon Eric Potter presided over this portion of the liturgy.

The \$438 offering (including a \$200 donation from St. Peter's) will support Epiphany Ministries, a work of the Episcopal Church in Hawaii with Pacific Island, Philippine, and Asian peoples.

MARGARET SCHWERTFEGER DEACON

Margaret Q. Schwertfeger was ordained deacon in St. Andrew's Cathedral by Bishop Hart on Sunday, June 28.

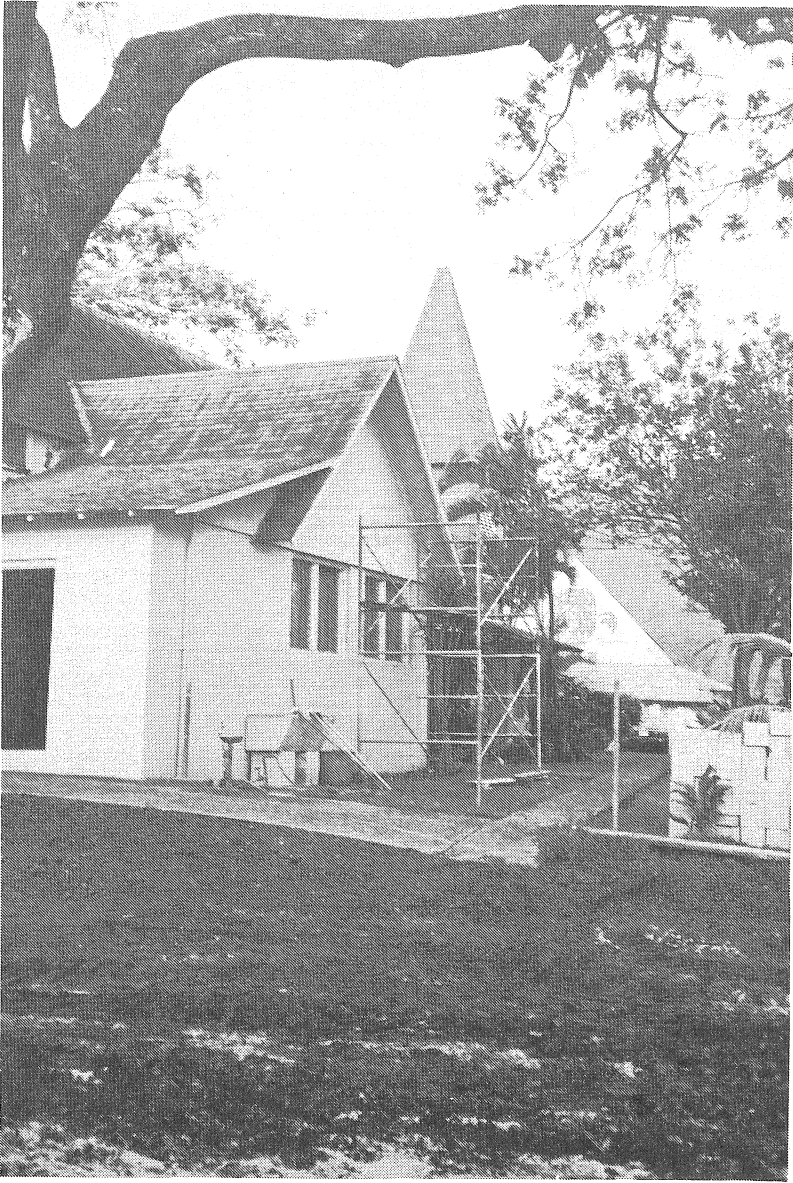
A graduate this May of the Episcopal Divinity School in Cambridge, Massachusetts, she is also a graduate of the University of Wisconsin, Madison, in sociology (B.A. 1970) and of the University of Hawaii (M.A. 1974). At EDS her special area of study was liturgics. For a number of years she was the organist at Calvary Lutheran Church, Aina Haina.

Prior to seminary, Ms. Schwertfeger was an instructor in sociology at the

University of Hawaii and the West Oahu College (1972-1981). She has also served as a health policy analyst and program developer for Hawaii's Department of Health (1977-1983) and a project developer for Hawaii's Institute of Religion and Social Change (1983).

The ordination sermon was preached by Pastor Doug Olson of Calvary Lutheran. Her parents are the Rev. Harold and Marvel Schwertfeger. Her father is a Lutheran pastor.

Following ordination, Schwertfeger will serve as curate at All Saints', Worcester, in the diocese of Western Massachusetts.



Painting in progress at St. John's By-the-Sea, Kahaluu.

ST. CLEMENT'S IHS DINNER

"Let's have a consciousness raising dinner for IHS," Beth Fincke suggested as we were preparing our "famous" meatloaf for IHS. For 9 years St. Clement's has provided dinners for Claude DuTeil's IHS folk. "We could serve the congregation the same meal, charge a modest sum, and help underwrite the total yearly cost for our dinners." That was the beginning of what turned out to be our successful IHS Benefit at St. Clement's on May 3, after the 10:00 service.

Soon not only were we involved planning the dinner, but talented singers and dancers from Eunice DeMello's St. Clement's choir offered to provide entertainment. In addition we learned the choir anthem selected for May 3 was "O Taste and See." Everything was working in our favor!

The meat loaf was a success and several people made extra trips back for more of the dinner and to indulge themselves in the delicious cookies and cakes which are always a part of our IHS dinners. Ticket sales and donations put a sizeable dent in the amount required to cover our annual IHS expenses, and we used this opportunity to distribute the "IHS Want List" provided by Roni at the Hawaii Council of Churches.

We were honored that Claude and Bert DuTeil attended the gathering. Also we gave special thanks to Tita Lyons from the Punahou school cafeteria for her support during the year.

Perhaps other churches would enjoy sharing the food they cook for the folks down on Summer and to publicize the "IHS Want List."

- Food — canned goods, rice, jellies, peanut butter, cereal (individual packs), and other items which have a good shelf life.
- Clothing — clean items in fairly good repair for men, women, and children.
- Personal items — laundry soap, cleaners and bleach, disposable razors, toothbrushes, toothpaste, combs, shampoo, pampers, bath towels, bandaids, deodorant, shaving cream, etc.
- Meals — To help, call the Hawaii Council of Churches (531-4888) to sign up for a date. You may use the IHS kitchen, or cook at your home and church and bring the meal in.
- Volunteers — all kinds at all hours. To answer telephones, take messages, log and give out mail, and just to "talk story." Men needed especially from 5 - 9 p.m. weekdays and from 9 a.m. - 9 p.m. weekends. Also, to run errands, take persons to the doctor's office, to court, etc.
- Money — The monthly IHS electric bill is \$1,000, for example. Gas: \$800. Water: \$800. Telephone: \$100.

For further information call the Rev. Claude DuTeil at 357-4944. It's time for IHS Consciousness raising. Thanks, Beth, for a good idea.

By Marilyn Stassen-McLaughlin

IHS celebrated its 9th Birthday and the Rev. Dr. Claude DuTeil's 67th this July 1. Bishop Hart presented the Episcopal Church's award, recognizing IHS as a Jubilee Center, a model for others. Betty Hart, the Bishop's wife, cut the birthday cake. And City Councilman John DeSoto was there to offer his congratulations. IHS serves Honolulu's street people.



The Rev. Dr. Claude DuTeil and Friends at the Carole Kai Bed Race in Waikiki.

POOLED INCOME FUND

A first reaction to the idea of making a gift through the Church Pooled Income Fund is that there is a contradiction of terms: How can gift and income be thought of together?

In planned giving there are several ways to make gifts to your church and receive income from these gifts during your lifetime. The Pooled Income Fund is such a way. It is an investment/giving vehicle that allows a parishioner to buy a part of an investment portfolio, receive income, and make a gift to the Church. Especially designated for smaller gifts (the minimum irrevocable contribution is \$1,000), the Pooled Income Fund is professionally managed and enables a contributor to participate in a diversified portfolio of investments thus spreading risk and maximizing gain. Cash and securities are acceptable forms of contribution to the Pooled Income Fund.

For example, recently a parishioner decided she wanted to make a gift to her church. She could not afford a large outlay of funds now, but she had heard about the Pooled Income Fund. She chose to make the gift using blue chip securities she has owned for some time. These securities, while high quality, provided only a 4-5% return. Her

gift of these securities to the church through the Pooled Income Fund will provide her an income for life. She will also avoid substantial capital gains tax and receive an income tax deduction. Most important this donor has made a gift which will help to insure the church's work is carried out in the future.

If you would like to find out more about the Pooled Income Fund or other means of planned giving, please call Don McKenne at 524-2822.

GERMAN LUTHERAN, ANGLICAN CONVERSATIONS

At the invitation of the Archbishop of Canterbury, representatives of the Evangelical Church in Germany in the Federal Republic and of the Federation of Protestant Churches in the Democratic Republic met with Church of England representatives in London to discover ways of improving formal and informal relationships between the churches in the light of the official international theological dialogues between Anglican, Lutheran and Reformed Churches.

LAY EUCHARISTIC MINISTERS

Lay persons from 7 parishes met May 30 for training leading to licensing by Bishop Hart as lay eucharistic ministers to the ill and infirm unable to attend parish services.

The 1985 General Convention authorized this lay administration of the reserved sacrament "to foster a corporate sense of the Eucharist among those who, by reasons of illness or infirmity, are unable to be present in their church's [Sunday] assembly or some other principal feast." Lay eucharistic ministers proceed directly from the parish celebration to the shut-ins of the parish.

This is more than just the delivery of the Bread and the Wine. "It is desirable

that other parishioners, relatives and friends also be present to communicate with the person visited," says the Standing Liturgical Commission. "Those so ministered to should also be visited regularly by the clergy of the congregation. In this way, those who are unable to participate regularly in the worship of the Eucharistic assembly may nevertheless experience their relation to the community and also join their personal faith and witness to that of their community."

Current canons also authorize lay administration of the chalice.

The Rev. Brian Grieves, the Rev. Robert Goode, and Elizabeth Ho led the May 30 training.

BRIEFLY NOTED

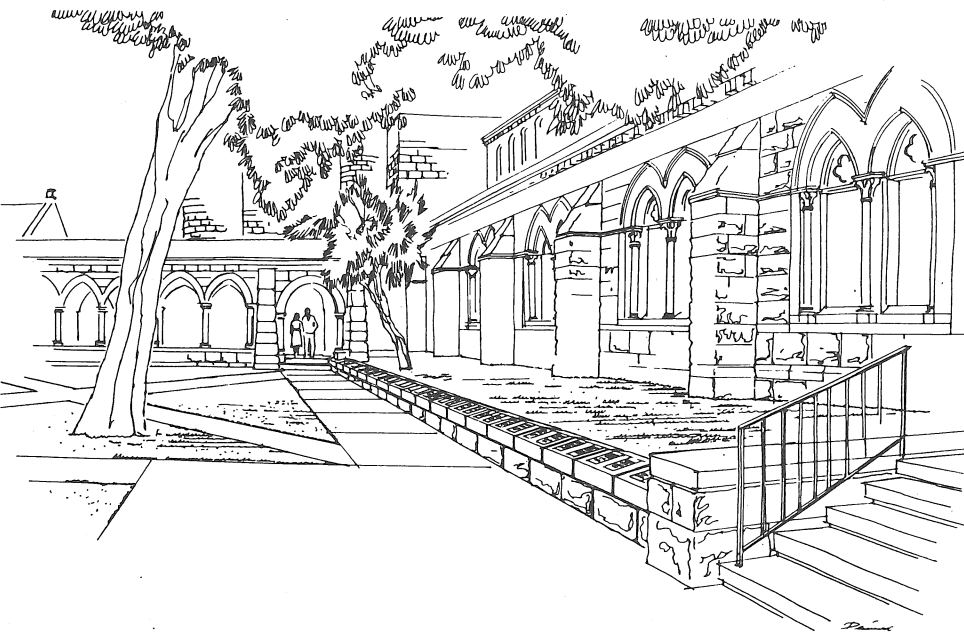
The Rev. John Hanley, deacon at St. John's, Kula, is recuperating (at presstime) in Queen's and headed for a week in the Rehab Center...

The Diocesan Compensation Review Committee started work this May under the leadership of Don James. There should be a comparable committee in each church, according to Canon 38, "to review annually with the rector or vicar the compensation to be paid the clergy and all lay employees in the ensuing year, to the end that all... shall receive fair and equitable compensation"...

Hawaii Interfaith Marriage

Encounter announced its October 9-11, 1987, program "Growing Together in Love" at the Honolulu International Country Club in the Salt Lake area. Costs: \$60 per person (prior to August 31; \$75 after), and children 3-10 \$20 per child. Fr. Gabriel Calvo, founder of Marriage Encounter, will be the main speaker. For further information call John or Carolyn Stolhand (833-1372)...

Those interested in theological reading might consider membership in the General Theological Library, 13 Beacon Street, Boston, Massachusetts 02108. Membership: \$25 (\$15 for students and retired persons).



Artist's rendering of the Memorial Garden at the ews side of St. Andrew's Cathedral, Honolulu.

CHRIST, CREATION & CARBON 14

Views of creation are very much in recent news:

- In June the Supreme Court, by a vote of 7 to 2, struck down Louisiana's Creation Act, which mandated what it termed "balanced treatment for creation-science and evolution-science in public school instruction."
- Interest and dispute surround the Dominican scholar Matthew Fox's *Original Blessing* (1983), subtitled "A Primer in Creation Spirituality."
- Modern scientific inquiry into the origins of the universe dates from Albert Einstein (1879-1955), the Belgian priest Abbe Georges Lemaitre (1894-1966) and the Russian mathematician Alexander Friedmann (1888-1925). And before them Charles Darwin (1809-1882) addressed the problem of evolving life.
- And in 1965 Bell Laboratories found what Princeton (and George Gamow earlier) had predicted: reverberations of the Big Bang, still lingering echoes of God's "Let there be light"—in cosmic microwave background radiation.

Religion and science each have their creation narratives. Can they be understood together? One suggestion follows.

• •

A religion's creation narratives, like a country's foundation documents, establish fundamental relations and attitudes.

Life, liberty and the pursuit of happiness underlie and inform the American Republic, so the *Declaration*.

For the Christian (and the Jew), God is author of a creation characterized by goodness and order. "God saw all that he had made, and indeed it was very good." (Genesis 1:31)

And creation proceeded step by step, by ordered, complementary pairs (Genesis 1:1-2:4), culminating in male and female, after God's own image and likeness. And humankind was given dominion over all living creatures and seed-bearing trees and plants.

How different Babylon's creation narrative, where creation is made from the remains of the defeated, rebellious, primordial Tiamat and humankind comes from the body parts of her consort and fellow revolutionary Kingu.

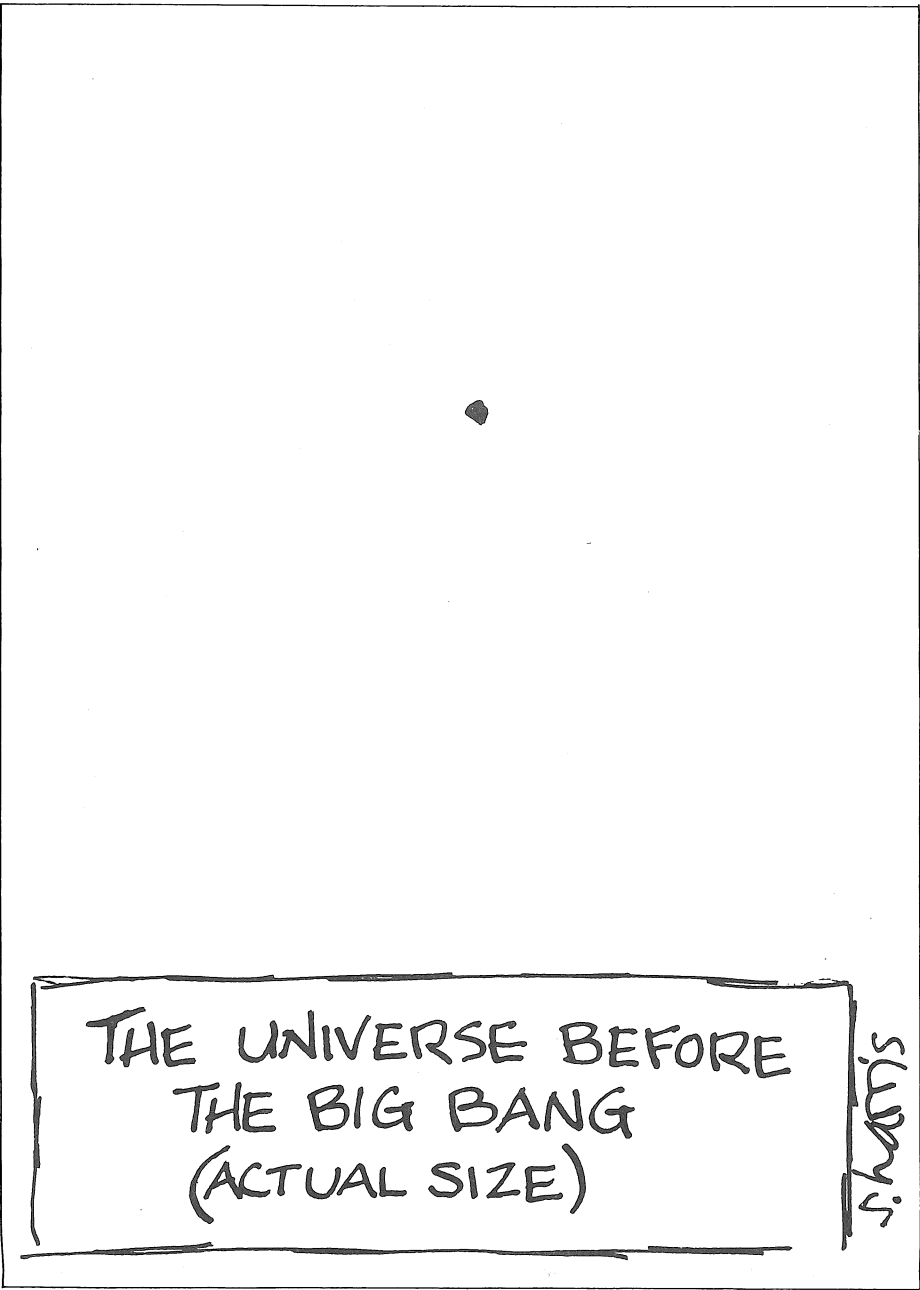
According to the *Enuma Elish*, humankind is created "a savage . . . charged with the service of the gods that they [the gods] may be at ease." Humankind is at best a serf. No likeness, no freedom here. And creation (according to the Babylonians) proceeds from rebellion, defeat, and death, not from order, goodness, and love. (*Enuma Elish* iv 128-140; v, 11; vi, 6-8, 29-37)

Some Christians are very embarrassed by the Genesis accounts (and need not be), and more fail to understand how persuasive the Old Testament creation narratives were in classical antiquity and still are.

Tatian the Syrian (c. 175), a convert, spoke of the Old Testament Scriptures as "too old for Greek ideas and too divine for Greek errors" and remarked, "These I was led to trust owing [among other things] to their intelligible description of creation . . . and the fact of their embracing the universe under the sole rule of God." (*Oratio* 29)

And a brilliant first-century pagan praised the Genesis I creation narrative for presenting "the divine nature as it really is—pure and great and undefiled" (Pseudo-Longinus, *On the Sublime*, ix, 9).

These accounts are powerful indeed.



—From Science 83.

II.

But the knowledgeable Christian should recognize that Scripture has more than one creation narrative. In Genesis 2, a second account of creation, God waits upon the river's rising and flood, fashions man from the now moist clay by other than command, and breathes into him the breath of life. The animals are made also of clay and paraded before man to name (which he does) and to choose one to take home as his companion (which he does not). At length God makes woman from a part of man, according to Genesis 2.

Many Christians (and most scoffers) miss the profundity of thought here, because it is by person-narrative rather than by abstract philosophy/science, which had to await much later discovery by the Ionian Greeks.

Animals and humans are similar, indicated by our dust in common. Yet, they are very different also, for God's breath rests only on humans. Woman is primarily and essentially companion to man ("helpmate") and only secondarily, and less, his baby factory. Lambeth 1958 emphasized these points and insisted that birth control emancipated woman and establishes her equality and primary helpmateness, rather than degrading her, as some still choose to teach.

Why the rib? Perhaps because, as those who relish barbecued ribs know, a rib has the chief constituents of the human body: marrow, bone, veins, fat and flesh. Moreover, the rib seems the more detachable because certain ribs "float." And the once male/female human (the fancy word is "androgynous"), now two separate beings, explains the attraction of the sexes and the

oneness experienced in and through sex. Clearly, the Hebrew thinkers of so long ago used different categories and methods from those of today's scientist/cosmologist. But their thought and teaching remain important, insightful, and elegant, as Lambeth 1958 lately, forcefully reminds us.

III.

Later in God's salvation history, the Jews—while retaining the Genesis accounts—reconsidered creation and emphasized the roles of Wisdom, play and delight. Wisdom existed "from everlasting." And, as creation proceeded, Wisdom was by God's side as "a master craftsman, delighting him day after day, ever at play in his presence, at play everywhere in his world, delighting to be with the sons of men." (Proverbs 8:22-31)

The cosmos is not only ordered and bears the imprint of Wisdom, it is also delightful and full of playfulness. Have we here a Scriptural insight into why light is both wave and particle? God does not play dice with the universe, says Einstein. But he does have fun, and clearly loves a paradox.

Ecclesiasticus further exalts Wisdom in creation. "All wisdom is from the Lord . . . Before all other things wisdom was created, shrewd understanding is everlasting." The Lord "poured her out on all his works to be with all mankind as his gift, and he conveyed her to those who love him." (1:1-10)

And the Wisdom of Solomon is not behindhand in its praise of Wisdom. "She deploys her strength from one end of the earth to the other, ordering all things for good." (8:1) "She pervades and permeates all things." (7:24)

These texts from Proverbs, as well as from Wisdom and Ecclesiasticus (full Scripture for Roman Catholics and the Eastern Orthodox), encouraged and justified the scientist. Galileo was to say that God had written two books: the Book of Scripture and the Book of Nature, both revealing Himself to humankind. The Psalmist agreed: creation proclaims something true and definite about God (cf. Psalm 19:1). Thus, the laboratory is both laboratory and laboratory in the verbal playfulness of some.

IV.

God is the font, origin and author of all truth, whether found in Holy Writ or through micro- and tele-scopes and through the sound workings of our God-given mind.

But not all Christians agree. What most scientists have to say today about creation is just too mind-boggling for many:

- O Time—Big Bang—20 billion years ago—the Singularity.
- 10⁻⁴³ seconds—Planck time—Particle creation.
- 1 minute—Nucleosynthesis of helium and deuterium.
- 10,000 years—Matter era.
- 1-2 billion years—Galaxy formation begins.
- 4.1 billion years—First stars form . . .
- 15.2 billion years—Our parent interstellar cloud forms—4.8 billion years ago.
- 15.4 billion years—Planets form; rock solidification—4.6 billion years ago.
- 19 billion years—Microscopic life-forms.
- 19.4 billion years—Earliest fossil records—600 million years ago.
- 19.55 billion years—Early land plants—450 million years ago.
- 19.6 billion years—Fish—400 million years ago.
- 19.7 billion years—Ferns—300 million years ago.
- 19.75 billion years—Conifers; mountains formed—250 million years ago.
- 19.8 billion years—Reptiles—200 million years ago.
- 19.85 billion years—Dinosaurs; continental drift—150 million years ago.
- 19.95 billion years—First mammals—50 million years ago.
- 19.998 billion years—Homo sapiens (that is, us)—2 million years ago.

(One billion—in American English—is one thousand million; in English English and German a billion is a million million. American usage is used here.)

These figures are from Joseph Silk, *The Big Bang: The Creation and Evolution of the Universe* (1980). Others have a younger universe—about 15 billion, instead of 20.

If the Big Bang occurred January 1st when God said "Let there be light!", then the first humans are to be dated approximately 10:30 p.m., December 31st, an hour and one-half before midnight, notes Carl Sagan—an ominous thought in itself.

For a number of Christians the above time-spans are too long and too at variance with a particular understanding of Holy Writ to be believable. These Christians choose to agree, rather, with a 17th century vice-chancellor of England's Cambridge University, Dr. John Lightfoot, who held that "heaven and earth, centre and circumference, were created all together, in the same instant, and clouds full of water" and that "this work took place and man was created by the Trinity on October 23, 4004 B.C.,

(Continued on next page)

at nine o'clock in the morning." (James Pritchard, *Archaeology and the Old Testament*, p. 193)

Measured, regular, radioactive decay (uranium/lead, carbon 14, potassium argon, for example) carries no weight with those who agree with Dr. Lightfoot or Anglican Archbishop James Ussher, whose chronological scheme still appears in some editions of the Bible in English.

V.

Other equally good Christians hold that a Saviour saves—not only from sin, but also from ignorance. "I am the Way, the Truth, and the Life," John quotes Jesus. For Christians, then and clearly, the truth is not optional; it is mandatory, however discovered.

"What is the truth?," asked that cynical Roman governor Pontius Pilate. In spite of this source, this is still one of humankind's great questions and greatest pursuits.

For some Christians an answer may lie in the specifically Christian creation narratives: John 1 and Colossians 1. They teach:

- God is the author of creation, "all things," and "life."
- His agent in creation was the Word (*Logos*, in Greek; hence our word *logic*), also God.
- The Word is life, light, and enlightener of all humankind.
- The world (*kosmos*—cosmos, this earth, humanity, all that is) is the Word's dominion.
- The Word entered his creation, assuming human nature ("flesh"), and lived as, and amongst, humankind.
- This Word is Jesus Christ, through whom "grace and truth" have come to humans.
- He has made the Father known.

Clearly John writes a creation narrative. And it is hardly accidental that both Genesis and John begin "In the beginning..." and treat creation first of all.

And Paul follows suit in the beginning of Colossians (1:15-20):

- Christ is the image of the unseen God, born before all creation.
- All things were created through him and for him.
- He holds all things in unity and has made peace and accomplished reconciliation throughout creation "by his death on the cross."

VI.

What is certain for Christians is that their faith rests in and on Christ, Saviour and Word and Living Lord, not upon any particular details or detailed sequence of creative acts.

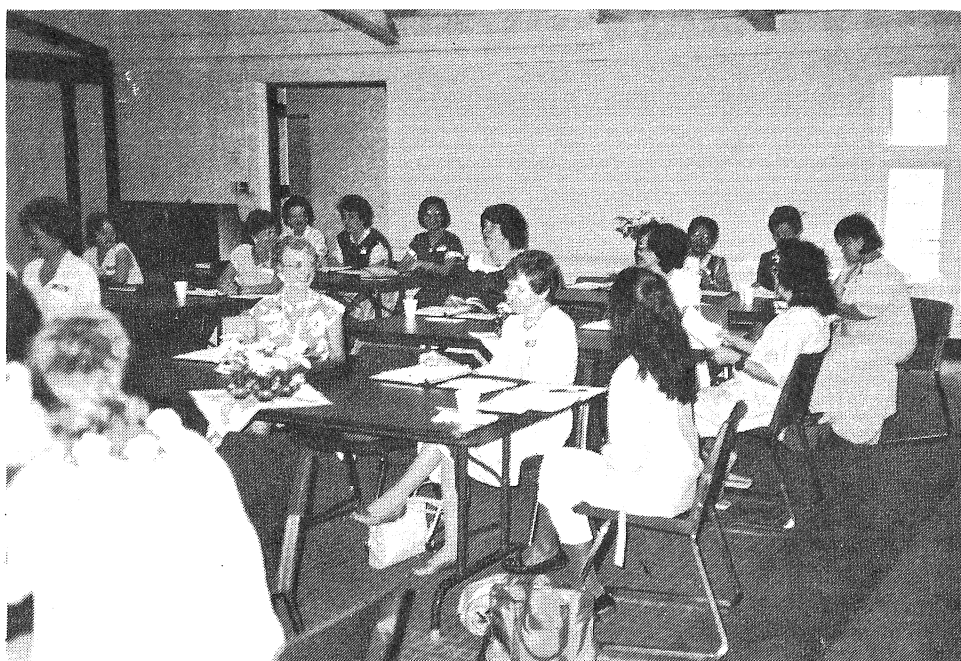
And while the Faith is once delivered, there is clearly more that God wishes us to learn. "I still have many things to say to you, but they would be too much for you now."

Hence, the bestowal of the Holy Spirit, who (according to John) will lead us into the complete truth, because he is the Spirit of Truth (16:12, 13). "The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you." (14:26)

Alfred of Wessex (+ 899), in the colophon to one of his translations into Anglo-Saxon, wrote of the joy he anticipated in knowing the whole truth, once he was in the full Presence of God, upon his death.

Until then, we finite humans love and respect each other, as we each perceive some (but never all) and differing portions of God's infinite truth.

So great was Anglican Archbishop James Ussher's "repute for scholarship,



PARISH SECRETARIES MEET

This May 26, parish secretaries (above) — including one member of the clergy who also functions as the parish secretary — participated in a one-day workshop at the Diocesan Office on the parish secretary's special ministry.

Addressing the secretaries were Bishop Hart, Alice Anne Bell, and Fr. Peter Van Horne. The workshop theme was "A Special Ministry, A Special You, A Special Time." Don McKenne, business manager of the cathedral, led a tour of the cathedral grounds; and Elizabeth Hart joined the secretaries for

lunch.

Information on computers was shared, as were data to increase communication skills. Procedures for helping drop-ins and street people were reviewed.

In 1988 parish secretaries will meet during Secretaries Week, the exact date to be announced later.

One result of this conference: the addition of parish secretaries to the diocesan mailing list, along with clergy, council and committee/commission members, and other lay leaders.



Children at Calvary Episcopal Church Pre-School & Day Care Center, Kaneohe, Oahu.

tolerance, and sincerity that on his death he was given a state funeral in Westminster Abbey by O [liver] Cromwell," who is not to be numbered amongst the world's great tolerants or ecumenists. But the Lord Protector was sincere in his Christianity.

Christians can do worse than be distinguished by sincerity, scholarship and tolerance, in addition to faith and love.

VII.

It seems that, as the People Israel move, in Christian perspective, from childhood to fullness in Christ, the creation narratives emphasized more and more the fundamentals and less and less the details.

God may have left the fundamentals of the purpose and character of creation to the inspired writers, the Book of Scripture; and the detailed hows to the scientist and the Book of Nature, also inspired and created of God.

—JPE

MTP'S FALL COURSES

The Ministries Training Program, formerly the Diaconate Training Program, begins its fall semester August 28, 1987.

Fall semester offerings include "Liturgics" and "Old Testament" (Friday evening), "Church History" and "Theology" (Saturday morning), and "Ministry Development" (Saturday afternoon).

Full course descriptions are found in the *Ministries Training Program Handbook* available through the Rev. Dorothy Nakatsuji (536-7776, 1-800-522-8418)

Classes meet once a month, Friday evening and all day Saturday. Dates for the fall semester: August 28-29, September 25-26, October 30-31, November 20-21, December 18-19, 1987.

For further information, including tuition costs, consult the Rev. Dorothy Nakatsuji at the telephone numbers above.

Personally Speaking

American and Canadian editors of the Episcopal and Anglican churches met in Montreal this June for a one-week conference dedicated to hard topics—desk-top publishing, investigative reporting, video, graphics, social issues, ecumenism and social action—and to the generally delightful task of sharing notes with fellow editors.

The Canadians are a splendid lot—vigorous, intelligent, and articulate, as should surprise no one who reads *The Canadian Churchman*.

The Americans reorganized themselves and elected Ruth Nicastro of the *The Episcopal News* of the Diocese of Los Angeles as president of the Episcopal Communicators.

One workshop produced the following list of current areas-in-dispute within the church, and then raised the question, "In the midst of such differences, how does the church paper best minister, facilitating mutual understanding?"

The list: liturgy (Canada has a new service book); sexuality, including homosexuality (Bishop of Newark, AIDS, and all that); racism and ethnicity; women bishops; the church's role: pastor or prophet?; various ideas of the role of laypeople; varying interpretations of the nature of Scripture; division between clergy and laity; Central America; authority within Anglicanism; and, yes, the question of mandatory assessments.

Bishop John Bothwell of Niagara and Archbishop of Ontario, Bishop Rustin Kimsey of Eastern Oregon and his wife Gretchen, and Robert Byers, communications officer of the Anglican Consultative Council, spoke on the topic "Lambeth & Beyond."

Lambeth 1988 topics presently appear to be authority, peace and justice (with special reference to South Africa and Sri Lanka), the family, women's issues (including consecration and ordination), renewal, polygamy, AIDS, and relations with other faiths (especially Islam).

Differing expectations are one problem bedeviling Lambeth. Should the conference result primarily in thoughtful reports, motions for action, earnest dialogue, or ringing declarations? And there is also that widening gap between the charismatic wing of the church (for example, Chile) and the high churchmen.

Gretchen Kimsey noted, with palpable relief, that plans for the bishops' wives were a considerable improvement over those for 1978.

The Lambeth Conference brings together bishops from throughout the Anglican communion for workshops, reflection and consultation each decade.

More than the British Empire at prayer, the Lambeth fathers will now enjoy simultaneous translation. English has ceased as Anglicanism's Latin, French, Spanish, Portuguese, Japanese, Chinese, and more, are now at full par.

And having outgrown its namesake Lambeth Palace, the conference meets at the University of Kent, near Canterbury.

On Lambeth 1988, much more later.

— The Editor.

JAPAN'S ANGLICAN CENTENARY

The Nippon Sei Ko Kai, the Anglican Church in Japan, celebrated its 100th anniversary in a three-day festival in Osaka this May.

Thirty Hawaii Episcopalians, including the Revs. David Ota and Morimasa Kaneshiro, were among the 2,500 attending the celebrations led by Japan's Presiding Bishop, the Most Rev. Christopher Ichirou Kikawada, Bishop of Osaka, and the Archbishop of Canterbury, the Most Rev. Robert A.K. Runcie. Among the six other Anglican primates was the Most Rev. Edmond L. Browning, formerly Bishop of Hawaii.

"As its principal centennial gift to the Japanese church, Browning announced the establishment of the new Harry Sherbourne Kennedy Memorial Fund, honoring the late former Bishop of Hawaii who served that diocese from 1944-1969 and whose ministry, Browning said, had been a key to establishing the Anglican presence in Asia," Ruth Nicastro reported in *The Episcopal News* (Diocese of Los Angeles).

"Purpose of the Fund will be to help Nippon Sei Ko Kai fulfill its partnership role by helping other Asian churches."

"The Fund was inaugurated with a gift from the Episcopal Church in the U.S.A. to which gifts from other friends of Bishop Kennedy may be added," Nicastro reported. (No additional information could be gotten from New York.)

In his sermon at evensong on May 14, Browning noted that the *Wall Street Journal* had "called attention to the dispirited mood among Japanese church leaders when the glacial growth of the church was compared with the rise of the so-called 'new religions' and the apparent indifference of the Japanese public to more than a century and a quarter of modern Christian witness."

But, said Browning, "Does anyone imagine that the 'mother churches' of the Sei Ko Kai in England, Canada, Australia, and the United States do not confront the same or similar problems and do not often experience the same pessimism and dispiritedness? I assure you that we do."

He contrasted the findings of William J. Danker:

Although Christians are no more than one or two percent of the population, the Bible is to be found in 50% of Japanese homes.

For the first time in 400 years, by Japanese initiative, a Christian occasion is entering the community festival cycle: Christmas. Each December, Handel's *Messiah* is sung in concert by hundreds of choruses composed largely of the unbaptized. Christmas gift-giving is appreciated, because it is 'democratic,' in contrast to the rigid... protocol surrounding gifts [otherwise].

For the first time in four centuries, again by Japanese initiative, Christianity is entering the ritual cycle. Young couples besiege churches in quest of a Christian wedding.

"Increasingly, Danker says, one hears in Japan: 'Jesus, yes; the Western-style church, no.' Instead of abstract thought, a way of life is sought," Browning continued.

He noted the influence of the Christian community in Japan in education, political leadership, and the arts, and made Danker's remark his own: "It is more important to weigh Japanese converts than to count them."

In his sermon at the centenary celebration of the Eucharist in Osaka's St. Mary's Catholic Cathedral on May 16, the Archbishop of Canterbury noted:

The church is meant to be the servant church, concerned and sensitive to the needs of those around. So we do not despise *anyone*. We do not see people as they *are*, but as they can *become* through the Spirit of God.

The servant is to be a light: eyes for the blind, and the liberator of the captive. This is our mission: to bring light into the darkness, and a new expansiveness for all who feel suffocated and hemmed in.

There are many in Japan's millions like that. Many who feel defeated and outcast by failure, rejected because they cannot keep up in the race for riches and success.

It is these people especially whom Christians are called to serve.

And then specifically addressing the theme of the centenary, St. Francis's prayer, "Lord, make me an instrument of thy peace," the Archbishop observed,

If we want, in our time and place, to be instruments of God's peace, we must not be afraid of hardship and sacrifice. The search for peace will mean, as the Epistle [Ephesians 2:1-17] shows, that barriers must be removed.

It means, for example, that we must not allow our church to become a nice, cosy society — a pietistic, inward-looking group.

Instead, it must be a community which is always open to the world, and to the aspirations of secular society, ready to appreciate the longing for truth present in other faiths, and in all those whose hearts are sincere.

The thirty pilgrims from Hawaii included members of St. Augustine's, Kohala; Grace Church, Molokai; Epiphany, Kaimuki; Good Samaritan Palolo; St. Andrew's Cathedral, Honolulu; St. Timothy's, Aiea; St. Elizabeth's, Palama; and St. Paul's, Kekaha.

At the reception the evening of May 15, the Hawaii contingent presented Japan's Presiding Bishop with a letter of congratulations from Bishop Hart of Hawaii and a koa processional cross, the gift from the diocese of Hawaii. A second koa cross from Good Samaritan was presented by Fr. David Ota to the diocese of Osaka.

As part of the entertainment that evening, Fr. Kaneshiro reports, Patsy Ching of St. Augustine's and Grace Uno of St. Timothy's delighted all by dancing the hula.

Anthuriums before the high altar during the celebration of the centennial



Pilgrims to Japan on the Centenary of the Nippon Sei Ko Kai, seated, left to right: Ruth Okihara, Lorraine Matsumoto, Patricia Konno, Yaeno Iwanaga, Tatsuo Nagasawa, Kayoko Hanano, with Myrtle Kaneshiro (back to viewer). Standing, left to right: Ernest Uno, Mori Kaneshiro, Tom Sekimura, James Hanano, Eleanor Yoshikawa, Jennie Lum, Hatsune Sekimura, Frances Tyau, Harriet Kuwamoto, Ruth Higa, Grace Kumabe, Pearl Uemura (looking down), May Tamura, Gertrude Tyau, Edean Iwanaga, and Jane Ibara (back to viewer).

eucharist in St. Mary's Catholic Cathedral added an additional Hawaiian touch.

Following the Osaka celebration, the Hawaii pilgrims visited:

- Hiroshima, site of the first atomic bombing. Here the crane emblems, symbols of Hawaii's prayers for spiritual healing, peace and love in the world, were presented at the Peace Memorial Park. Jane Ibara co-ordinated the presentation of the crane emblems.
- Nagasaki, site of the second atomic bombing and of the deaths of the 26 martyrs of Japan (1597). Canonized by Pius IX in 1862, they are commemorated in the 1979 Book of Common Prayer on the date February 5.
- Tokyo, where the 30 Hawaii pilgrims visited two sites of Christian witness: the St. Paul's (Rikkyo) Schools and St. Luke's International Hospital.

Four schools comprise the St. Paul's (Rikkyo) complex: a university, senior high, junior high, and primary school. "A large number of dedicated Christians have emerged from these institutions," Kaneshiro reports.

St. Luke's International Hospital, a major hospital with 340 beds and 1200 outpatients daily, was founded by Dr. Rudolf Bolling Teusler, a Virginian and medical missionary of the Episcopal Church, who wished — in the name of Christ — to provide advanced hospital and health care to the Japanese. "Many people, patients and staff, have come to know and accept Jesus Christ as their Lord and Savior," Kaneshiro notes.

The pilgrimage ended May 27. "The group met and offered thanks for this spiritual journey, for Steve, the tour guide, for the Japanese-American Ministry Committee of the Diocese of Hawaii, which sponsored the pilgrimage, and especially for Bob and May Tamura, who put in a tremendous amount of time and effort in working out the details of the pilgrimage," Kaneshiro concludes.

A reunion of the pilgrims is scheduled for August 8.

STILL A HOSTAGE



Terry Waite

MOKULEIA REBUILDING BEGINS

Ground-breaking was Sunday, July 12, at Camp Mokuleia. The dining hall and kitchen are the first structure to be built by K. Shioi Construction, Inc., after plans by Ossipoff, Snyder and Rowland Architects. Site-work, construction, landscaping and equipment for this first phase are expected to cost \$1,163,000. Cash on hand and prompt pledge payments will obviate any need to borrow during this phase.

With income still expected, the July 10 total of gifts and pledges for the rebuilding of Camp Mokuleia was \$3.32 million.

The Diocesan Council has guaranteed the difference to make the campaign's \$3.5 million goal and to secure the Kresge Foundation challenge grant of \$250,000, which has been received.

Thanks for recent gifts also go to an anonymous foundation for \$100,000, to the Booth Ferris Foundation for \$50,000, and to the vestry of St. Mary's for their pledge.

"It takes a lot of people and a lot of perseverance to raise \$3.5 million," notes Bishop Hart. "Bishop Browning joins me in extending our hearty thanks to each one of you who worked so hard to make the Camp Mokuleia rebuilding project a reality."

Thanks go to all volunteers ably led by the following chairs:

- Presiding Bishop Browning, chairman of the major gifts committee for 1985, and to Richard H. Gray, chair for 1986-1987.

- Co-chairs of the campaign in the diocese: the Rev. Charles T. Crane, Charles M. Holland, Jr., the Very Rev. Hollinshead T. Knight, and Jane R. Smith.

- Lead organizers of the summer camp campaign, Suzanne Maurer and Paula Meyers, and to the honorary chair, the late Lucy T. Blaisdell.

- And to everyone... the clergy and campaign chairs in each congregation, the diocesan campaign cabinet, the major gifts committee, the special gifts solicitors, the summer camp solicitors, the congregational solicitors, the campaign office volunteers, the phase 3 leadership group, and, of course, to all donors to the campaign.

DIOCESAN COUNCIL

At its May meeting, the Diocesan Council began a reorganization better to equip it for the Hart years of the diocese of Hawaii. Items included:

- An increased level of support for diocesan youth ministries in 1988.
- Authorization to hire a full-time financial development officer.
- Urging "that . . . Bishop Hart as rector of each mission . . . undertake with the department of congregational development [of the council] an objective evaluation of the status and future plans for each mission."
- Established a two-year budget process "beginning next year with an official (hard) budget for 1989 and an advisory (soft) budget for 1990," with the budget process to begin early (perhaps May) in the setting of new program priorities and in recommending new work by inviting delegates (and others) to area meetings," beginning 1988.
- Established a structure review task force of council members to review the charter of each existing department and to recommend changes, if any, in their responsibilities, as well as to consider the possible organization of new departments of the council for ethnic ministries, ministry development, and schools.
- Reaffirmed "the support of the Diocese of Hawaii for our excellent schools" and requested "the structure review task force to consider the establishment of a department for schools that might provide oversight and help in the selection of trustees and in other matters."
- Moved "that the council move forcefully ahead in 1988 with the relocation of St. Paul's mission congregation" and urged "Bishop Hart, as rector and council president, to appoint a task force which will develop a strategy" for this relocation, and "that this task force consist of members from St. Paul's congregation and members of the council's finance and congregational development departments, and that this task force is to formulate a development plan which will be submitted to the council in 90 days during the July meeting of the council."
- Adopted the policy "that any council member missing three or more meetings without prior notification to the president or without excused emergencies be urged to resign from the council."
- Established Saturdays, rather than Fridays, as the day for council meetings, in order to permit council

membership by those whose work requirements do not permit Friday participation. Saturday meetings commence after the 1987 convention.

- Established greater continuity by asking Bishop Hart "to re-appoint council members to the same department in which they previously served, where possible, and select as a chair of each department an individual who served on that committee [sic] during the previous year."

- Voted an annual council retreat in November immediately after the October election of new council members by convention.

APRIL MEETING

In its April meeting at Seabury Hall, Maui, the Diocesan Council:

- Heard the recommendation of the Church in Society Department (Relda Loomis) and the Companion Diocese Committee (Charlotte Melrose) that the Companion Diocese relationship with the Diocese of Polynesia not be renewed. "A companion diocese relationship will be expiring. The relationship has been a good one, and friendly relationship with Polynesia will continue, Loomis remarked. It was suggested that the relationship with Polynesia be officially terminated at diocesan convention, that one person in the diocese of Hawaii be designated "as contact person" to foster an ongoing relationship with Polynesia, and that at Lambeth 1988 Bishop Hart "look at other possible companion diocese relationships."

- Approved a Venture in Mission grant of \$8,500 to the Aiea Family Center at St. Timothy's on recommendation from the Nurture & Education Department (Fr. Charles Crane) and the Diocesan Treasurer.

- Learned of concerns about accounting methods used in mission congregations. Guidelines are needed. Fr. Bonsey noted that there is also a need for simplifying and explaining the forms that are used.

- Decided on two priorities concerning land acquisition: first, St. Paul's, Oahu, and, second, the acquiring of property in leeward Oahu "for the purpose of land banking without having to decide whether or when to establish a congregation there."

- Learned that clergy of aided parishes were to meet prior to the clergy conference on AIDS and human sexuality.

- Voted a line of credit in the amount of \$300,000 for St. Andrew's Priory School, an additional \$5,000 line of credit for St. John's-by-the-Sea for the purpose of building a retaining wall on their property, and a \$10,000 credit line for St. Peter's, Honolulu, to insure proper cash flow over the summer months — all on recommendation of the Finance Department (Paula Rudinoff, in the absence of Richard Hagemeyer).

- Learned that Hawaii EAST had overspent its annual budget already, that the diocesan portfolio had an annualized performance rate of 21%, and that a review of the performance of Atlanta Sosnoff, the diocesan money manager, is due at the end of the summer.

The Bishop announced that he would be on the mainland for two weeks this June to attend his son's graduation from high school and participate in Hawaii Day at the Washington National Cathedral. He noted the June 5-6 conference on social ministries in the diocese.

ST. ANDREW'S PRIORY SCHOOL

Meeting as the Members of St. Andrew's Priory School, the Diocesan Council:

- Learned that academic life continues to improve, as evidenced by the recent achievements of the school's mathematics team and 100% college acceptance by the class of 1987.

- Heard that the construction of the athletic center is several years away, the fund drive beginning in earnest in January 1988.

- Received with pleasure the Priory's long-range plan entitled *Directions for the Future*, the product of several years' work and effort.

- Noted with pleasure that some 700 pupils are enrolled and that the recently-launched Queen Emma Pre-School is exceeding its financial projections. The Priory itself is in "reasonable financial condition," with short-term line of credit necessary for summer cash flow.

The Rev. David Kennedy is Priory headmaster. Frank Steffen is Priory business manager.

SEABURY HALL

Meeting as the Members of Seabury Hall, the Diocesan Council:

- Heard the Rev. Dr. Roger Melrose, headmaster, speak of Seabury Hall and his coming retirement.

Seabury Hall was founded in 1964, Fr. Melrose noted, and his retirement this July ends 23 years with the same headmaster. A new headmaster means new directions, but Seabury Hall remains a major part of the diocese, he emphasized. Indeed, the Bishop is the chair of the board of trustees. And the diocese needs to be aware of the school and to be involved in it, Melrose added. The school, after all, is a locus of primary youth evangelism, he insisted.

- Discussed the following topics: method of tuition payment (1987-1988 day student tuition \$4,250, boarding student \$9,750); the proper salary scale for the chaplain: diocesan clergy minimum or Seabury Hall teacher scale?; the amount awarded annually in scholarships; and the question of whether evangelism is greater in church-related schools or in congregations.

- Noted that the financial condition of Seabury Hall makes it unnecessary for the school to borrow funds from the diocese this year. Fr. Melrose also reminded the council that the capital fund drive that had been planned for

Seabury Hall was halted by Bishop Browning in favor of the Camp Mokuleia capital campaign.

- Gave a standing ovation and prolonged round of applause in recognition of Fr. Melrose's work and ministry at Seabury Hall.

MARCH MEETING

At the March meeting, the Diocesan Council:

- Approved a Camp Mokuleia contract with Kenneth Shioi not to exceed \$994,000 plus a 5% contingency, and the granting of a \$200 per month pension to Albert Manning for his long and faithful service at Camp Mokuleia. At present there is no pension plan for camp lay employees, it was noted.

- Designated the Rev. Robert Moore, deacon, as the representative to the Hawaii Ecumenical Housing Corporation from the Episcopal Church in Hawaii.

- Adopted the following resolution on a stewardship retreat:

Resolved, that the Bishop, Diocesan Council, Standing Committee and Stewardship Committee of the Diocese of Hawaii conduct a joint retreat to study the theology and spiritual practice of stewardship. The retreat will be held at a place to be determined. The retreat will last from noon to 8 p.m., Friday, February 26, 1988 and from 9 a.m. to 5 p.m., Saturday, February 26, 1988. The Diocesan Council strongly encourages all its members, the Bishop, Standing Committee and members of the Stewardship Committee to attend the entire retreat.

- Heard Fr. Gifford, chair of the Commission on Ministry, report on the Continuing Education Fund of the Diocese, explaining why the grant limit for 1987 was lowered to \$250. The commission encourages congregations to have continuing education funds in their budgets. The finance department will investigate the possibility of additional funding for continuing education.

- Learned that *Chronicle* articles had been noted in *The Anglican Digest* and the Scottish church newspaper, and of the good reception the column *Bishop's Journeying* is receiving.

- Received the Communications Department's recommendation that an ad hoc committee be appointed by the Bishop to make recommendations to the diocesan council as to what must be done to enter the electronic communication age.

- Received Alice Anne Bell's final report on the Camp Mokuleia Campaign.

- Authorized the execution of the Canterbury House contract at the cost of \$18,887.36 and a line of credit of \$10,000 to overcome cash flow problems.

- Approved at \$22,770 contract for the painting of the exterior of the Cathedral buildings (not the stone work).

- Learned of the distribution to St. John's, Kula, of \$16,000 from the Shin Nee Wun estate, with perhaps more in future.

- Discussed the appointment of a planned giving officer, skilled also in writing grant applications.

- Gave Alice Anne Bell council thanks and a standing ovation for her work on the Camp Mokuleia campaign.



At All Saints' Nursery School, Kapaa, Kauai.

THE CALENDAR

June

- 21 **2nd Sunday after Pentecost.**
(Proper 7)
Father's Day.
- 22 Materials due in office for 1st
Convention mailing.
- 25 Convention plans committee
meeting, 4 p.m.
- 24 **Nativity of St. John the Baptist.**
- 26-27 Ministries training program
retreat and canonical exams.
- 28 **3rd Sunday after Pentecost.**
(Proper 8)
Bishop at Queen Emma Chapel.
Ordination of Margaret
Schwertfeger to the diaconate,
St. Andrew's Cathedral, 7 p.m.
- 29 **St. Peter & St. Paul, Apostles.**

July

- 1 IHS 9th birthday party and
presentation of Jubilee Center
certificate.
Ad hoc Committee on social
ministry staff position, 3 p.m.
- 2 1st Convention mailing.
- 3 Holiday: Diocesan office closed.
- 4 Independence Day: The Glorious
Fourth.
Bishop in Hilo.
- 5 **4th Sunday after Pentecost.**
(Proper 9)
Bishop at St. Jude's.
- 7-8 Bishop on Maui: Holy Innocents'
& Good Shepherd.
- 10 Commission on Ministry &
Standing Committee, 9 a.m.
Commission on Ministry, 1:30
p.m.
Standing Committee, 1:30 p.m.
- 12 **5th Sunday after Pentecost.**
(Proper 10)
Bishop at St. Matthew's,
Waimanalo.
Camp Mokuleia groundbreaking,
3:15 p.m. (Camp open to
picknicking from 12 noon.)
- 12-16 Bishop in San Diego at EAST
meeting.
- 13 Compensation Review
Committee, 10:30 a.m.
- 15 Text deadline, August *Chronicle*.
- 16 Finance Department, 4:15 p.m.
- 17 Nurture & Education, 9 a.m.
Congregational Development, 10
a.m.
Church in Society, 10 a.m.

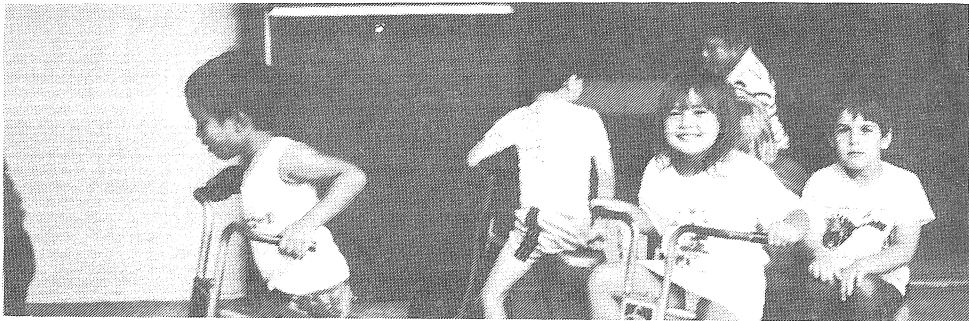
Communications, 10:45 a.m.
Camps & Conferences, 11 a.m.
Diocesan Council meets at
KPISC, 12 noon - 2 p.m.

- 19 **6th Sunday after Pentecost.**
(Proper 11)
Bishop at Grace Church,
Molokai.
- 22 **St. Mary Magdalene.**
- 22-29 Bishop & Elizabeth Hart on
Guam.
- 25 **St. James the Apostle.**

- 26 **7th Sunday after Pentecost.**
(Proper 12)

August

- 1-18 Bishop on vacation.
- 2 **8th Sunday after Pentecost.**
(Proper 13)
- 6 **Transfiguration of Our Lord.**
- 8 Epiphany Ministries meeting.
- 9 **9th Sunday after Pentecost.**
(Proper 14)
Epiphany Ministries fund-raiser.
Standing Committee, 1 p.m.
- 11 **St. Mary the Virgin.**
- 15
- 16 **10th Sunday after Pentecost.**
(Proper 15)
Admission Day: Diocesan office
closed.
- 21
- 23 **11th Sunday after Pentecost.**
(Proper 16)
Bishop at Holy Apostles and
Resurrection.
- 24 **St. Bartholomew the Apostle.**
Materials for 2nd Convention
mailing due in Diocesan
Office.
Orientation, Hawaii Council of
Churches, Cathedral.
- 27 Finance Department, 4:15 p.m.
- 28 Nurture & Education, 9 a.m.
Congregational Development, 10
a.m.
Church in Society, 10 a.m.
Communications, 10:45 a.m.
Camps & Conferences, 11 a.m.
Diocesan Council, 12 noon - 2
p.m. Formulation of draft
budget for consideration at
area meetings.
- 28-29 Ministries Training Program, St.
Clement's.
- 30 **12th Sunday after Pentecost.**
(Proper 17)



Children at All Saints' Nursery School, Kapaa, Kauai.

SOCIAL MINISTRIES CONFERENCE (cont.)

for stiffer penalties for drunken driving
and establish recovery houses for
alcoholics following treatment.

• Bi-lingual & bi-cultural literacy —
Encourage congregations to offer
literacy training workshops with
funding from the vestry. Increase
spending within the diocese on
education.

• Children & youth — Evaluate
resources and facilities of existing
Episcopal camps on all islands.
Recommit people, money and energy to
programs that will attract youth and
make Jesus real to them.

• Family violence & abuse — Realize
that economic crises can precipitate
violence. Consider methods of offering
education, parenting skills, shelters,
better legal protection, pastoral
counseling and affordable housing.

• Health care & hospice — Help the
church to look at the ethical and moral
implications of health care, and
extending health and home care to
persons with AIDS. Consider a paid
hospital chaplaincy, or at least an
organized chaplaincy program within
the diocese. Provide training skills for
caregivers working with the mentally ill.

• The elderly — Concerns are the
lack of sufficient program money,
affordable housing, and health
insurance. Develop a means of raising
money for "scholarships" to day-care
centers and educate young people on the
problems of aging.

• The poor and homeless —
Affordable housing and group homes
under the auspices of the Hawaii
Ecumenical Housing Coalition are
desperately needed. Oahu could use four
IHS facilities rather than just one. A

program must be visible and credible
before funding can be sought.

• Prisons — Needs include regular
worship services as an alternative to
those of the Good News Mission.
Released offenders need job skills and a
house to go to. Support the existing
Hawaii Literacy Program at the state
prison, and convene a meeting of all
Episcopalians on Oahu doing prison
work to establish a network. (This
meeting will be held at 9 a.m., Saturday,
July 18, St. Andrew's Cathedral.)

At the conclusion of the conference,
the participants unanimously endorsed a
motion asking Bishop Hart to appoint
an *ad hoc* committee to explore the
possibility of the appointment of a
diocesan staff person for social ministry
concerns. This person would be
responsible for enabling congregations in
the carrying out of their social ministries
and would work in collaboration with
similar persons in other denominations -
in Hawaii.

(This *ad hoc* committee will hold its
first meeting Wednesday, July 13. Its
members are: the Rev. Alison Dingley,
Jane R. Smith, George Lockwood, the
Rev. Imelda Padasdao, the Rev. George
Lee, Bettye Harris, and James F.
Morgan, Jr.)

This conference was not seen as a way
of finding final answers to the problems
noted, but rather as a beginning. A
frequent comment by participants was
the need to sustain the momentum
generated and to coordinate individual
effort. Working together, we can make a
difference.

— Lois Taylor Clarke.

BISHOP'S JOURNEYING (cont.)

Maui through the next day.

Apr. 28: Meetings with the staff and
a quick trip over the fence
to Washington Place to give the invita-
tion for the Governor's luncheon with
American Cancer Volunteers.

Apr. 29: Elizabeth and I visit the
Priory twice this week to
have show-and-tell with some of our
Alaskan things. Pretty silly carrying
snow shoes across the parking lot, but
we love sharing that special life.

May 1: Chapel and program at
Epiphany Church's Day
School. What a talented group of young
people! I steal some time away with my
son as he figures out where he will go to
college next fall.

May 2: Gave a short talk at the
program the Board on
Ministry of the Aging sponsored today.
Then leave for Christ Church, Kealake-
kua, and a vestry meeting followed by a

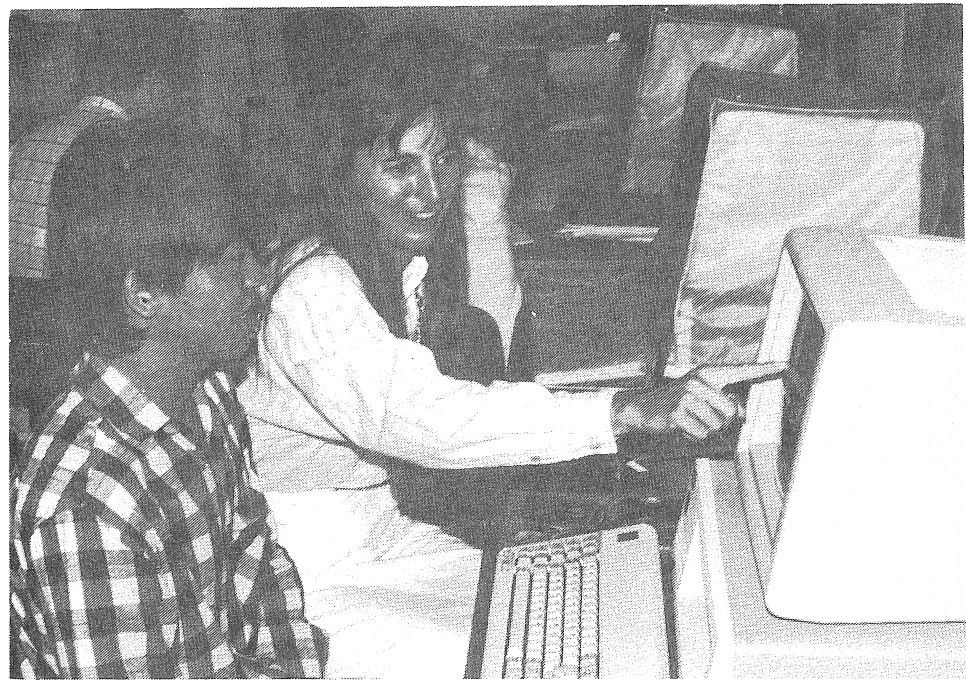
delicious potluck for the parish.

May 3: Baptisms and confirmations
at Christ Church, which is
being served by Bishop George Masuda
as they search for a new rector.

May 7: My visitation to Iolani
School, where a good por-
tion of the baseball team presented
themselves for baptism. What an ex-
perience to have 1,200 or 1,400 in the
congregation—somewhat captured to be
sure!

May 8: Secretaries' Day at the
Diocesan Office with a
program well worked out by my two
very special ladies—Mary and Ruby.

May 9-10: Meet with the two con-
firmation classes at St.
George's in preparation for tomorrow.
Then a fine service on Sunday with the
Revs. John and Charlene Crean leading
me through the incense and all the fix-
ings. Great to see so many children
involved.



Learning at Kalihi-Palama Immigrant Service Center.