

HAWAIIAN CHURCH CHRONICLE

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HONOLULU, HI 96813

BRIEFLY NOTED

Bishop Hart has announced that:

- The Rev. Reginald C. Rodman has been called to be rector of Christ Church, Kealahou. He and his wife Terrie arrive September 22.

- The Rt. Rev. Jackson Gilliam, retired Bishop of Montana, will be the next vicar of St. Jude's, Captain Cook, Island of Hawaii. He arrives in early November for six months.

- The Rev. Edwin (Ted) Bishop is to serve as interim rector of Holy Innocents', Lahaina, during their search for a successor to Fr. Richard Thieme.

- The Rev. Dr. L. Jerome (Jay) Taylor is to be interim rector of St. Christopher's, Kailua, during their search for a successor to Fr. Robert Brown.

- The Rev. John Morrett, formerly dean of St. Andrew's and rector of Holy Nativity, preached at the Cathedral September 20. That evening at 6 p.m. there was a potluck dinner in the Morretts' honor with a slide show of their work in Thailand.

- The Rev. Vince O'Neill of St. Timothy's, Aiea, has been appointed Ecumenical Officer of the Diocese of Hawaii, succeeding the Rev. Brian Nurdin, Ecumenical Officer for the preceding four years.

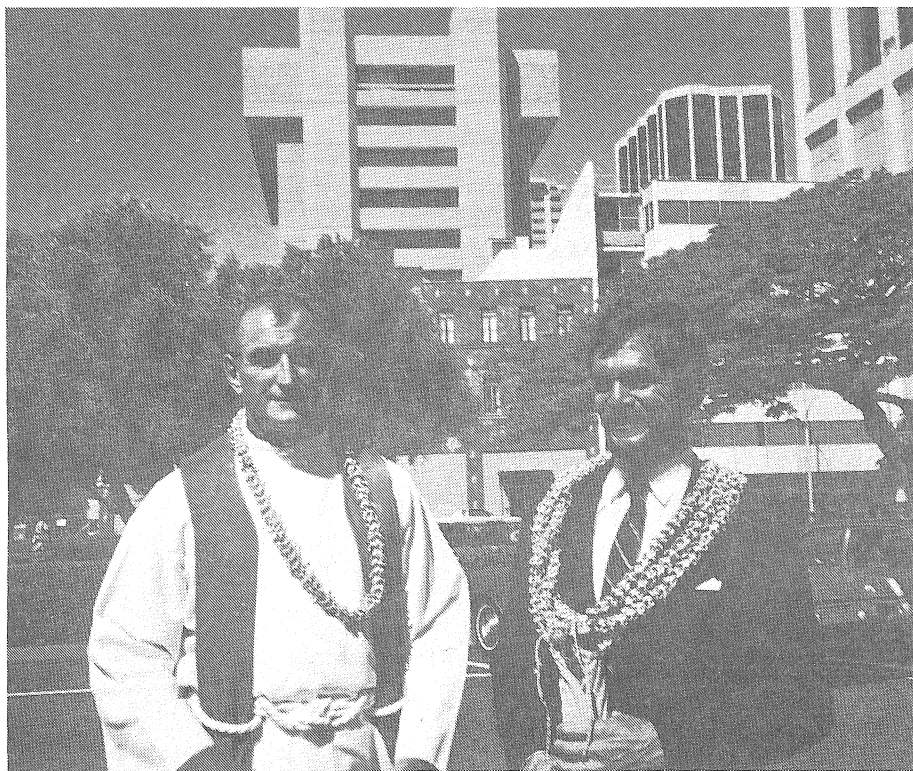
- The Rev. Charles Chan of St. James', Chicago, has accepted a call to be assistant to the rector for Chinese ministry at St. Peter's, Honolulu.

- The Rev. Alison Dingley has accepted the call to be vicar of St. Matthew's, Waimanalo, succeeding the Rev. Fritz Minuth (retired).

STILL A HOSTAGE



Terry Waite



H. James Bartels, Curator of Iolani Palace, with Canon Eric Potter before St. Andrew's Cathedral at the service honoring Queen Liliuokalani. Below, two members of the Kaahumanu Society, with Canon Potter and H. James Bartels (left).



CATHEDRAL'S FR. BANSE TO OREGON

The Rev. Robert L. Banse of St. Andrew's Cathedral has accepted a call to be rector of Grace Church, Ellensburg, and priest-in-charge of Resurrection Church, Rosalind-Cle Elum, in the Diocese of Spokane.

Ellensburg is a city of 10,000 in the middle of ranching (cattle, sheep), apple, soft coal, and skiing country. Central Washington University, a part of the state system, is in Ellensburg. Grace Church has 130 families; and nearby Resurrection Church has a congregation of 30 to 35 Sundays.

Fr. Banse leaves the Cathedral October 15 and assumes his new responsibilities in the Diocese of Spokane on November 1, 1987.

At the Cathedral he served as pastoral assistant and youth minister, as well as chair of Hawaii Episcopal Youth.

During the year 1983-1984, Banse served as seminarian intern at the Church of the Holy Nativity, Aiea Haina, Oahu. His was Bishop Hart's first ordination to the priesthood (Epiphany 1987). In 1985 he married Jane Clark.

"In their time here at the Cathedral, Bob and Janie have won many hearts with their outgoing, attractive personalities," the Very Rev. Lin Knight, Dean of the Cathedral, said. "We know the people of Ellensburg will take them to their hearts as well, so we send them on their way with our aloha. We'll miss them both."

"Bob has shared a fine ministry with us over his years of being both a lay intern and as an ordained assistant at the Cathedral," said Bishop Hart. "Our thanks especially go out to Janie and Bob for their leadership with Hawaii Episcopal Youth (HEY). We wish them well in the Diocese of Spokane and hope they may return to us in the future."

FANTASTICK CELEBRATION

Enjoy an international fashion show, luncheon, and boutique on Saturday, October 31, 1987, in the Grand Ballroom of Pacific Beach Hotel for only \$16.00 a ticket.

Epiphany Ministries (formerly, Hawaii E.A.S.T.) is planning this event for all members and friends of the Episcopal Church to gather in fellowship and celebrate our oneness in Christ, while supporting the special ministries to Koreans, Hawaiians, Japanese, Filipinos, and Chinese.

Linda Lee of Designer Showroom is coordinating the fashions with Yvonne Yee. Models will include Episcopal Church members. The show features guest designers and dancers.

Handcrafted items may be purchased at the boutique. Anyone interested in participating in the boutique should call Jan Motoshige at 737-0431 or Gail Kusonoki at 595-3057.

A fashion-show-ticket kick-off with a mini-fashion show for ticket contact persons was held in July. Tickets may be obtained from the ticket contact person at each church or by calling Evelyn Wong at 595-4203. With your support, the event will be "A Fantastick Celebration."

Elizabeth Hart is the Honorary Chairperson. Co-chairing this event are Sue Jean Chun and Gretchen Jong. Others on the planning committee are: Cynthia Wong, finance, publicity and printing; Evelyn Wong, tickets; Pat Ing, reservations; Jan Motoshige and Gail Kusonoki, boutique; Ethel Ching and Martha Ho, decorations; Mi Sun Hong, backstage; Lin Chun, hospitality; Lina Jeong, production; and Imelda Padasdao, Leburta Chock, Blossom Tyau and Pearl Kau.

KEALAKEKUA'S NEW RECTOR

The Rev. Reginald Cary Rodman, vicar of St. Ambrose's, Boulder, Colorado has accepted Christ Church's call to be their new rector, Bishop Hart announced.

Fr. Rodman's whole ministry has been spent in Colorado, serving churches in Lakewood, Boulder, and Central City before becoming vicar of St. Ambrose's in 1982.

Rodman is a graduate of Marlboro College, Marlboro, Vermont (A.B. 1957), and of the Seabury-Western Theological Seminary (B.D. 1968).

He married Terrie Lynne Armstrong July 3, 1980, and has three children by a previous marriage.

The Rodmans were expected in Hawaii on September 22.

ST. MARY'S: NO "DOG DAYS"

"Some writers on church life call the summer months of June, July, and August the 'Dog Days' of the church. By this they mean that participation, worship, and life in many churches are at their lowest at this time," writes Fr. Doug McGlynn in *The Angelus* of St. Mary's, Moiliili.

"Praise God we are not like that at St. Mary's," he adds, citing the following:

- Church attendance has averaged about 150 a Sunday.
- Each of the six Home Fellowships has met regularly, as did the Married Couples' Fellowship. "About 40% of our adult members participate regularly in one of these groups," McGlynn notes.
- "Hugh Kaiser has spent one month on mission in the Philippines, and Chris Ako has been in some communist country in Eastern Europe on mission for 3 weeks, both of them supported by our prayers, Chris by our gifts as well."
- Eighteen of our men were on retreat to share with each other their hopes and needs concerning what it means to be a *man* who is a *Christian*."
- "The Parish Council spent a long weekend at work," responding to the concern for outreach giving expressed

by many and to the need to use "our new building to its fullest advantage."

- "The Vestry has spent long hours addressing questions of how to proceed with our hopes for facilities which meet our needs and equip us for our mission."
- "And we have managed to have a July 4th picnic, plus Mothers' Day and Fathers' Day breakfasts, even though the construction project forced us to have the latter two standing up!"
- "To all this good report" McGlynn adds "several challenges:"
- "While we have welcomed some fine new people through the summer, we have said goodbye to even more, most of them off to the mainland. We must move on in Evangelism and Growth."
- Adult classes, teaching, certain of our ministries, and some kinds of pastoral care need more attention now that the construction period has ended, during which so "much corporate energy has been concentrated on the building."
- "And we have a new building to move into, learn to use, and come to love," writes McGlynn. St. Mary's looks forward to worshipping in a handsome new church ewa of the old one early this November.



Camp Mokuleia rebuilding begins: (above, right to left) Bishop Donald Hart, Contractor Masato Tsujimura, Architect Sid Snyder, and Camp Director Fr. Brian Grieves turn over the first shovel-fuls of earth. Below, camps and adult guests await the proceedings.

STEWARDSHIP: A TESTIMONY

I was raised in a very strict Oriental household. As the eldest son, I was expected to be always in charge of myself and my family. I was taught to control and shape my own destiny. Yes, my parents were Episcopalians, so I was dutifully taught to believe in God and attend Sunday School. I was taught the children's Bible stories so I knew about Jesus Christ and dutifully attended those boring Sunday services.

As I grew older I reached out to control my own destiny. I got a job, I moved out on my own, I got married, I had children, and I went to college. I was so busy planning and working on my life that I had not time for church. On those occasional visits to a church I remembered to thank God by dutifully putting \$1 in that offering plate as it went by.

Yes, I was in complete control of my life. Unfortunately, my life was also in complete control of me. The stress of holding a full-time job, raising a family, and going to college took its toll on me. It was at this time that Val, my wife, convinced me to start attending church again. We looked at various churches and finally settled at Calvary Episcopal Church in Kaneohe.

I began to attend regularly and would put in that \$1 each week. Ironically, my reason for choosing the Episcopal Church was because of its disciplined 7:00 a.m. worship services. Little did I know what was in store for me.

One Friday evening we attended a healing service, it was there that my spiritual awakening took place. I asked Jesus Christ to enter my life as my personal Lord and Savior. Through this personal relationship I was finally able to give up control over my life to God. I began to trust in God and through my faith trust in others as well as myself. This was the beginning of my stewardship under Jesus Christ.

In the following years, through study of the Bible and our house group ministries, I have come to the realization that if Jesus was going to be Lord over my life than I needed to turn over control of all aspects of my life, not just my spiritual life. I began to realize how the Lord has truly blessed us since all things come from Him. Slowly the transformation that began on that fateful Friday evening began to bear fruit. I was able to release control over "my money" and begin tithing as an act of faith in my Christian stewardship.

By David D.W. Chung

MOON FESTIVAL

Chinese tradition and Christian concern will combine Friday, October 9, 7:30 p.m. at St. Peter's, Honolulu.

This festival moon viewing includes a dessert pot-luck, exploration of Christian hymns and symbolism centering on the moon, along with recitation of classic Tang Dynasty poetry appropriate to the occasion by the Rev. Charles Chan, the new parish assistant for Chinese ministry at St. Peter's. The poetry will be read in both English and Chinese.

Are are invited to share this festival and tea and mooncake.

CONVENTION ISSUE

The October issue of the *Hawaiian Church Chronicle* will be the Diocesan Convention issue, with all nominations and resolutions, together with data on the ECW Annual meeting.

CHINA REDUX

Just returned from a month in China, Ruth Birnie shares with Chronicle readers these impressions. This tour, led by the Rev. Dr. Peyton C. Craig-hill, an old China hand, included three others from Hawaii: Kate and John Roberts, and Flo Greenwood. In all, there were 14 old China hands and 11 "preacher's kids" on the trip. It was both a journey back in time for many who had not seen China for years and a first encounter with modern China.

"... We visited Nanchang where the Craighills found the remains of their once fine home, now devastated, with apartments built all around, piles of rubble and squatters occupying the site. Disillusioning and saddening, to be sure, but that is modern China where most traces of past missionary and cultural activities have been wiped out. The church and school built by Bishop Craighill of Anking have — however — been preserved, and the church is used as an exhibition hall, probably saved because of a famous Communist meeting held there.

"Shanghai, now the largest city in China, with some 11 million, was crowded, dirty, and busy. And sites were hardly recognizable from my previous visit long years ago. Here the old China hands found the American school they attended, now a government research institute for marine equipment, and other familiar haunts, such as the church they attended and St. John's University, now East China Normal University.

"... In Beijing we attended the Bei-

jing Protestant Church, and it has a congregation of several hundred, not all older people, but many young, and some children. It was formerly the YMCA and was given to the church by the government and reopened on Easter 1979.

"Familiar hymns, such as *Onward, Christian Soldiers* and *Joyful, Joyful We Adore Thee* were sung in Chinese. After lessons in Chinese and an hour-long sermon in Chinese, we met with the pastors, who eagerly asked and answered questions.

"Again, in WuChang, where we once had a college, library school and theological school, the service was similar. ... A small seminary was begun there two years ago, providing a two-year course, open to both males and females. There are currently about 36 students, None of whom was over 23. One-third are women.

"While at Lushan, by coincidence, a group of Christian clergy of the Jiangxi Christian Council were meeting at the newly-opened, small Emmanuel Church near our villa. They invited us to an evening session. *In Christ There is No East or West* sung in English and Chinese truly had significance for us. Mr. Louis Tsai, chairman of the council and also director of the Yuzhang English Training Institute, Nanchang, spoke, as did the Rev. Den, foster son of Bishop Kimber Den, who once assisted Bishop Craighill at Anking. To Dr. Craighill's remarks (in both Chinese and English) the response was

(Continued on page 8)



Camp Mokuleia rebuilding underway: the beginning of the new kitchen/dining hall. Above, looking towards Sunset Beach. Below, looking towards the old facility and the mountains.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

In recent days our many church schools began another year. This ministry has been a large and important part of the diocese over a long time—ever since Queen Emma founded the Priory School a hundred and twenty years ago. I take this moment to wish our schools well as classes begin.

Particularly I think of Seabury Hall on Maui and Mr. Thomas Olverson, the new headmaster. Seabury begins a new era, with new leadership. We wish Tom and his wife Rogers our very best as they settle in and become part of our diocesan family.

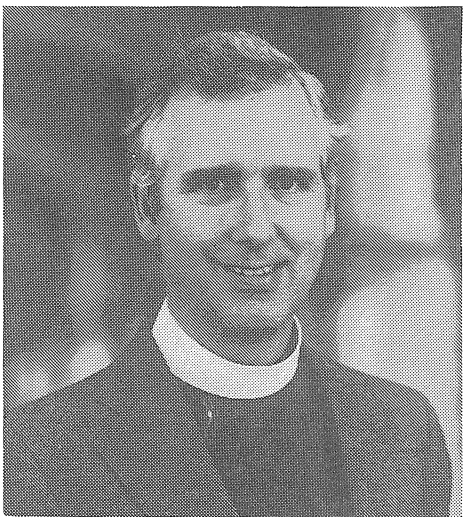
Our other diocesan school, St. Andrew's Priory, also enters, at least a new stage, in its development, with the introduction of new uniforms—symbolic I think of a new excitement and enthusiasm for women's education. This is reflected more importantly in their plans for new athletic and classroom facilities.

Ten parish day schools also begin, and become an important outreach of our churches to the neighborhoods and communities where they are located.

Iolani, an independent Episcopal school, starts its 124th year. The Rev. David Coon, headmaster, has brought this school to a position of high respect on a national level, and they too move ahead with needed building plans to be more effective in the years to come.

On the Island of Guam, I think of St. John's School, moving toward its 25th year, with its plans to enlarge to include the high school grades. It too plays an extremely important part in the ministry of the church in that part of the world.

These schools have a unique place in our life. They clearly say something about the value we place on young people and our willingness to share with them in the educational process. More than that, however, we recog-



Bishop Hart of Hawaii.

nize that all of these schools are filled with students who may not be Episcopalian, or indeed even Christians. They are part of the ecumenical outreach of our churches, in its broadest sense. They are part of our ministry which says that barriers between people and the labels that so often separate us can be put aside for good reason. The presence of such wonderful mixtures of students demands that we talk of our faith and lift up our Christianity in a way which respects differences, that honors others, that welcomes and forges unity without coercion, without demeaning another's heritage of values.

That is a difficult ministry—but one that I believe is needed in this world and especially in these islands. I urge you all to support our schools with your prayers and your participation during this year . . . and be a part of one of the most exciting ministries going on anywhere. My best to all of you, with my prayers.

Faithfully yours,

Donald P. Hart

The Rt. Rev. Donald P. Hart, Bishop

BISHOP'S JOURNEYING

July 30-31 A couple of days to catch up on all that has happened during my week in Guam, and also to follow up on much that has happened there.

Aug. 1 Finally off on our last two weeks of vacation, after meeting with one of the candidates for rector at Christ Church. Our first two weeks of vacation were on the East Coast amid graduation and preaching assignments.

Aug. 2-11 We are on the Island of Hawaii in the Volcano area doing some day hiking around Kilauea Caldera. Elizabeth and I are joined by Ed Bonsey for a four-day hike up Mauna Loa. Needless to say, it was strenuous and incredibly beautiful. We happened to be at the top on the Feast of the Transfiguration, and indeed the glory of the Lord was there — in between some heavy breathing in the thin air and sore muscles! A few days needed to rest up afterwards, and we returned to Honolulu.

Aug. 16 My second Sunday to enjoy as a regular worshipper in the pew. I have been treated to two fine sermons by our clergy: Domingo Calag at Holy Apostles and today Bob Banse at the Cathedral. Good to have Elizabeth as a layreader.

Aug. 18 Back to work with the Standing Committee meeting, celebrating my wife's birthday and the return of our daughter after a quick trip to a wedding.

Aug. 19-21 Many meetings as I once again try to catch up on vacation time. Friday, with the office closed for Admission Day, allowed me the chance to have some quiet hours for letters and sermon.

Aug. 22 Welcomed the participants in the Stewardship Fair, an excellent offering by this committee to help churches prepare for the fall. Off to a wedding and reception and then back to Hilo and Holy Apostles'-Resurrection for my official visitation. Good meetings with the Bishop's Committee of Resurrection and later the Vestry of Holy Apostles'. It has been a fully day!

Aug. 23 Preach and confirm at Holy Apostles'-Resurrection and confer with the clergy there. Home by late afternoon.

Aug. 24-28 The Hawaii Council of Churches has its orientation for new clergy, and I try to take in as much as I can along with several other clergy new to Hawaii. Committees on Land Acquisition and Convention Planning meet as well as the Diocesan Council.

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CHURCH, STATE & CONSTITUTION

Reflections on the Bicentenary

When the Thirteen Colonies defeated imperial England, the Founding Fathers did something that no nation had done before—they freed the church from the state, and the state from the church.

In 1787 those who wrote the Constitution had many sorry past events in mind: Calvin's Geneva and the burning of Michael Servetus at the stake for denying the Trinity (1553), Europe's wars of religion (1520-1648), the Spanish Inquisition (1479-1808), Presbyterian persecution of Anglicans (Oliver Cromwell) and Anglican persecution of Presbyterians (Archbishop Laud).

And closer to the constitutional convention in Philadelphia were the disabilities all others then suffered at the hands of Virginia's Anglican state church and the hanging of Quakers on Boston Common (1659-1661).

The Founding Fathers wished none of this oppression, division, and sorrow for the new United States of America. They wanted instead "A New Cycle of the Ages, *Novus Ordo Seclorum*," in the words of the Great Seal (found on the back of each \$1 bill). In France, church and state were not separated until 1905. In Germany, Russia, and England they are not separate yet. America did something new.

Separation means freedom for all. Article VI of the Constitution states, "No religious test shall be required as a qualification to any office or public trust under the United States." Thus, no religious group can seize power by limiting office to its own faithful. Government by Protestants only, Catholics only, Jews only, or atheists only is impossible in America and has been so from the beginning. In England from 1673-1828, only communicants of the Church of England could hold office.

Separation means freedom equally for those of profound personal religious commitment as well as for those with none. The Rev. Robert Drinnen, a Jesuit elected to Congress from Massachusetts, may not be excluded from the House of Repre-

statement was necessary, and the First Amendment (1789, in force 1791) was the result:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of people peaceably to assemble, and to petition the Government for redress of grievances.

Separation of church and state heads the Bill of Rights and the list of the America's fundamental freedoms. But exactly what does separation mean? Debate and definition as to the exact details will last as long as the Republic. Basically, there are two schools: Strict Separationists, and Accommodationists.

While preserving separation between church and state, accommodationists wish less than a strict "wall of separation." Mr. Justice Rehnquist, now Chief Justice, wrote, "The

First Amendment permits this cross under the "free exercise" clause and its general memorial purpose. Is it "establishment" or "free exercise" nonpreferentially? The matter is currently in the courts.

• Tax benefits for religious bodies. The American Civil Liberties Union "believes that tax benefits for religious bodies are constitutionally forbidden in spite of widespread and long-standing practice." Among the benefits criticized by the ACLU are exemptions from taxation of real and personal property, and exemptions from taxation of transfers from estates, according to its Policy #92.

However, according to the ACLU, "tax benefits for charitable, philanthropic, medical and other organizations sponsored by or affiliated with religious bodies would not violate the establishment clause if nothing distinguishes their provision of services from those of non-sectarian agencies."

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." —First Amendment

Establishment Clause did not require government neutrality between religion and irreligion nor did it prohibit the federal government from providing non-discriminatory aid to religion."

Attorney-General Edwin Meese agrees, holding that the First Amendment does not "preclude federal aid to religious groups so long as that assistance furthered a public purpose and so long as it did not discriminate in favor of one religious group against another."

The opposing separationist view is stated in a 1947 decision, in which the Supreme Court declared that neither federal nor local governments "can pass laws which aid one religion, aid all religions, or prefer one religion over another." Furthermore, no tax

The economic life of America's churches would be different indeed if the ACLU view prevailed.

• Religion-based discrimination. In *Corporation of the Presiding Bishop of the Church of Jesus Christ of the Latter Day Saints v. Amos*, the Supreme Court affirmed the right of religious employers to dismiss employees of their religion for non-participation in a religious function. "A Mormon who was employed for 16 years as a building maintenance engineer by the Deseret Gymnasium, owned by the Mormon Church, was dismissed from his job because he was not 'temple worthy'; that is, he was not a Mormon in good standing. "He did not attend church regularly and pay 10% of his gross income to the church," notes John Swomley, chair of the ACLU's church-state committee.

Utah's federal district court ruled against the Mormon Church, holding that—as the gym had no religious function, is open to the general public, and has employed non-Mormons—the exemption in Title VII of the Civil Rights Act of 1964 did not apply. In this case, the judge felt exemption gave the religious employer an unfair advantage, allowing him to benefit economically, as the non-religious employer could not, and allowing him economically to coerce employees against their conscience to engage in religious activity.

The Supreme Court ruled the exemption under Title VII was valid in this case and the employee legally dismissed.

OTHER ESTABLISHMENT CASES

The "establishment" clause is also at issue in the following:

• A "moment of silence" at the beginning of each day in New Jersey's public schools. School prayer in disguise?

• State-mandated teaching of creationism, Genesis-as-science, in Louisiana public schools as the equal-emphasis alternative to evolution—

this was disallowed by the Supreme Court this June.

• Censorship of books on grounds of "secular humanism" in Alabama, where the judge held that 45 textbooks "did constitutionally favor a religion of secular humanism and forbade their use in public schools in Alabama." The case is now on appeal.

• Must religious foster care homes that do business with New York City accept children on a first come, first served basis, or by religious preference?

Also, must all foster care agencies doing business with New York City, including the Roman Catholic Church, "provide contraception and abortion services"?

• The Adolescent Family Life Act (1981) required involvement by "religious and charitable organizations" in efforts to "promote self-discipline and other prudent approaches to the problem of adolescent premarital pregnancy." In finding key provisions of this law unconstitutional, the U.S. District Court for the District of Columbia held that public funds had been used by "pervasively sectarian institutions" for "educational counseling that amounts to the teaching of religion."

"FREE EXERCISE"

Among recent "free exercise" cases—the other shoe in the separation of church and state, also noted by Swomley—are:

• *The Presbyterian Church (USA) v. The United States*, which calls in question the right of government agents to pose as worshippers and to attend and secretly tape-record religious services and meetings. This was done in connection with the sanctuary movement, the church's sheltering of illegal refugees from Central America. The American Jewish Committee and the National Council of Churches have joined in this suit by the Presbyterians.

• May an Air Force psychologist, also an orthodox rabbi, wear a yarmulke (skullcap) on duty? The Supreme Court saw this as a matter of military discipline and uniform regulations, rather than a question of the free exercise of religion. The skullcap "is worn for prayer and, by religious Jews, at all times," according to *The Standard Jewish Encyclopedia*.

• May Florida refuse unemployment compensation benefits to a Seventh Day Adventist dismissed for refusing to work on Saturdays? No, said the Supreme Court this February.

What "establishment" and "free exercise" mean in detailed practice is constantly being defined and refined through our court system. Many anomalies and contradictions exist, in the body politic just as in the individual personality. Prayer is not allowed currently in the public schools, for example, but prayer begins each workday of the State and the House of Representatives.

14TH AMENDMENT ALSO

The First Amendment specifically curbed only the powers of the federal government. "Congress shall make no law" are its first words. In 1791 the states were left untouched. Connecticut, for example, only disestablished church and state in 1818 'by providing that no one could be compelled [by the state] to support

(Continued on page 5)

"No religious test shall be required as a qualification to any office or public trust under the United States." —Article VI.

sentatives on religious grounds. And the Rev. Pat Robertson and the Rev. Jesse Jackson, if elected president, shall serve. America permits no religious test, one way or another.

In 1847 in England, however, Lionel Rothschild was denied his seat in the House of Commons, although duly elected, because as a Jew he could not, and would not, take the then-required oath sworn "on the true faith of a Christian." After repeated election by the City of London, he was finally seated in 1858 without that oath. But even today, Anglican and Roman Catholic priests cannot sit in the Commons, while, curiously, ministers of the Free Churches can.

FIRST AMENDMENT

Some of those who wrote the Constitution felt Article VI was a sufficient protection and guarantee. Others, however, felt that a more explicit

money should support "any religious activities and institutions." Indeed, to be constitutional, a law must be devoid of "excessive government entanglement with religion," be such that it "neither advances nor inhibits religion," and have a "secular" purpose, the Supreme Court declared in 1971.

AREAS IN DISPUTE

Some areas of current dispute concerning the "establishment" clause are:

• Government and religious symbols. Locally, the Camp Smith cross. Some see it as a neutral, non-denominational, ecumenical war memorial. Others see it as the government's "establishment of religion" through maintaining a Christian religious symbol on federal property and forcing it upon those living in the plain below. Others counter that the

any religious society," notes Leonard W. Levy (*The Establishment Clause*, p. 44).

Application of the First Amendment to the states dates from 1925 and the Supreme Court's doctrine of incorporation. The Supreme Court held unanimously in *Gitlow v. New York* "religious liberty and freedom from establishments of religion to be within the liberty of the Fourteenth Amendment's due process clause," writes Levy (p. 166).

In part, the Fourteenth Amendment reads:

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Decisions in 1940 and 1947 confirmed the First's incorporation within the Fourteenth as regards both the establishment and the free exercise clauses. Precedent for incorporation existed in findings of the Court in 1894 and 1897 which incorporated portions of the Fifth in the Fourteenth.

"That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience . . ." — The Virginia Bill of Rights (1776), Article 16.

Some distinguished legal scholars and Attorney General Meese think the incorporation doctrine "shaky" at best. Levy, formerly Earl Warren Professor of American Constitutional History of Brandeis University and editor-in-chief of the four-volume *Encyclopedia of the American Constitution* (Macmillan, 1986), thinks otherwise. "The incorporation doctrine has a history so fixed," he writes, "that overthrowing it is as likely as bagging snarks on the roof of the Court's building."

In an important point, Levy notes that "to understand the American meaning of 'an establishment of religion' one cannot adopt a definition based on European experience." Rather, one must note that "an establishment of religion in America at the time of the framing of the Bill of Rights meant government aid and sponsorship of religion, principally by impartial tax support of the institutions of religion, the churches." The European precedent was a single church, not "many different churches, or the religion held in common by all of them, that is, Christianity or Protestantism," as in America, observes Levy (p. 61). In so doing he calls into question the view of those who would support religion and religions non-preferentially, while declining to support any one religion or denomination preferentially.

SEPARATION: AN ESTIMATE

The separation of church and state has been good for both, however. Because of separation, all may participate in America, fostering the "general welfare," a fundamental purpose of the Constitution. No religious test creates insiders and

outcasts. No reigning religious orthodoxy smothers thought and limits ideas. The citizen's conscience and practice of religion are free, and subject to no diktat of state.

Because of the separation of church and state, America is preserved from becoming the horror which Ulster, Lebanon, and Iran now are. No ethnic group has to abandon its religion, nor must it live with disabilities for retaining it, in subservience to some state-enforced orthodoxy.

Separation of church and state has allowed us all to be free, equal, and one as Americans.

And separation has been good for religion and the churches. A higher percentage of Americans regularly go to church than do the British, French, and West Germans.

In America, church income is ample, even extravagant (as the televangelist scandals show), when viewed from Europe. American Catholics bankroll the Vatican, for example. And Presiding Bishop Browning has recently announced an American gift to the Nippon Sei Ko Kai to facilitate its work in Asia.

And the freedom which separation insures underlies, and stimulates America's exuberant religious life.

No country has as much religious diversity and activity as America, as the most casual look at religion in Los Angeles or "churches" in the Yellow Pages confirms.

Just where and how the line is to be drawn between church and state is, and will always remain, a matter for discussion and, often, lawsuit. The accommodationists and strict separationists will always disagree. But few, if any, Americans disagree with the Founding Fathers' insistence on the separation of church and state. There is no America without it.

—JPE.

DIOCESAN COUNCIL

At the July meeting, the Diocesan Council,

- Heard of the ground breaking ceremony for the renewed Camp Mokuleia. Of the \$3.5 million, the Diocesan guarantee is now at \$170,000—the difference between pledges and cash in hand and the goal, Fr. Robert Brown of Camps & Conferences reported.

- Heard Dr. John Decker's report of the Congregational Development Department's meeting with officers of congregations receiving subsidies. He noted that the requests for subsidies in 1988 have increased substantially over the 1987 level, with new programs seeking funding for the coming year.

- Learned that the Finance Department had no action items for the Council at this time. Mr. Richard Hagemeyer introduced Don James, chair of the Diocesan Compensation Review Committee, who reported:

- That the overall percentage of increase for clergy according to the 1988 scale was 5½-6% because of the 4½% increase and new amount established for housing.

- That the committee was recommending that the salaries of the diocesan staff not be tied to the parish clergy compensation scale but be based on figures obtained in a survey of comparable positions in the Honolulu community.

- That Bishop Hart's compensation level placed him 7th out of 16 bishops with dioceses of comparable size.

- That the committee felt it desirable that there be annual reviews and evaluations of staff members, both of the diocese and of the parishes and missions.

- That the committee recommended an auto allowance of \$3,800 for 1988.

- That the committee recommended "an equalization of the credit amount for housing value in churches whose clergy live in church-owned housing."

- Heard Fr. Rudy Duncan, Diocesan Treasurer, report that the diocesan portfolio gained \$271,000 in value in the month May 31 to June 30, 1987. The market value of the portfolio is now \$6,391,000.

- Learned that Church in Society (Relda Loomis) was meeting with the various program groups concerning

their 1988 fund applications and that consideration was being given to a new "policy concerning the timing of the funding of allocations during the calendar year."

- Heard from Nurture & Education (Diana Lockwood) that a Stewardship Fair was scheduled for the morning of August 22 at St. Andrew's Priory, that the Diocesan Evangelism Committee will be holding its first LEAD Lab and gift identification workshop later in this year, and that the youth meeting of Province 8 will be in Honolulu in August of next year.

- Noted that the ad hoc Committee on Electronic Communications continues to meet, considering desk top publishing and the establishment of an electronic bulletin board (Communications, Dee Anne Mahuna, chair).

- Learned that funding requests for 1988 exceed anticipated income by \$280,000, the Treasurer reported. [The Council works on the 1988 budget at its late-August meeting.]

- Heard Bishop Hart report that the Episcopal Asia-America Ministries (EAM) meeting in San Diego was characterized by great diversity, with Hawaii's having a larger Asian presence than any other province diocese. But, he noted, native Hawaiians are still in need of a vehicle for expression within the Episcopal Church. They do not attend (EAM) meetings, nor the meetings of the Native American Coalition. The Bishop announced a visitation to Guam, together with his wife, to explore the relationship between this diocese and the church in Micronesia, as well as the future structure for the Micronesian church.

- Confirmed the Council's previous decision to meet the third Saturday rather than the third Friday of each month.

At the council's July meeting, at the Kalihi-Palama Immigrant Service Center on the grounds of St. Elizabeth's, Bettye Harris, Executive director, introduced the administrative staff and discussed the philosophy of KPISC, noting its servant ministry. "It is KPISC'S responsibility," she said, "to care for the foreigners in Hawaii from any ethnic group present in the state." She noted that 20 persons have received amnesty and 14 are in process, all assisted by KPISC.

In commenting on the Learning Center, she noted that they have assisted 185 students in the year, and have already seen improved school performance. Much work is done with immigrant youth, she reported, including "particularly rewarding experiences at Camp Mokuleia."

As a result of KPISC work, "young people from various ethnic groups are mixing better and living alongside each other more peacefully," Harris noted.

Burt Winston, a retired accountant who volunteered his services to KPISC after retirement, was given special recognition and thanks.

In addition to Harris, the following staff were introduced: Francis Lee, fund-raiser and job placement specialist; Douglas Oshiro, assistant executive director; Cindy Brock, director of the learning center; Yuk Pang Lau, director of legalization and immigrant services; Carol Uyeda, fiscal officer and special events coordinator; and Genney Gines, youth immigrant staff officer.



Cooking for IHS: Gerri Tom (left) and Hazel Hee of the Cathedral.

ANGLICAN COMMUNION NEWS

Anglican Archbishop Janani Luwum was murdered on orders of Uganda's President Idi Amin and a road accident staged to provide the cover-up, according to the testimony of Amin's former chief of police, Kassim Obura, before Uganda's Human Rights Commission this April.

Archbishop Luwum, an outspoken critic of arbitrary arrests and killings by Amin's government, was found dead in the wreckage of a car in Kampala in February 1977. Beside him were the corpses of Interior Minister Oboth Ofumbi and Lands and Water Resources Minister Erinayo Oryema.

In statements on the Canadian criminal justice system, Anglican and Roman Catholic bishops re-affirmed their stand against the re-introduction of capital punishment, citing the sacredness of human life.

Both statements call for reform of the correctional system and for support to the police forces and prison guards by providing sufficient personnel and adequate training.

They also called upon parishes to support prison chaplains and the victims of crime and their families.

Harrassing Bishop Alexander Muge, Bishop of Eldoret, Kenyan Special Branch [secret police] personnel

arrested three members of his congregation on trumped up charges, according to his sermon April 12.

The bishop has angered cabinet members and officials for reportedly saying that there were worse human rights violations in Kenya than in South Africa.

A statement by 28 of his priests supports Bishop Muge.

Bishop Arthur Malcolm, Assistant Bishop in North Queensland and himself an Aborigine, said that, while he understood why Australians of European and Asian descent were going to celebrate and give thanks for 200 years of settlement in Australia, the Bicentennial might best also provide opportunity for all Australians to develop greater mutual respect, especially as between the Aborigines, the ancient people of the land, and those who came later.

In the Diocese of Sydney, the Standing Committee of the Synod called the Federal Minister for Aboriginal Affairs to inquire into the deaths of five Aborigines held in custody during the previous six weeks and the larger number of Aborigines who have died in custody recently.

The Anglican cathedral in Victoria has returned a 65-piece collection of

Native artifacts to Native hands, despite an earlier decision to sell the collection to settle a debt. The value of the collection is said to be at least C\$ 300,000.

St. Saviour's Episcopal Church, outside the walls of Acre in Israel, was destroyed in an arson attack this April and slogans in Hebrew scrawled on the altar.

The Bishop Samir Kafity (Jerusalem) condemned the attack as "aggression against spiritual values, freedom of worship and democracy."

A Jewish league fanatically opposed to any presence of Palestinians in Israel was thought responsible. The church's congregation is Palestinian.

Eight English bishops urged the voting public to ask parliamentary candidates in the recent general election searching question about "grave and fundamental" injustices in Britain. They cited homelessness, unemployment, deteriorating health-care, lack of equality in education, poverty, and racial discrimination. Signing the statement were the bishops of Liverpool, Willesden, Lichfield, Manchester, Ripon, Sheffield, Southward, and Stepney.

NOVEMBER 28 LUAU

Sponsored by the Iolani Guild, the annual luau honoring King Kamehameha IV and Queen Emma is Saturday, November 28, on the Cathedral grounds, beginning at 4:30 p.m.

The luau follows a service in St. Andrew's commemorating the King and the Queen, founders of the Cathedral and first patrons of the Episcopal Church in Hawaii.

Members of Kaumakapili Church are catering the luau. Hawaiian entertainment will be featured.

Tickets are available at the Cathedral office, or by calling Mahie Brown, chairman (946-2229), or Kay Lee (831-2131). Price: \$12.

November 28 this year is the 125th anniversary of the Confirmation of Their Majesties by Bishop Thomas Nettleship Staley, who headed the Anglican Mission which arrived the previous October 11.

IN MEMORIAM



Kwai Chew "Chow" Lung

Kwai Chew "Chow" Lung, 88, died at G.N. Wilcox Memorial Hospital on Kauai this July. He was 88.

At his request he was baptised during his final illness by Fr. James Eron, Vicar of Christ Memorial, Kilauea.

Mr. Lung, a life-long resident of Kilauea, was born on the present location of Christ Memorial's parish hall and was the proprietor of Kong Lung Company, the general company store in plantation days. The Kong Lung Company is now owned and operated by Thomas King, Jr., also Christ Memorial's bishop's warden, and Kelsey Maddox-Bell, also a church member, as are members of Lung's family.

Funeral and burial were at Christ Memorial July 25.

ST. ANDREW'S FALL MARKET

Saturday, October 3, 9 a.m.-3 p.m.
Haku & Strung Leis
Handicrafts
Home-made Jams, Jellies & Baked Goods
Hawaiian Plants
"Holy-Holy" Chicken
"Buffalo Burgers Paniolo"
Ethnic Foods
Books
Games
&
More

MILESTONES

"I have finally retired from all business activities in Honolulu, writes Herman Von Holt in a recent *Yale Alumni Magazine* note reprinted in the Cathedral's newsletter, "resigning from about fifteen boards of directors and as chairman of the Samuel Mills Damon Estate."

"My wife and I have built a new home in Koloa, Kauai, where my grandfather, Vlademar Knudson, landed in 1852 after being a gold-miner in California."

Von Holt was for many years a member of the Diocesan Board of Directors, an advisor and confidant of Bishop Harry Kennedy and Diocesan Treasurer Henry Budd.

Von Holt's sisters Kat Caldwell and Mary White are also well known and well regarded by several generations of Episcopalians.

Bing Fai Lau, 82, long-time business manager at Iolani School and member of Fr. Bray's Hawaiian Congregation and the Cathedral, was honored by the United Chinese Society of Hawaii as the Model Chinese Father of the Year. Bing Fai and his late-wife Leonore had two sons.

Debbie Geston of Good Samaritan, Palolo, Honolulu, has been elected president of the Canterbury Fellowship at UH-Manoa for 1987. A junior, she is majoring in elementary education. Her parents are Fr. Alex and Simeona Geston of St. John's, Eleale, and St. Paul's, Kekaha, West Kauai.

Emmanuel Church, Kailua, has a new

Allen organ ("used but in wonderful condition"). The old organ now graces Camp Mokuleia. Allen Digital Com-

puter System 120 is the new organ's name. How do you do? Musically, I would think.

EPISCOPAL CHURCH IN HAWAII

PLEDGING INFORMATION

	1983	1984	1985	1986
Households	4964	5180	5185	5022
Pledging units	2956	3004	3036	3018
% of households pledging	60%	58%	59%	60%
Pledged income (in millions)	\$1.603	\$1.753	\$1.943	\$2.135
Average weekly pledge	\$10.43	\$11.22	\$12.31	\$13.41
Percentage of 1986 households pledging (top 3)	Trinity Church By-the-Sea, Kihei Maui—%106 Christ Memorial, Kilauea, Kauai—\$100 St. Paul's, Kekaha, Kauai—\$100			
Average 1986 weekly pledge (top 3)	St. James', Kamuela, Island of Hawaii—\$30.15 Calvary Church, Kaneohe, Oahu—\$29.31 St. Mary's, Moiliili, Oahu—\$22.84			
1986 median pledge (20th church of 40)	\$12.56			
1986 average pledge	\$13.41			

Source: Data prepared by David D.W. Chung, Chairman, Stewardship Fair (August 22, 1987)

EAGLE SCOUT

Daniel L. Leatherman of Troop 2 and the Church of the Epiphany, Kaimuki, Honolulu, was awarded the Eagle Scout award August 28. An acolyte at church and a student at the Hawaii Baptist Academy, he is active in church youth activities, attending the Province 8 Asian-American Youth Conference in San Diego this summer.

His grandmother, Claudia Lui, is Senior Warden of St. James', Waimea. His mother, Karen, was one of the lights of Canterbury House, UH-Manoa, during her university years.



Pat Johnson, organist at Emmanuel, with her teacher, Walter Kau, at the Kailua church's new organ.

CHRISTMAS CARDS

Liberty House has their Christmas card books out, we see.

St. Jude's Ranch for Children, an Episcopal Church-related home for the "abused, neglected and abandoned," is not far behind. The children there "take used religious Christmas card fronts, trim them, glue them on to freshly printed backings and then package them for distribution." The cards are packaged in sets of 10 with matching envelopes. "Donations of any amount will be accepted, yet a minimum of \$3.00 per package is suggested for the benefit of the children." Some defraying of postage costs is also suggested. For cards and further information write St. Jude's Ranch for Children, Christmas Cards, Post Office Box 985, Boulder City, Nevada 89005.

Another Episcopal source for Christmas cards is the Washington Cathedral, Mount Saint Alban, Washington, D.C. 20016 (Attn: Christmas Card Deptment).

And, of course, there is the Queen Emma Bookroom at St. Andrew's Cathedral which welcomes Christmas card orders. Washington Cathedral, Argus, and a series of icon cards are available through the Bookroom (538-1774).

TOTAL MINISTRIES CONFERENCE

The Commission for Ministry of the Laity is sponsoring workshops in early December entitled "Towards a Totally Ministering Church in Today's World."

Under the leadership of Bernard and Jean Haldane, participants will explore the relationship between ministry and congregational development and strategies for implementing a shared vision of a ministering church in a congregation.

Key questions will be: How can laity embrace their ministry in the world of work, relationships, politics, etc., and at the same time share responsibility for the Church's life and direction? How can the parish order congregational life so that the people are both summoned to worship, learn and serve, and are sent forth to minister in society?

Issues and tensions implicit in these questions will be addressed, and the conferences will include presentations by the Haldanes, conversations, personal reflections, and worship.

Two workshop series will be

conducted by the Haldanes. That on December 5 will be open to all who are interested in exploring ministry development.

The second workshop (December 4, 6, 7) will be for 15 to 20 invited participants diocese-wide, who will be trained to meet with congregations to help them identify gifts and develop ministries.

The Haldanes are nationally known for their work and research related to gift identification and ministry development. Jean is a consultant on ministry development and chair of the Episcopal Church's National Joint Task Force on the Ministry of the Laity. She is immediate past-chair for the National Task Force on Total Ministry and its representative to the Council for the Development of the Ministry. As founding Dean of the Lay Academy of the Diocese of California and a Fellow of the College of Preachers and the Seminary of the Southwest, Jean has taught seminarians, clergy, and laity. She has an M.A. in the sociology of religion and

received a Doctor of Divinity degree (honoris causa) from the General Theological Seminary this year.

Bernard Haldane will conduct a third workshop on Molokai entitled "Job Finding Power." In a process acclaimed for its effectiveness in Appalachia, Neward and Patterson, New Jersey, and Seattle, participants work at re-awakening and building self-esteem, writing and interviewing skills, creating contacts, new combinations of skills and talents and setting up support groups for job search.

He is a professor at the University of Washington and Director of Wellness Behavior, Inc., in Seattle. Both Haldanes have written numerous articles and books.

Anyone interested in more information about any of these workshops should contact Jane Sherwood, Ministry Development Officer, at 536-7776.

Sites of the conferences will be announced later.

"BEYOND LISTENING... TO MINISTRY" WORKSHOP

A workshop in parish calling and caring skills is scheduled for two weekends this November — 6-8 and 13-15— at the Church of the Holy Nativity.

Workshop leaders are Barbara Rivera (certified trainer) and Valerie Hillsdon-Hutton (regional co-ordinator for Province VIII).

Sponsored by the Diocesan Evangelism Commission, this two-weekend workshop entitled "Beyond Listening—To Ministry" may be described as "leadership education and development." Originally designed as a three-weekend course, it has been condensed.

Designed to train lay people who wish to become more caring people, evangelism committees, pastoral care committees, church school teachers and administrators, and pastors and church executives, this five-day lab deals with 13 specific skills in how to care for another person. Eleven of

these skills are "listening behaviors" and two are "closure and problem solving behaviors." Participants are equipped to develop a calling program in the local church and a ministry to inactive members.

It is strongly recommended that each congregation send a team of at least one clergy and five laity. Transportation and housing for Neighbor Island participants are being covered by the Diocese at no cost to the individual.

Because of the generous support of the Diocese, Commission on Ministry, ECW Specials, St. James' Church, Church of the Holy Nativity, and others, the cost per person is only \$35, which covers five meals and materials.

Those desiring to attend should write or call the Rev. Jerry Reynolds of St. James' Church, Post Office Box 266, Kamuela, HI 96743 (telephone 885-4923, ext. 2) or the Rev. Joanne



Barbara Rivera.

Stearns, Church of the Holy Nativity, 5286 Kalaniana'ole Hwy, Honolulu, HI 96821 (telephone 373-2131).

IOLANI GUILD

Iolani Guild's fall membership meeting on September 5 opened a busy fall season for the Guild, what with the coming Fall Market at the Cathedral on October 3 and sponsoring the dinner luau honoring King Kamehameha IV and Queen Emma on November 28. Luau tickets are now available.

Nalani Olds Reinhart provided a most meaningful and moving program of Hawaiian music, from its beginnings with old chants and mele, and throughout the ages until today, describing the influence of the missionaries with their hymn tunes, the coming of Henri Berger and European operatic tunes, waltzes and marches, the advent of the ukulele, the Spanish paniolos, works of various monarchs, focusing chiefly on Queen Liliuokalani and her great contributions. The program ended with her two best-known compositions: the lovely *Queen's Prayer*, written when she was imprisoned, and the famous *Aloha Oe*. A Hawaiian lunch followed.

Queen Liliuokalani, whose birthday was commemorated September 2, was president of the Iolani Guild from

about 1901 until her death in 1917.

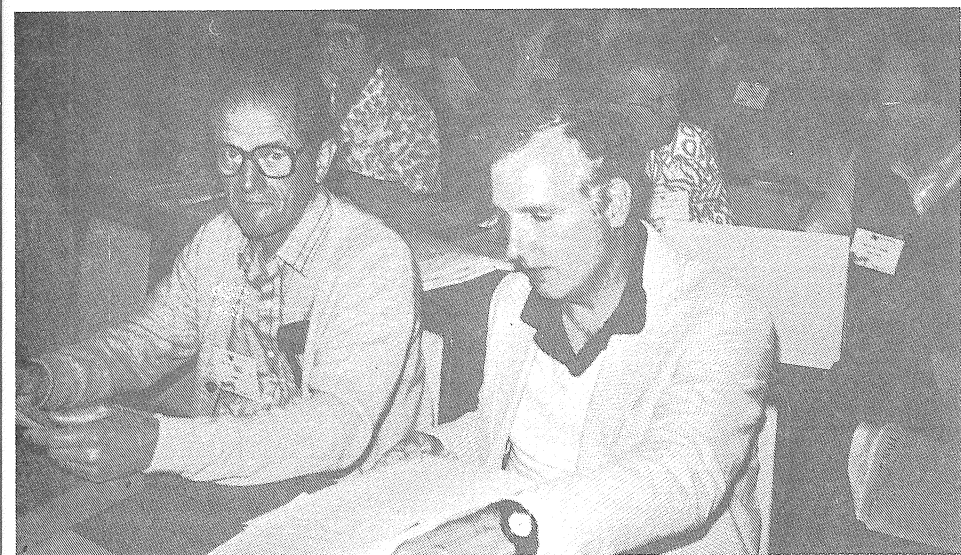
—Ruth Birnie.



Members of St. Elizabeth's Chinese Language Ministry and students of the Vacation Bible School at their Ho'omaluhia Park outing.

THE CALENDAR

SEPTEMBER		23	30 days prior to Convention.	9	Final Convention mailing.		Island of Hawaii.
		24	Episcopal Schools Commission, 3 p.m.	10	St. Andrew's Priory Ho'olaule'a Epiphany Ministries Committee meeting, 8:30 a.m.	21	<i>Baptism of Queen Emma, as Emma Alexandrina Frances Agnes Lowder Byde Rooke Young Kaleleokalani, by Bishop Staley, Honolulu, 1862.</i>
13	14th Sunday after Pentecost. (Proper 19) Bishop at Holy Cross, Malaekahana, Oahu. Canterbury Day (Campus Ministry Recognition).		<i>Ordination of William Hoapili Kaauwai to the Sacred Order of Deacons, by Bishop Thomas Nettleship Staley, 1st Bishop of Hawaii, Lahaina, Maui, 1864. 1st Hawaiian ordained; a translator and reviser of the Hawaiian Book of Common Prayer.</i>	11	18th Sunday after Pentecost. (Proper 23) <i>Arrival of the 1st Anglican Mission: Bishop Staley and family; the Rev. George Mason and family; and the Rev. Edmond Ibbotson and family, Honolulu, 1862. 125th anniversary of the Episcopal Church in Hawaii. Death of Eldress Phoebe, 2nd Sister-Superior of St. Cross School, Lahaina, Maui, and St. Andrew's Priory School, Honolulu, 1890.</i>		<i>Consecration of St. John's-by-the-Sea, Kahului, Oahu, by Bishop Kennedy, 1956.</i>
14	Holy Cross Day Windward Oahu Area Meeting, Emmanuel Church, Kailua, 7:15 p.m.					23	St. James of Jerusalem. Annual Meeting, Episcopal Church Women, St. Andrew's Cathedral.
15	Text deadline, October <i>Hawaiian Church Chronicle.</i> Leeward Oahu Area Meeting, St. Timothy's, Aiea, 7:15 p.m. <i>Death of Sister Bertha, 1st Sister-Superior of St. Andrew's Priory School, 1890.</i>	25-26	Ministries Training Program			23-25	Diocesan Convention
		25-	House of Bishops,			23	Dinner, Davies Hall, 5-6:30 p.m.
		Oct. 2					Evening Prayer, Bishop's Address, Convention business, 7 p.m.
		26	L.O.V.E. '87			24	Business sessions, Ala Moana Hotel, 8 a.m.
		27	16th Sunday after Pentecost. (Proper 21) Kauai Pre-Convention Caucus, St. Michael's, Lihue.			25	Convention Eucharist, St. Andrew's Cathedral, 10 a.m., with business sessions after, if necessary.
16,18,19	Ember Days.			12	Discovers Day: Holiday <i>1st celebration of Holy Communion in Hawaii by Bishop Staley, Honolulu, 1862. (Trinity XVII)</i>	25	20th Sunday after Pentecost. (Proper 25) Convention Eucharist: Bishop at Cathedral. <i>Death of John Dominique LaMothe, 4th Bishop of Hawaii, in Baltimore, Maryland, 1928.</i> <i>Formation of the 1st Anglican Congregation, Honolulu, 1851.</i>
17	Finance Department, 4:15 p.m.	28	Materials due for final Convention mailing.	13	Standing Committee, 1 p.m.	25-27	Clergy & Spouse Conference, Makaha, Oahu.
18	Nurture & Education, 9 a.m.	29	<i>Dedication of Sellon Hall, St. Andrew's Priory School, by Bishop Littell, 1938.</i>	15	Finance Department, 4:15 p.m.	<div>The September Chronicle was delayed by production difficulties.</div>	
	Congregational Development, 10 a.m.	29	St. Michael & All Angels.	16	Nurture & Education, 9 a.m.		
	Church in Society, 10 a.m.				Congregational Development, 10 a.m.		
	Communications, 10:45 a.m.				Church in Society, 10 a.m.		
	Camp & Conferences, 11 a.m.				Communications, 10:45 a.m.		
	Diocesan Council, 12 noon-2 p.m.				Camps & Conferences, 11 a.m.		
	BACAM & Commission on Ministry	2	Commission on Ministry, 12:30 p.m.		Diocesan Council, 12 noon-2 p.m.		
19	<i>1st service in Honolulu according to the Chinese BCP, 1886.</i>	3	107th Cathedral Fall Market, 9 a.m.-3 p.m.	17	Parish Music Workshop at St. Peter's, Honolulu.		
			Maui Pre-Convention Caucus, Good Shepherd, Wailuku, 8:30 a.m.	18	19th Sunday after Pentecost. (Proper 24) United Thank Offering Fall In-Gathering. Bishop at St. James', Waimea,		
20	15th Sunday after Pentecost. (Proper 20) Bishop at Christ Memorial, Kilauea, Kauai.	3-4	Diocesan Deployment Officers, San Francisco.				
21	St. Matthew, Apostle & Evangelist. <i>Dedication of the Church of the Good Samaritan, Palolo, Honolulu, by Bishop Kennedy, 1947.</i>	4	17th Sunday after Pentecost. (Proper 22). Bishop at St. Luke's, Honolulu. Church Periodical Club Sunday.				



At Province 8 Synod this September: Bishop Hart (above, rt.) and Fr. Ed Bonsey of Holy Apostles', Hilo. Below (left to right), Jack Lockwood, Fr. John H. Eastwood of St. John the Evangelist, San Francisco, and Thomas Van Culin. Photos courtesy of the News Bureau, Province of the Pacific.

CHINA REDUX (cont.)

joyous and heart-warming. Refreshments (cookies, bananas, watermelon seeds and candy) were served, and all lingered to talk with the Americans. A group from Shanghai Theological School were present and delighted to meet us. "How can we help?" we asked. They answered, "Pray for us."

"The Eucharist was held on the lanai of the villa on our last Sunday there, conducted by Dr. Craighill and Fr. Leslie Fairfield (retired). Dim sum and Chinese wine supplied the bread and wine. The gist of Craighill's sermon was that the return of Christian religion to China is truly the miracle of the 20th century.

"The church is alive and well in China and is growing steadily. After the establishment of the People's Republic, all churches were closed, books banned, and cultural and art objects destroyed. Christians went underground and continued to worship quietly and privately. The Anglican and Episcopal Churches no longer exist as such, but are part of the Christian Church, a merger of several Protestant (non-Catholic) denominations whose members number 4 million or about four-tenths of 1% of the population. Churches are expected to be indigenous, with no assistance or interference from outside China. Evangelism, as we know it, is not permitted.

"The Christian Church resulting from the merger of the non-Catholic churches has some 700 congregations and has distributed 2 million Chinese language Bibles. It is self-administered, self-sup-

porting, and self-preaching — that is, free of foreign entanglements. One-third of the membership are older, church members before 1949. One-third are young people, and the remaining third are converts to Christianity or offspring of Christian families."

SERVICE MUSIC WORKSHOP, RECITAL

The new service music of *The Hymnal 1982* is the basis of "A Day of Discovery" at St Peter's Church, 1317 Queen Emma St., Honolulu, Saturday, October 17, 9 a.m.-4 p.m.

The distinguished musician and composer Richard W. Slater will guide clergy, musicians, and all "friends of music" through eucharistic music, canticles, and psalms.

The \$5 registration fee includes the cost of luncheon and conference materials.

Call St. Peter's (533-1943) or St. Clement's (955-7745) to make reservations.

This "Day of Discovery" is co-sponsored by the Diocesan Liturgical Commission (Fr. Brian Grieves, chair).

On Sunday, October 18, at 4:30 p.m., Slater will give an organ recital of music by Handel, Mendelssohn, and Buxtehude at St. Peter's.