

HAWAII CHURCH CHRONICLE

103507
HAWAII HISTORICAL SOCIETY
555 KAHANAHAWA STREET
HONOLULU, HI 96813

NEW ST. MARY'S CONSECRATED

A new St. Mary's Church, with a nave seating over 200, was consecrated by Bishop Hart on November 8 in the presence of an overflow congregation, including over 30 priests and deacons and numerous lay friends of St. Mary's from many parishes throughout the diocese.

Old St. Mary's remains as a chapel and a place of prayer for the neighborhood, Fr. Douglas McGlynn noted.

Closeby the new church is a "gathering room" in which up to 80 persons can enjoy receptions, classes, or informal gatherings.

"The congregation looks forward to a Phase Two which will include a 'friendship lani' between the new church and the chapel, a steeple, and a pool for immersion baptisms," observed McGlynn, rector there since 1979.

Phase One raised \$300,000 in pledges from the congregation in a 1984 campaign chaired by Lester Muramoto, then senior warden. Construction cost, including chairs and major furnishings, was \$570,000. The building committee was Garrett J. Sullivan, chair, Richard Buonviri, Winona Chang, Leland Y.S. Lee, and Fr. McGlynn.

McGlynn and Fr. Rudolph Duncan, former vicar of St. Mary's and first rector of the parish, were the concelebrating priests. The Rev. Dorothy Nakatsuji, deacon, of neighboring St. Clement's, Makiki, was deacon of the liturgy.

The great cross in the new St. Mary's honors also the long ministry of Deaconess Sarah Swinburne. The new organ was "passed on" to St. Mary's by the Church of the Holy Nativity, Aina Haina.

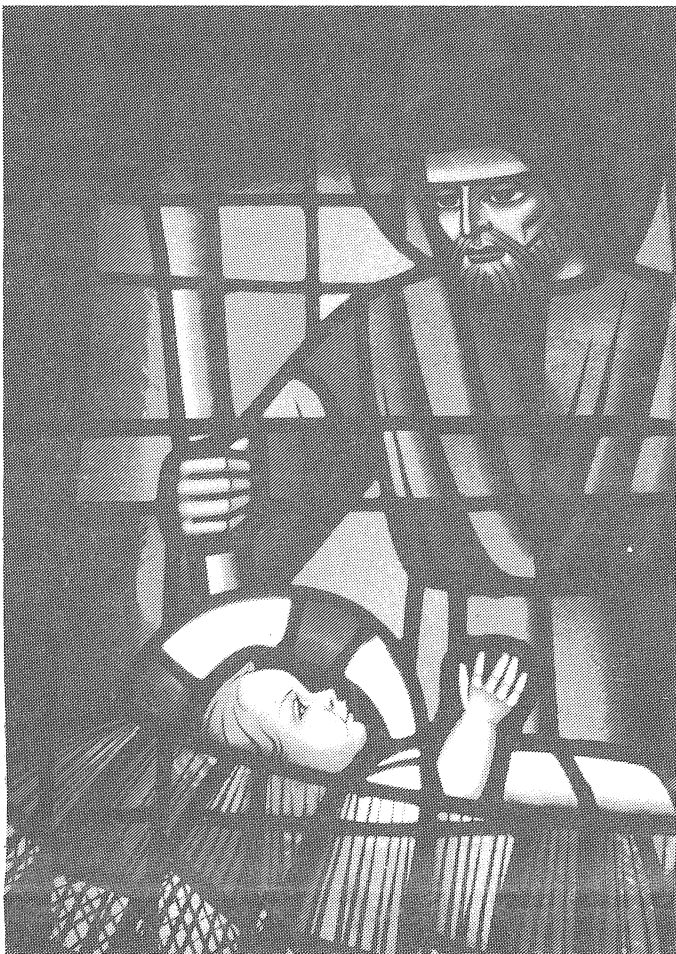
Following the service of consecration, some 150 celebrated further at a banquet at a Kaimuki restaurant at which the Bishop, in his remarks,

(Continued on p. 12)

STILL A HOSTAGE



Terry Waite



Foster-Father & Child: St. Joseph and the Christ Child. Stained glass, St. Andrew's Cathedral, Honolulu.

STEVEN BONSEY, PRIEST

The Rev. Steven C.K. Bonsey, son of the Rev. and Mrs. W. Edwin Bonsey, Jr., of Hilo, was ordained priest in Charlottesville, Virginia, November 28, 1987.

Steven is presently on the staff of St. Paul's Memorial Church in Charlottesville and in campus ministry work at the University of Virginia.

Hilo's Fr. Bonsey preached his son's ordination sermon. The Rt. Rev. Christoph Keller, Jr., retired Episcopal bishop of Arkansas and Steven's father-in-law, ordained him on behalf of the Rt. Rev. Donald P. Hart, Bishop of Hawaii.

Born in Ho'olehua, Molokai, where his father was vicar of Grace Church, Steven was educated at Honolulu's Iolani School and Harvard College, Cambridge, Massachusetts (A.B. 1978). He was graduated from the Yale Divinity School (M.Div. 1984) and there pursued further studies leading to the degree Master of Sacred Theology (S.T.M.) awarded in 1987. For three years between college and seminary, Steven worked as a paralegal in New York and San Francisco.

Steven and Elisabeth Keller were married in 1982. She is a graduate of Williams College, Williamstown, Massachusetts, and holds the degree of Master of Divinity from Yale Divinity School and a master's degree in midwifery from the Yale School of

Nursing. They have a son, Noah.

Also attending Steven's ordination were his grandmother, Hannah Bonsey, formerly a public school teacher on Maui, now retired in Honolulu; brother David of Waltham, Massachusetts; and sisters, Susan Bonsey Good of Phoenix, Arizona, and Joan Bonsey of San Francisco, California.

The ordination day—November 28—is the Episcopal Church's Feast of King Kamehameha IV and Queen Emma, who brought that church to Hawaii.

The Rev. W. Edwin Bonsey, Jr., is senior active priest in the Episcopal Church in Hawaii and, since 1974, rector of the Church of the Holy Apostle's, Hilo. He has also served Grace Church, Ho'olehua, Molokai (1954-1957) and, on Oahu, St. Stephen's, Wahiawa (1957-1963), and St. Elizabeth's, Honolulu (1963-1974).

AIDS HOSPICE NEEDED

An ecumenical consortium is seeking a house that could be purchased or given as a long-term rent-free facility for an AIDS hospice. Those having or knowing of such a house are asked to contact Dean Knight at St. Andrew's Cathedral (524-2822).

GRIEVES TO NEW YORK

The Rev. Brian J. Grieves, since 1977 Director of Camps and Conferences for the Episcopal Church in Hawaii, has been appointed staff officer for peace and justice at the Episcopal Church Center in New York City by Presiding Bishop Edmond L. Browning, Bishop Donald Hart has announced.

Active in peace and justice work both in the diocese and abroad, Grieves represented Presiding Bishop Browning in the ecumenical consultation on Namibia in Hannover, West Germany, in 1986 and met with leaders of church and state in Ottawa, Canada, and Washington, D.C., thereafter.

Over the years Grieves has had a special tie to the church in Namibia, as a close friend of the late Bishop Colin Winter, exiled by the South African authorities, and of his successor, the present bishop, the Rt. Rev. James Kauluma. Both bishops have visited Grieves in Hawaii. He visited Namibia in 1982.

Born in London, Grieves was educated at the University of Hawaii (Manoa) and the Church Divinity School of the Pacific, Berkeley. He served Aina Haina's Church of the Holy Nativity as an associate (1973-1976) and as priest-in-charge (1976-1977) during the sabbatical of the Rev. Charles Crane, rector.

As director of camps and conferences he gained accreditation for Camp Mokuleia, broadened its service both to the church and the larger community, and established one of Hawaii's finest summer camp programs.

Instrumental in the success of the Camp Mokuleia Campaign, which raised \$3.5 million, Grieves has been overseeing the first phases of the camp's reconstruction.

In announcing Grieves' appointment in a letter to diocesan leaders, Bishop Hart noted that "once again this diocese is contributing leadership to the National Church.

"Needless-to-say, I, and most of you, are in shock at the thought of Brian's leaving the Diocese and Camp Mokuleia.

"His work there and his contribution to the life of the Diocese in so many ways have been exceptional, and he will be tremendously missed," Hart concluded.

Grieves undertakes his new post this January.

The search for his successor has begun.

CANTERBURY'S CHRISTMAS MESSAGE, 1987

I am delighted once again to send you my personal greetings, and the assurance of my prayers for you at Christmas. Each year when I write this to you, I think of the friends, new and old, whom I have met on my travels around the Churches of the Anglican family. For them, and for you all, I hope this great festival will be a time of celebration and peace.

Each year I believe we are growing in new awareness of one another in the Communion. The world we live in does not allow individuals, churches or nations to live to themselves; every day we are made more aware of each other, and of the obligations and privileges that we share in our common membership of the Body of Christ. I believe more and more of us are raising our eyes beyond our own neighborhood, and accepting our Christian responsibility for those who live across the world as well as those who live across the street.

As I reflect on the passing year, I see this mutual responsibility recurring as a theme in the affairs of our Communion and I expect and pray that this theme will be heard through all the debates of the Lambeth Conference.

The Anglican Consultative Council, holding its 7th meeting in Singapore in May, chose "Many Gifts, One Spirit" as the title of its Report. It was an apt choice and it expresses my own view about our Christian family. Like all families we have our share of differences, but it is not a trite comment to say that our commitment to unity helps us to see them as an enrichment rather than as a threat. I believe the capacity to see diversity as positive rather than negative is a gift the Anglican tradition can offer the world Church.

We are united also, of course, by prayer. It is very encouraging to know that so many are using the Anglican Cycle of Prayer and I commend it as we approach the Lambeth Conference.

I am repeatedly moved by the messages I am sent from many of you that you are remembering Terry Waite in your prayers. At the time of writing there is, sadly, no definite news. The pain of enforced detention, and separation from those we love, is most sharply felt at times like Christmas, and I know how much Terry's family miss him then if he still absent. Please continue your prayers for all victims of the tragedies of our world.

Unfailingly, year by year, the celebration of Christ's birth gives us hope and peace. I pray that he will be re-born in your hearts again this Christmas, bringing joy and blessing to your homes.

ORDINATIONS

SCOT WRIGHT

Scot Wright was ordained deacon in Calvary Church, Kaneohe, where he assists the Rev. J. Sarge Edwards, rector, by Bishop Hart on October 28.

Born in Denver, Colorado (1957), Wright was educated at the University of Northern Colorado, Greeley, and South-Eastern College of the Assemblies of God, Lakeland, Florida (B.A. 1980), as well as at the Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts (M.Div. 1987).

Between college and seminary, he was a trust accountant with American Trust Company in Honolulu and sexton at All Saints' Episcopal Church in Lakeland.

In 1977 he married Chitra Watumull of Honolulu. They have two children: a daughter, Jenica, 7; and a son, Jaron, 2.

Wright's father, Stan, is vicar of the Church of St. Martin-in-the-Fields, Aurora, Colorado, and his mother, Roxanne, church secretary at another church.

MARCIA M. LOCKWOOD

Marcia Miller Lockwood of Christ Church, Kealahou, will be ordained to the diaconate there on Sunday, December 27, by Bishop Hart at 4:30 p.m.

A graduate of Northwestern University, Evanston, Illinois (B.S. 1958), and of the Church Divinity School of the Pacific,

Berkeley, California (M.Div. 1983), she has been a resident of Hawaii since 1984.

She and her husband, George, who is also active in diocesan life, have four children. He is in aquaculture on the Island of Hawaii.

Mrs. Lockwood helped in the establishment of Hospice of Kona and serves as its president. She has also helped with services at St. Jude's, Oceanview Estates.

From August 1983 to August 1984 she was parish assistant at St. Dunstan's Church, Carmel Valley, California.

MARGARET Q. SWERTFEGER

The Rev. Margaret Q. Schwertfeger will be ordained priest in All Saints', Worcester, on January 6 by the Rev. Andrew Frederick Wissemann, Bishop of Western Massachusetts, acting for Bishop Hart of Hawaii.

Prior to seminary, the Rev. Ms. Schwertfeger was an instructor in sociology at the University of Hawaii and West Oahu College (1972-1981). She also worked as a health policy analyst and program developer for Hawaii's Institute of Religion and Social Change (1983). She was graduated last May from the Episcopal Divinity School in Cambridge, Massachusetts.

Presently she serves as a curate at All Saints'.

She was ordained deacon by Bishop Hart in St. Andrew's Cathedral on June 28 of this year.

MINISTRIES TRAINING PROGRAM

M.T.P. GRADS HONORED

At the opening of Convention, the first special order of business honored all graduates of the Ministries Training Program, and the five students who completed the course of study in June 1987 were called forward to receive leis and certificates of completion from Bishop Hart: Ruth Bastis, Robert Burnz, Nancy Conley, Jong Kun Kim, and I. Jonathan Ogujiofor.

The Ministries Training Program meets the last weekend of each month from August through June each year. The course of study begins with the Spiritual Development Course which is designed to assist the participants in exploring and strengthening their relationship with God. Two years of academic study follow and include Old Testament, New Testament, Theology, Biblical Theology, Ethics, Contemporary Society, Church History, Preaching, and Ministry Development.

There have been 27 graduates of the program since 1983, many of whom have gone on to ordination to the vocational diaconate. There is a growing trend, however, for laity to enroll in the program with the goal of enhancing and deepening their understanding of ministry. Of the 27 graduates, 5 have chosen not to go on to ordination and are working alongside clergy to minister in their communities.

In addition to the above five, graduates and their year of completion are: 1983—Linda Akana, Eleanor Akina, Robert Brooks (deceased), John Holmes, Helen Jennings, Margaret Thompson Lewis, Robert Moore, Dorothy Nakatsuji; 1984—Edith Bergmanis, John Black, Jeanne Grant, John Hanley, Sue Hanson, Roger Wise; 1985—Cynthia Ando, John Johnson, Roberta Kuschel, Linda Neal; and 1986—Marilynn Brown, Charleen Crean, Kenneth Jackson, Imelda Padasdao.

SPIRITUAL DEVELOPMENT COURSE

The Diocese of Hawaii is committed to the belief that spiritual development, or growth, is an on-going process and is an integral part of all Christian ministry, lay or ordained. The Spiritual Development Course is open to all members of the diocese and is required of those seeking enrollment in the academic portion of the Ministries Training Program.

The Spiritual Development Course seeks to assist participants in understanding their experience of and relationship with God by:

- Examining the perspective of history, society, self and others;
- Identifying obstacles to one's relationship with God;
- Preparing and living a personalized "Rule of Life"; and
- Exploring various spiritual disciplines.

Lectures, discussions, and group and individual exercises are designed to provide data with which participants may explore their own understanding of and relationship with God.

The Spiritual Development Course meets one weekend a month (Friday evening and all day Saturday) from January to June every year. The next course will begin on January 29, 1988.

Those interested in participating in the Spiritual Development Course should discuss their intent with their rector or vicar. Applications for the course may be obtained by calling or writing:

Jane Sherwood
Ministry Development Officer
Diocesan Office
Queen Emma Square
Honolulu, Hawaii 96813
536-7776



Ministry Development Officer Jane Sherwood (left) with Dick and Jane Taylor at the consecration of the new St. Mary's.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

I want to follow up on some discussion coming out of our recent Diocesan Convention. One subject has to do with inclusive language and the other with sexual morality.

My remarks in my address about the importance of inclusive language ended with a touch of kidding, that in fifty years my words can either be praised or forgotten. The kidding part had to do with the remote possibility that in fifty years I might still be around. What was serious in that comment is that I think inclusive language is a long-term issue, and we will not deal adequately with it this year or next. We are dealing primarily with changes in attitudes and that takes time.

The heart of the issue for us in the church, I think, centers on basic respect for women and their spiritual lives. How do we honor and "respect the dignity" of the woman who does not define her worth in relation to men or to men's activities? We have many women among us who want to find value and worth in simply being who they are, who believe there is integrity in being female. This is not new. Generations of others have felt that way. What is new is our greater awareness of this fact and the number of voices which are raised on this subject. All of which means we must be sensitive about the use of our language, especially in the church.

Our tradition reflects countless instances of male language, in such terms as churchman, vestryman, layman, chairman. The affectionate term "Father," when applied to a clergyman, has no equivalent when addressing a clergywoman. Our Prayer Book uses the term "man" to refer to all people. It is meant to be inclusive, and probably still is to

many people, both males and females. But it is clearly a male term and is heard that way by many others. Our liturgies image God in a variety of ways which are mostly male in spite of the assurance in the story of creation that we are made male and female in God's image. We speak of God as Father, King, Lord - all reflecting good Scriptural images. Rarely do we speak of God as the One who conceives, nurtures, feeds - all Scriptural as well.

How do we respond? I think we have a continuum of responses, a long line of possible ways to become more inclusive. Most basic is to begin with our own language, to try to be respectful of women who find worth in being who they are. It takes very little effort to change the words "layman," "vestryman," "chairman" to honor the fact that women serve in these positions on their own merits. Our personal prayers can reflect that God deals with more than just men, that they are not the only ones who need to confess their sins, nor are they the only ones for whom Christ died. Obviously the Rite 2 services are more inclusive in this regard than Rite 1.

Further, we need to honor women's spirituality. We have two churches in this Diocese of family congregations named after women saints: Elizabeth and Mary. I hope that when Christian education programs are put together or sermons are preached that we can do a better job in reflecting the Scriptural witness of women. Those who are stuck on the Eve story and her temptation of Adam, with an apple, have not moved very far into the biblical record! We need to be more inclusive in our biblical storytelling and remember the faithful lives of the women of God as well as of the men. We need to point to the modern examples of Christian living that women give to us and honor their spirituality.

I do not believe the words of Scripture should be changed, or that we should try to de-sex God. The subject of accurate translation is far beyond my expertise, but I have been told that we have many examples in the Bible where Hebrew and Greek words which are inclusive, words like "everyone" or "all people," have been translated as "men." I think that needs to be remedied by those with the skills, because we need accurate translations. In other cases, we will need to learn the context in which something is said in order to understand how it speaks to us, both women and men, in our generation. The same may be true about words describing God. In any case, I think our job is not to change what is there, but to search out the fullest expression of what has been recorded. This will include more feminine descriptions of God's nature. It will not mean changing the Trinity or the Lord's Prayer or other references to God in male terms.

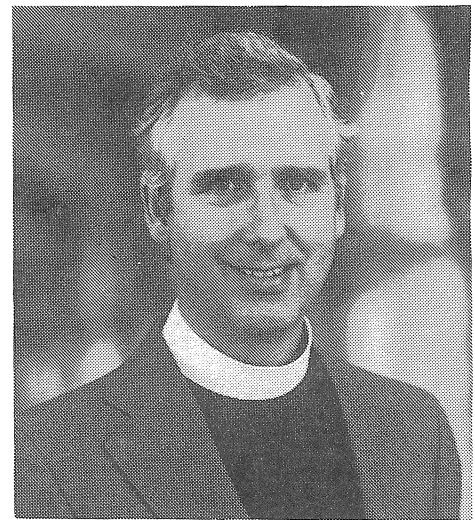
I do not think anyone is going to be forced into the inclusive language issue. It will be a long-term process of awareness and discovery, which I for one welcome and think will be exciting. My hope is that at the General Convention next summer the Standing Liturgical Commission will present no inclusive language changes to our present Prayer Book. Rather, it will bring before the church the opportunity to use several alternative services which will pick up some of

the themes I have mentioned. These alternative services will not be mandatory. They will be appropriate at various times for various groups. Mostly they will serve to heighten our awareness of God, understood as both male and female and that will help us respect the dignity which is in each of us, both male and female.

To the other subject of sexual morality, I can only briefly add some thoughts which continue the dialogue in which I think we must be engaged. I was reminded, by an excellent piece written for the Holy Nativity newsletter by Charlie Crane, that we referred the resolution on sexual morality to the Diocesan Council. He lamented, with justification, that we were not able to affirm the morality which says that sexual activity within the commitment of the marriage vows has the potential for great good and sexual activity outside those vows runs the serious risk of being harmful and sinful.

I believe this is true, and I think our church holds this to be true, even if we did not pass a resolution saying something like it. The trouble is that the issue is anything but a simple one; and we, and the entire church, are having a difficult time trying to force into a resolution something that cannot easily be resolved.

My understanding is that General Convention will present a statement on this subject to the church. This will be one more step in our continuing dialogue. If it follows the direction of the discussion in the House of Bishops this September, it will affirm the understanding of sexual morality which we talked about at our Convention, and it will make a strong statement about not condemning those who do not live within the Christian standard. The difficult point that we all wrestle with is how to avoid exchanging one sinfulness for another. How do we say something about the dangers of sexual expression outside of the marriage commitments and not also run headlong into the dangers of self-righteous judgment of those who do not fit the mold? We wrestle with the



Bishop Hart of Hawaii.

ancient concerns of law and grace. They are worth our effort.

I wish you all hope-filled days of preparation through Advent and a joyous Christmas Season.

My prayers and aloha.

Faithfully,

Donald P. Hart

The Rt. Rev. Donald P. Hart,
Bishop

TRIENNIAL

The theme of the July 1988 Triennial is to be "Behold! New Life, New Vision." A wide variety of workshops is planned, and the popular "Lunch with . . ." series will be organized again, reports Charlotte Green, Province 8 representative to the National ECW Board.

The meeting site is Cobo Hall, Detroit. Registration begins 2 p.m. on Thursday, June 30, with the first meeting 2 p.m., Friday, July 1, 1988.

The ECW Communications Committee has contracted with the Episcopal Radio and TV Foundation for Triennial audio and video coverage. A 30-minute documentary video of the meeting is planned.

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DIOCESAN PEACE & JUSTICE COMMISSION

New Members Sought

"We would like to hear from or about people who are interested in any issue related to peace and justice," reports the Rev. Allison Dingley, chair of the diocesan Commission on Peace and Justice.

Peace-making, nuclear disarmament, economic justice, corporate responsibility, family violence, and the environment are examples of some particular interests of peace and justice which Dingley gave.

Persons interested, either for themselves or wishing to nominate another, are asked to submit names and particular interest areas to the Diocesan Office by calling 536-7776.

"Submitting a name does not commit that person to membership on the Commission," Dingley noted. "The commission would like to know who in the diocese is interested or involved in peace and justice issues, however. So we would also like to know about Episcopalians who are active in such organizations as CANA, American Friends Service, and similar organizations," Dingley said.

BISHOP'S JOURNEYING

SEPTEMBER

20 At Christ Memorial on Kauai for my visitation. This includes the chance to attend a wedding and the good hospitality of Jim and Mari-nell Eron, whose leadership is bringing this mission to positive strength. Also a delicious good dinner with the vestry. This evening I leave for Boston to catch up with Elizabeth and our son, Tom.

21-24 Visiting on the east coast. A brief time at my seminary in Cambridge, checking on our son after his first two weeks of college, then on to see my mother in Connecticut. Luckily we can stay with my brother in the Boston area while doing these trips.

25 Elizabeth and I attend our second House of Bishops meeting, just outside of Chicago. This is always a tremendous learning experience—and fun to see friends from around the country and from the Philippines. I have the privilege of celebrating the Eucharist one morning—nervous in that awesome group!

OCTOBER

3-4 Home to attend St. Andrew's Annual Market and have my visitation at St. Luke's. David Hol-singer does a fine job with this mostly-Korean congregation, and his ability to handle the language is impressive. In the afternoon I help commission youth leaders in the Hawaii Episcopal Youth (HEY) program. With Father Bob Banse leaving to become rector of a church in the Diocese of Spokane, I am doubly appreciative of the work of this group.

6-9 Several days of catching up with appointments and office work. A lot of letters have accumulated from my time away!

10-12 Elizabeth and I attend the Cursillo on the Big Island—they just happened to invite us first on an early visit a year ago. We have a wonderful time and once again I am impressed and moved by the spiritual leadership we have in this Diocese.

13 I have the privilege of preaching at the AIDS Healing Service at the Cathedral. This ecumenically sponsored and led service happens once a month, with a

growing attendance—one more positive step in ministering to the community during this tragic epidemic.

14-16 Days to put my thoughts together on my Convention Address. Just a few meetings with others and with a vestry. The Diocesan Council did its final work on the budget. In the late afternoon I give the invocation and final prayers at the Royal Mausoleum in honor of the birthday of Princess Kaiulani. Then I end the day sharing with the mission clergy in a retreat at St. Anthony's Conference Center.

17 The mission clergy continue meeting, with concerns about compensation and less-than-full-time employment. They break at lunch, and I am off to Waimea on the Big Island.

18-19 My visitation at St. James' and St. Columba's makes a full day. Jerry and Sue Reynolds treat Elizabeth and me with warm hospitality—appreciated in this coolest of locations in the Diocese! Two services at St. James', one later at St. Columba's with fine refreshments, and then back for the organ dedication and recital at St. James'—with more excellent pupus! Home on the early Monday flight to enjoy a day off and some work on our garden.

20-22 Meetings with many people in the countdown to the Convention. Slip in my annual check-up with the doctor which turns out to be good news all around. Clergy and spouses come to our home for dinner, as the first gathering of Convention. About 85 of them fit in somewhere, and we enjoy the good spirits of this dedicated group.

23 I preach and celebrate at the opening of the ECW Annual Meeting, then attend their business sessions and appreciate greatly their grant to my Discretionary Fund. A good meal at St. Peter's and another at the Cathedral later. The official opening service of Convention follows, with my address and the first business session.

24 The Diocese gathers in Convention at the Ala Moana Hotel and does its business in what I believe is a spirit of great caring and cooperation. The banquet is highlighted by the antics of Jack Shoemaker and Roger Melrose and brought to a finale by rich entertainment arranged for by Dora Kraul.



St. Elizabeth's Chinese Immigrant Fellowship picnic at Kahala Beach Park. Fr. Peter Fan, foreground left.

25-27 The Convention Service is celebrated at the Cathedral with clergy in procession and the Dean preaching. That evening the clergy and spouses begin their conference and I try to share material coming from the House of Bishops meeting and talk of concerns we share in this Diocese. The next days we have excellent presentations from Pua Hopkins, Heather Mueller, and Edith Bergmanis. The talent among us is impressive.

28 Meet with the Priory School Executive Committee, planning the fund raising for their new building. We also have a wrap-up session on the Convention. In the evening I am privileged to ordain Scot Wright to the diaconate at Calvary Church.

29 Off to Seabury Hall School at 6 a.m. for their Trustees meeting, and home by noon to meet with people in my office.

31 What a fashion show put on by Epiphany Ministries! This is one of the few groups I know to overspend their budget, and then do something about it by a money-raising activity. Congratulations! Quickly on my way to Kauai and a delightful vestry dinner with Bob and Ramona Walden and others from All Saints'.

NOVEMBER

1 Celebrate All Saints' Day at All Saints', Kapaa, and experience the vitality of this growing congregation. Home in Honolulu and a quick trip across the Nuuanu Pali to St. Matthew's, Waimanalo, for the institution of Alison Dingley as the Vicar. Good spirit here reflected in the service and magnificent reception afterwards.

3-6 A week of many meetings, including a call from Bishop Browning in New York—unfortunately, for us, telling me he has offered Brian Grieves a job. A reception for the Governors of Iolani Wednesday evening, with excellent entertainment by the students. I have the chance to stop by and pray with Loretta Budd whose health has been bad. She could not have been more gracious, nor looked better. She lifts my spirits. A joint meeting of the Commission on Ministry and Standing Committee to interview Marcia Lockwood and continue her

on the way toward ordination. Friday evening I can take in at least one session of the LEAD Lab on Evangelism.

8 Three services and two great Chinese meals from my visitation at St. Peter's. James Furman, Charles Chan and many others are giving good leadership to this parish and the Chinese Ministry moves ahead with strength. I move a few blocks toward Diamond Head for an afternoon service at St. Mary's and dedicate their new sanctuary in an impressive celebration, followed by a joyful dinner.

10-14 A week in the office broken by Veterans' Day and at least a free afternoon on the beach, the first time of lying in the sun in a long while. Meetings with Nat Potter and Brian Grieves as we begin planning for a new director of the camp program, particularly at Camp Mokuleia. I have a chance to take in Iolani's homecoming football game (which they won!)—the first of those I have been able to see. On Saturday, the traditional rivalry between Williams and Amherst was shown via satellite relay on video tape. I get to see the first quarter before catching the plane to Kauai and dedicating the new parish hall at Christ Memorial. Home by evening and watch the end of the football game, rejoicing that Williams was able to win—the first time in six years!

15 Baptisms and confirmations at St. Elizabeth's this morning. My full sermon translated into Chinese by Father Peter Fan. This is a remarkable parish with its outreach to new immigrants from the Far East and Southeast Asia. Jerry Gifford is finishing up his active years in the ministry with great strength and this congregation is a unique witness to the vital ministry which goes on in many places here in the diocese. Elizabeth and I jump on the plane in the afternoon and head for Christ Church, Kealahou. With five minutes to spare I arrive for Reg Rodman's institution as rector. I also find out he was expecting me to preach, with him giving a response to the sermon! We renegotiated the assignment and he preached, allowing me a few extra minutes to gather a response! He did a superb job, and I was delighted to see this parish once again with good clergy leadership. Home by 9:30 p.m. this evening and ready to enjoy a day off tomorrow.



Gretchen Jong, Epiphany Ministries Secretary and "Fantastick" Fashion Show Co-Chair (left); Blossom Tyau, Printed Program Chair (center); and Sue Jean Chun, Show Co-Chair.



Finale from "Chorus Line" at the "Fantastick Celebration," which raised \$3,500 for Epiphany Ministries.

PB'S CHRISTMAS MESSAGE

*She gave birth to her firstborn son
and wrapped him in swaddling
clothes, and laid him in a manger,
since there was no place for them in
the inn.
Luke 2:7*

The world in which we live often confuses and overwhelms us with the enormity and complexity of problems. There seems to be a glorification of large institutions and an awe of the mystery of international structures. There are the superpowers, megatrends, macro-economics, global issues and trans-national corporations.

Christmas is the time that Christians remember and celebrate the birth of a baby in an obscure town in a corner of the Roman Empire. It is a time when we recall the events in the life of a carpenter family. Christmas reminds us that God enters history, enters the lives of each of us, in the unexpected, the common, the smallest ways—in ways that are rarely spectacular but always miraculous.

What is the message that God has sent to all creation by having Jesus born in an oppressed country of a rich, powerful empire, born into the family of a poor carpenter, born in a stable, to become a refugee?

The message of the Incarnation is one of hope. The message is that God initiates, builds and nurtures relationships with each of us. And, the message is that God is a part of all our human relationships.

The Christmas message to the world is a message of hope:

- Hope for children sold into prostitution in Asia by impoverished families.
- Hope for children made to work

long hours at looms because their nimble fingers are faster and cost less.

- Hope for children who are confined to one room in welfare hotels.
- Hope for children driven from their schools and homes because they have AIDS.

- Hope for children who are covered with bruises from head to toe because "they fell down the stairs."
- Hope for children who will spend this Christmas in detention camps in South Africa or on the West Bank.

The Christmas message is one of God-filled relationships:

- Relationships with God of an intimate, spiritual nature that renew and direct our daily lives.
- Relationships with our fellow human beings of both an intimate and corporate nature that unite and fulfill us.
- Relationships with the millions of people of the world who, in their suffering and oppression, are without hope—especially the children.

The Christmas message is that "God is with us." It is the message that God gave to us in the birth of Jesus. And, it is the message that he shares, through us, with all creation.

I pray that the Christmas message that we broadcast around the world will be carried both by our active evangelism and our personal, faithful service and advocacy on behalf of all God's forgotten and suffering children. Superpowers and multinational institutions will not bring personal salvation. Our personal love, outreach and solidarity will. The message that we carry is one of hope. It is that God is with us.

AFRICAN PRE-LAMBETH CONSULTATION

Seven archbishops and 51 bishops of the Anglican churches in Africa met in Kenya this July to prepare for Lambeth 1988.

Speakers, including the Rev. Canon Samuel Van Culin, Secretary of the Lambeth Conference, addressed various African concerns, including church-state relations, development, the environment, AIDS, women's ordination, polygamy, the indigenization of the Christian message, and the addition to the calendar of local African saints.

LATIN AMERICAN DIOCESES MEET

All the Anglican Dioceses in Latin America met for the first time this November in Santa Clara, Panama, as the Latin American Anglican Congress.

Meeting were representatives from the Provinces of Brazil, the Southern Cone, and the 9th Province of the Episcopal Church in the USA.

Each diocese was represented by five people, including at least one woman and one young person.

HEY!

WHAT IS IT?

HEY!—Hawaii Episcopal Youth, is the diocesan youth organization. Its purpose is to provide large group activities for youth in intermediate and high school, and to promote the growth of youth ministries at the parish and diocesan level. The two efforts are interdependent.

There is no practical way for HEY! to reach teens except through the parishes. Many parishes have not been able to support youth programs because they are too small to develop a group of their own. While HEY! is no substitute for a parish youth program, it does offer activities that parishes can draw on as they build their own programs. HEY! can help us to be fishers of men.

WHO IS IT?

The planning committee for HEY! is made up of parish youth group leaders. At the moment five O'ahu and one neighbor island church are represented. Ideally, each church would be represented at HEY! planning meetings. It is sometimes difficult for neighbor island people to attend the meetings, but it would be very useful if each island, if not each parish, were represented. Hawaii Episcopal Youth is, above all, the youth of our diocese . . . although many of them have never had the chance to participate.

WHY HEY?

Youth ministries are frequently hard to organize. Many parishes have only a handful of teenagers. But without a good program, it is almost impossible to attract more youngsters. HEY! provides a series of planned activities that parishes are invited to participate in. This allows both large and small youth groups to share in the fun and spiritual growth that results from coming together as a Christian community. Each parish has the opportunity to offer youngsters these experiences, regardless of the size of their own youth program.

HOW DO WE PARTICIPATE IN HEY?

Communication is the key to parti-

cipation. HEY! news has to get to the parishes and from the parishes to the teens. The planning committee is collecting the names of contact people in each parish. This needs to be a person, lay or clergy, who will receive the mailings from HEY!, contact the youth in their church, and serve as a focal point to help teens get to events. Many parishes do not already have someone who has volunteered to serve as a youth leader, and that makes the designation of a HEY! coordinator more important. HEY! is only a few phone calls away.

HEY! YOU

As HEY! reaches out to all forty churches in the Diocese, we need your help, your support, and especially your prayers. If you would like to learn more about HEY! and about how you can participate, call Ruth Newell at St. Andrew's, 524-2822. Youth are the future of Christ's Church.

ENGLISH BRASSES AT CATHEDRAL

A collection of 40 English church brasses will be available in St. Andrew's Cathedral, Honolulu, for making rubbings from January 22 to March 5, 1988, assisted by trained volunteers.

There is no admission charge, but a suitable fee for the materials used in the rubbings will apply.

The exhibit is open from 9 a.m. to 5 p.m., Monday through Saturday, with three additional hours Wednesdays (to 8 p.m.).

Individuals need not make reservations. Groups of from 10 to 30 persons may "make reservations for a one-hour hands-on session, which includes an introductory talk, demonstration, and historical notes. The group charge is \$3 per person, and reservations must be made in advance by calling the Cathedral office at 524-2822."

EPISCOPAL CHURCH WOMEN OF HAWAII

1987-1988

- President: Mrs. Robert Jim (Annette)
- 1st Vice-President: Mrs. Bruce Robertson (Jane)
- 2nd Vice-President: Mrs. Charles Laedlein (Diane)
- Vice-President, Kauai: Mrs. Victor Punua (Kuulei)
- Vice-President, Maui: Mrs. Jan Gordon
- Vice-President, Hawaii: Ms. Lani Apodaca
- Asst. Vice-President, Hawaii: Mrs. Joy Decker
- Corresponding Secretary: Mrs. Richard Hagemeyer (Helen)
- Recording Secretary: Mrs. David Lowery (Mary Kay)
- Treasurer: Mrs. Ray Cubberly (Elizabeth)
- Asst. Treasurer: Mrs. Richard Hagemeyer (Helen)
- Altar Guild: Mrs. Raymond Ching (Hannah), Mrs. Gertrude Tyau
- Christian Social Relations/Christian Education: Mrs. Mary Lou Woodbridge
- Church Periodical Club: Mrs. Stanley Ho (Martha)
- United Thank Offering: Mrs. Kenneth Fleming (Doris)
- Devotions: Mrs. Shepherd Jenks (Nancy)
- Historian/Custodian of the Book of Remembrance: Mrs. Thomas Brodhead (Betty)
- Telephone Committee Chairman: Mrs. Gertrude Tyau
- Newsletter: Mrs. Lawson Caskey (Betty)

CONVENTION 1987

Evensong opened the 1987 Convention of the Diocese of Hawaii, 7 p.m., Friday, 23 October, the Feast of St. James of Jerusalem, in St. Andrew's Cathedral, Honolulu.

Before his convention address, Bishop Donald Hart of Hawaii blessed a memorial plaque honoring the late Rt. Rev. Harry S. Kennedy, with his widow, Katharine, and family in attendance.

The marble tablet in the ambulatory on the epistle side of the altar reads:

To the Glory of God and in Memory of the Rt. Rev. Harry Sherbourne Kennedy, D.D., O.B.E., 6th Bishop of Honolulu, 1944-1969. August 21, 1901 - February 14, 1986. 'Walk in the light'

It is beside that of his predecessor, Bishop Samuel Harrington Littell. Kennedy's was a building episcopate, and only one church has been founded since: Trinity Church By-the-Sea, Kihei, Maui.

Bishop Hart's, too, is to be a building episcopate. "We have around 11,000 Episcopalians in this diocese," be noted in his address. "I would like to see that number double in the years of my episcopate. . . We have 40 congregations on five of the islands. I hope that during my episcopate we will add at least six new congregations — 3 on Oahu and 3, at least, on the other neighbor islands. We could even do more than that," he observed.

The Bishop's call was not for "six more dependent missions, looking for subsidies," but for "congregations that see their role as interdependent bodies of Episcopalians, who develop a ministry they can support, and who reach out to others in the diocese and the world in thanksgiving for the life God gives them."

As to the missions of the diocese, the Bishop stated "Our missions are the most important program we have, for they are the front line of Christ's work," not properly treated "like second-class citizens." He promised a change in the budget process to insure there is no "belittling attitude" in "our treatment of the missions."

And he urged the missions "to tell their story better and help us all become more aware of the good work they do."

In his address (the full text of which appears in this *Chronicle*), the Bishop commented on:

- Stewardship: It is a "much larger subject than just the money offerings we make. It involves our care of all the gifts God has given us. . . I do not want to minimize the importance of money stewardship, of the necessity to preach the tithe as the norm of giving in our church, of the obligation to challenge all people to give responsibly to the work and mission of the church. . ."

- "But the future of the church is only partly dependent on income. The other equally valuable part is in volunteer support. It comes from the willingness of people to give their time and talents to reach out in the name of Christ. . ."

- Evangelism: "We are not in the business of pulling people away from other churches. We must open our doors to people who seek Christ either for the first time or in renewed ways."

- "The time has come for the Episcopal Church to take its light from under the bushel basket."

- "We stand in a glorious tradition of

Catholic and Reformed, of liberal and conservative, of formal and charismatic. We have the tools of biblical interpretation and liturgy which can strengthen the mission of Christ.

"Let us not have the spirit of timidity, but one to inspire strength and love. . . ' to quote Timothy, one of the church's early evangelists."

- Total ministry: "The model that needs to be reemphasized is the one that says ministry belongs to all God's people. Unquestionably, this puts a high priority on lay ministry, and we continue to do that in this diocese through the Commission on Laity, the Ministries Training Program. . ." and such programs as Jean Haldane's" this December.

"Total ministry emphasizes baptismal vows and the calling which comes to all people at baptism to exercise a ministry which builds up the Body of Christ.

"Total ministry emphasizes a teamwork approach that makes laity and clergy equally valuable in carrying out the work of the church. . .

"The model that needs to be re-emphasized is the one that says ministry belongs to all God's people. . ."

"Our stewardship, evangelism, and view of ministry as shared endeavor, will. . . allow us to grow both in effectiveness and in numbers."

- Human sexuality: "I clearly favor the side of dialogue, and I read our Presiding Bishop as calling for this approach as well. This does not mean we end up with nothing but a lot of talk. We will end up with self-disciplined people who truly own their sexual morality."

- Inclusive language: It "searches for ways to talk about God in both male and female ways. It seeks, from biblical sources, images of God that are not all masculine. . . We will gain a sense of God as nurturer, as feeder of people, as a mother who cares for her children. . ."

"I think our rediscovering of feminine images for God and our willingness to include them in our liturgy will be a reformation not unlike Luther's in the 16th century. . . I think inclusive language will provide the spark of excitement we now lack. . ."

(Bishop Hart comments further on human sexuality and inclusive language in his *Word* on page 3.)

APPOINTMENTS & ELECTIONS

Appointed by Bishop Hart and sustained by the Convention were:

- Chancellor — John J. Lockwood.
- Vice Chancellor — Walter Beh III.

- Historiographer — The Rev. Kenneth Perkins

- To the Commission on Ministry — The Rev. Brian Nurdin and Marilyn Kirashima.

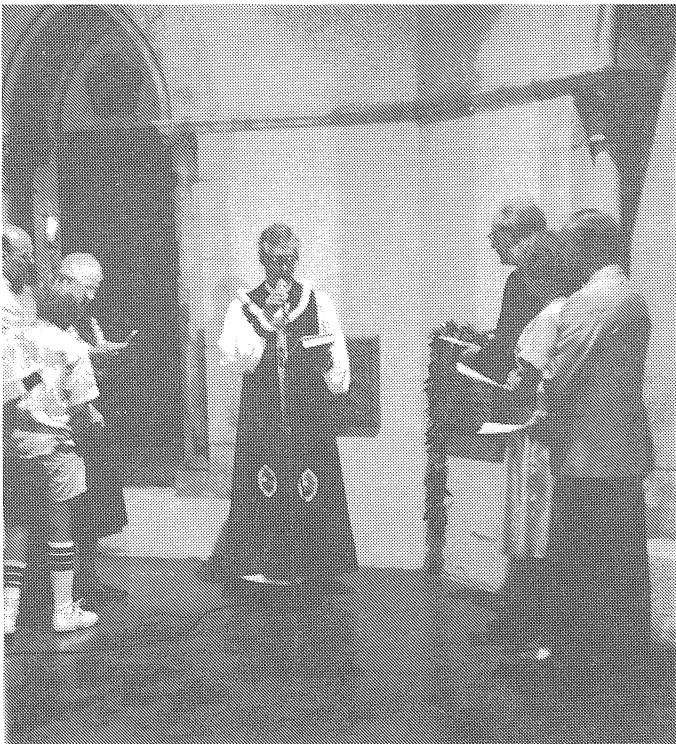
- To the Compensation Review Board — Hugo Tanner.

- To the Episcopal Schools Commission — Barbara Vlachos, Bonnie Town, and Christa Otake.

Elected by Convention were the following:

- To the Standing Committee — The Rev. W. Edwin Bonsey, Jr., of Holy Apostles', Hilo, Island of Hawaii, and Barbara L. Hanchett of Grace Church, Ho'olehua, Molokai.

- To the Cathedral Chapter — The Rev. Robert E. Walden of All Saints', Kapaa, Kauai, and Ethel C. Maxson of Holy Nativity, Aina Haina, and St.



Bishop Hart (center) blessing the marble plaque in honor of Bishop Harry S. Kennedy. Mrs. Katharine Kennedy is on Bishop Hart's right.

Andrew's Cathedral (to a full two-year term); and George W. Wiggins of Emmanuel Church, Kailua (to an unexpired one-year term).

- To the Diocesan Council — The Rev. Karen S. Swanson of Epiphany, Kaimuki, and the Rev. George M.O. Lee of St. Philip's, Maili. Lay members elected are: Philip A. Carson, Emmanuel, Kailua; William B. Chillingworth, Holy Apostles', Hilo; Eloise Conley of the Cathedral; Susan J. Davis of Trinity By-the-Sea, Kihei, Maui; Mary K. Lowrey, Holy Nativity, Aina Haina; and Nellie M. Manuwai, Calvary, Kaneohe.

- As Secretary of Convention — Nancy A. Rowe of Emmanuel, Kailua.

- To the 1988 General Convention — The Rev. Edwin Bonsey, Holy Apostles', Hilo; the Very Rev. Hollinshead T. Knight of St. Andrew's Cathedral; the Rev. David Y. Ota, Good Samaritan, Palolo; and the Rev. Lynette G. Schaefer, Grace Church, Molokai. Alternates are the Revs. George Lee (1st), Darrow L. K. Aiona of the Waikiki Chapel (2nd), J. Douglas McGlynn of St. Mary's, Moiliili (3rd), and David K. Kennedy, Headmaster, St. Andrew's Priory School (4th).

Lay delegates to General Convention are: Alice Anne Bell, St. Christopher's, Kailua; Arthur K. Kusumoto, Holy Nativity, Aina Haina; George S. Lockwood, Christ Church, Kealahou, and John J. Lockwood, St. Andrew's Cathedral.

Lay alternates are: Elaine Funayama, St. Stephen's, Wahiawa (1st); Betty Jo Harris, St. Christopher's, Kailua (2nd); Richard H. Hagemeyer, Holy Nativity, Aina Haina (3rd); and Nancy A. Rowe, Emmanuel, Kailua (4th).

The *Chronicle* reader may wish to note that two of the smaller churches proved mighty: Emmanuel, Kailua, elected members to the Cathedral Chapter, Diocesan Council, General Convention (4th alternate), and as Secretary to Convention. And Grace Church, Molokai, elected members to the Standing Committee and to General Convention.

RESOLUTIONS

Convention resolutions addressed church financial and house-keeping details, social justice concerns, inclusive language, Asian-American ministries, and Christian morality — all debated

with unfailing aloha.

After extensive discussion, a balanced 1988 diocesan budget totalling \$1,043,000 was passed. (See the October *Chronicle*, p. 8, for the departmental and program unit figures approved.) Much discussion centered on the pay raises for those in administration.

The clergy minimum compensation schedule for 1988 (Resolution #15) provides for each of 40 years of service, with the 1st year \$24,945, the 10th year \$20,055, and the 130th year \$26,035. Housing is \$10,570 of the above figures for each of the 40 years.

Convention declined to deal with Christain sexual morality by resolution (#17A) without further study, which at its November meeting the Diocesan Council placed in the hands of its Nurture & Education Department.

A proposed policy on the use of alcohol at church functions was returned to the Committee on Alcohol and Drug Abuse headed by the Rev. Alison Dingley and Michael Cockett for further study (#16)

Also sent back for further study was a resolution commencing council members' terms on January 1 rather than immediately on election. Council has referred this matter to the Chancellor.

The resolution seeking the establishment of an endowment fund for the increase of social ministry (#1) was referred to further study by an ad hoc committee.

INDEBTEDNESS TO HAWAIIANS

"A Resolution in Recognition of the Native Hawaiian Community and its Role in the Establishment of the Episcopal Church in Hawaii" recognized and acknowledged the Episcopal Church in Hawaii's "historical and cultural heritage with the Native Hawaiian community, and the contributions of its Native Hawaiian members in the establishment and building of the Church in Hawaii, . . . its respect for and nurturance of the Native Hawaiian language, culture and customs," pledging "to support and encourage the usage of Hawaiian language, culture and customs within the church," and its "obligation to its Native Hawaiian members to provide pastoral and spiritual care which emanates from the Native Hawaiian culture" (#3).

(See next page)



At Convention (foreground, left to right): Betty Caskey, Dora Kraul, Jean Nurdling, the Rev. Brian Nurdling, Sandie Souza, and Prof. Raymond Nunn of St. Clement's, Makiki.

Two resolutions

- Concluded our companion relationship with the Diocese of Polynesia, conveyed to "Bishop Jabez Bryce and all the people of the Diocese of Polynesia our deepest thanks-giving to God for these past six years of relationship," and promised "continued prayers for him and his diocese" (#20), and

- Asked Bishop Hart to appoint a committee to recommend a new companion diocese relationship and to report its recommendation to the 1988 convention (#21).

FAR EAST

Resolutions expressed concern for the situation in the Far East and for refugees from that area of the world:

- #4 as amended expressed to the Executive Council of the Episcopal Church and to the Anglican Church in Korea our "concern, support, and prayers" and our support of church efforts to get the "Republic of Korea to resume talks on constitutional changes and to honor its duty to provide an orderly and peaceful change."

- #5A asked the Executive Council of the Episcopal Church to urge the government — President, Secretary of State, Commissioner of Immigration and Naturalization Service, and the Chairs of the Congresses Judiciary Committees — "to increase United States acceptance of refugees from countries of which their human rights have been violated for resettlement in the United States, and to encourage other nations to act swiftly with the same humane response." This resolution also urged the government "to resume its generous policy of offering first asylum rather than closing its refugee camps."

- #7 asked the Executive Council "to see to it that the Episcopal Church, in cooperation with the National Council of the Churches of Christ in the United States, will organize and send a good will and factfinding team to North Korea." It further requested the PB's Fund for World Relief "to provide funds to Korean-speaking Episcopal Church congregations in the U.S.A. to assist their efforts to trace and reunite separated family members."

Resolution #6 supported "the development of Asian Ministries," and urged its General Convention deputies "to support increased funding for Asian ministries in the Episcopal Church nationally," and asked the Executive Council "to provide addi-

tional staff and funding for the Asia-America Ministry program."

INCLUSIVE LANGUAGE STUDY

Resolution #9 stipulates "that the clergy and laity of the Diocese of Hawaii undertake, before the 20th (1988) Convention, a study of inclusive language in worship and the day to day life of the Church."

Resolution #10 permits a two-year term for Junior Wardens.

Resolution #8A placed responsibility "for the selection of the site of future annual (Diocesan Council) meetings" in the Committee on Convention Plans "as part of its planning role," thereby forestalling the required return of convention to church facilities proposed by #8.

Resolutions 11 through 14 and 19 added five new paragraphs (4 through 8) to the Rules of Order of the Convention.

SPECIAL ORDERS

Six special orders of business highlighted, variously, the needs and achievements of the:

- Ministries Training Program, five of whose graduates were honored by the Bishop at the Friday session. (see story, p. 2).

- Church Divinity School of the Pacific, Berkeley, California, the church's one seminary in the West, whose needs were outlined by the Rev. John Connell and the giving of the parish 1% encouraged.

- Japanese-American Ministry Committee, who reported via a 17-minute slide show on the pilgrimage to Japan it sponsored. (See also the report in the June/July *Chronicle*, p. 10).

- Board of Ministry to the Aging, which works to incorporate the elderly in the life of the church and to meet the needs of the frail elderly, honored Henry Budd of St. Andrew's Cathedral, long-time Diocesan Treasurer (now retired) and, until his wife's sickness, a volunteer at the Cathedral; and Hannah Ching of Epiphany, long-time head of the Diocesan Altar Guild.

- AIDS Advisory Committee, whose co-chairs, Dean Lin Knight and Fr. Morely Frech, presented an instructional dialogue on the disease and Christian response.

- Abortion Task Force, who reviewed and shared its work and conclusions with delegates, Alice Anne Bell reporting. (See their report in the

August *Chronicle*, p. 1).

CLOSE

At noon on Saturday, the Rev. Norio Sasaki read the necrology — the names of Episcopalians deceased since the last convention.

And at the close of convention, the Rev. W. Edwin Bonsey, Jr., moved the traditional resolutions of gratitude and aloha this year voted for:

- Katharine Kennedy, widow of Bishop Harry Kennedy.

- Puanani Hanchett, widow of Bishop E. Lani Hanchett.

- Katherine Morton, long-time secretary to Bishop Kennedy and editor of the *Hawaiian Church Chronicle*.

- Sisters of the Transfiguration, who formerly ran St. Andrew's Priory, in succession to the founding English sisters, and especially those who served in Hawaii.

- Bishop and Mrs. Jabez Bryce and the entire family of God in the Diocese of Polynesia.

- Presiding Bishop Edmond and Patti Browning. He was the 8th Bishop of Hawaii before his election and translation to New York.

- Ruby Nakamura, Mary MacIntosh, and Nancy Minuth of the Diocesan Office.

- Cathedral Church of St. Andrew.

Convention 1988 will be October 28-30. (Convention 1989 is scheduled for October 27-29, also the last weekend in October.)

Convention adjourned at 4:15 p.m. after a full day's work at the Ala Moana Americana Hotel, adjacent to the Ala Moana Shopping Center. The

Convention Banquet followed; and on Sunday, the Convention Eucharist in the Cathedral.

CONVENTION COMMITTEES

Committees for the past Diocesan Convention were:

- Approval of Minutes: Bob Miller, chair; the Rev. Donn Brown, and Mark LaBarre.

- Bishop's Address: The Rev. Lynette Schaefer, chair; Winona Chang, Marilyn Cleghorn, Michael Cockett, and the Rev. Elsberry Reynolds V.

- Dispatch of Business: Thomas D. King, Jr., chair; Ana McGlynn, and Ernest Uno.

- Elections: Annette Jim, chair; Nellie Manuwai, and Simeona Geston.

- Nominations: Dora Kraul, chair; Maurice Pagella, Jay Van Swalenburg, and Marilyn Ige.

- Constitution & Canons: Alfredo Evangelists, chair.

- Credential: Relda Loomis, chair; Peter Carson, Betty Caskey, Armstrong Petty, Kate Roberts, and Juliet Young.

- Necrology: The Rev. Norio Sasaki, chair.

- Resolutions: Ralph Kam, chair; George Lockwood, and Dee Mahuna.

- Episcopal Church Women: Annette Jim, ECW president.

The Convention Planning Committee is comprised of the chairs of the various convention committees, together with the Bishop, Executive Officer, Treasurer, Chancellor, Convention Secretary (Chair), and the Assistant Secretary.

DIOCESAN STATISTICS

Baptised members: 10,876.

Communicants: 7,159.

Households: 5,021.

Churches: 40.

Clergy: 199, of which 20 are retired and 20 women.

Permanent Deacons: 18 (13 women).

Aspirants to the Permanent Diaconate: 5.

Deacons intending to become Priests: 2, one man and one woman.

Candidates for Diaconate intending to become Priests: one woman.

Seminarians: 3.

For comparison, the Roman Catholic Church in Hawaii in 1982 had 209,000 members in 64 churches with 168 clergy.

The United Church of Christ (successor to the American Missionaries of 1820 and after) had 17,485 members in 113 churches with 129 clergy.

Closer in numbers to the Episcopal Church was the Southern

Baptist Church: 11,340 members, 60 churches, and 65 clergy.

Hawaii's Buddhist community had 65,530 members, 89 churches, and 110 clergy.

Hawaii's Christians (39 denominations, 558 churches) were estimated to total 320,288 in 1980.

Hawaii's Jews number about 8,000 in 2,500 families.

Those claimed as members by Hawaii's various faiths in 1982 totalled 419,409. Hawaii's total resident population in 1982 was 997,800. That leaves some 578,400 persons claimed by no religious organization, or about 58% of the population.

Sources: *Atlas of Hawaii* (2nd edition, p. 133), based on a UH-Manoa Department of Religion survey. *The State of Hawaii Data Book 1986*, Tables 42 & 43. Religious statistics are shaky at best, and many are just estimates, one should remember.

POLYGAMY & ANGLICANS

Bishop Christopher Senyonjo of West Buganda, Uganda, has challenged African theologians to "cut the umbilical cords which slavishly tie the African churches to their mother churches."

He also asked theological students at Bishop Tucker Theological College whether the church was right in barring polygamists who would like to become Christians.

"The Gospel means the good news

of Jesus Christ who sacrificed himself in order to satisfy the penalty for our sins. Our work therefore is to allow people to come to Christ who can transform their stale and tasteless marriages into sweet wine, be they monogamous or polygamous," the Bishop said.

Not all Uganda's bishops concur. Bishop Nkoyoyo of Mukono insisted that polygamy was contrary to Biblical teaching.

BISHOP'S ADDRESS

CONVENTION 1987

meet you in the name of Jesus Christ, and welcome you to this Nineteenth Convention of the Episcopal Church in Hawaii.

Let me begin with a personal note of thanks to all of you for bringing me through my rookie year as Bishop. Maybe I simply reflect what has happened to me, but I have a feeling we all have come a long way in a year's time. When I visited my former parish in New Hampshire this past June, people there (with some sympathy in their voices) asked what it was like to be a bishop. Without hesitation I could tell them the job was never boring! In fact, I would go further and say that it is downright exciting. But most of all, it is a job of sharing in many, many lives and of your sharing in mine. I like that. I treasure that, because the more we have worked together, the more I have come to sense God's presence, challenging and strengthening us all.

I come to this, my second Convention among you, and I realize that I am still awe-struck at finding myself as your bishop. But that feeling is now mixed with a deep thankfulness that God has put me here and that we share in Christ's ministry together.

A year ago, I ended my address in hoping that we would dream dreams of how this diocese can better serve Christ in this place, in this time. You did - in abundance! The first drafts of the budget reflected many of those dreams. We saw needs for long range financial strategy made possible by a Planned Giving Officer. We saw needs for a more organized and effective ministry in social concerns and for a staff person to head this effort. This was also true in Christian Education and Youth Ministries. We gained a new appraisal of our mission vicars and of the time they actually spend on their jobs. We hoped we could compensate them both for what they already do and for the growth which they could call forth.

This list could go on, about the support we hoped to give to our two diocesan schools, to K.P.I.S.C., etc., etc. Needless to say, our dreams had to be tested by reality. That happened in the area meetings and in the Council meeting last month, and we have a greatly reduced budget which comes to you at this Convention, but one which reflects an honest position.

Good dreams are hard to give up, and I do not think this time of dreaming has been wasted. Dreams touch awareness, and awareness touches our conscience, and our conscience can move us in remarkable ways to accomplish what cries out for attention.

STEWARDSHIP & EVANGELISM

Two programs in the diocese are of particular significance as we head into this new year. One is stewardship and the other is evangelism. Luckily we have excellent committees working in these areas and I think their work up to this point is part of the reason we were able to dream the dreams we did.

Stewardship is a much larger subject than just money offerings. It involves our care of all the gifts God has given us. The church, out of some necessity, has been seduced into joining the business model of doing

things. We ask what the stewardship of a congregation is, and the answer most often must be put on a short line with a decimal point. I do not want to minimize the importance of money stewardship, of the necessity to preach the tithe as the norm for giving in our church, of the obligation to challenge all our people to give responsibly to the work and mission of the church. This is particularly true in congregations where pledging is not well understood.

But the future of the church is only partly dependent on income. The other equally valuable part is in volunteer support. It comes in the willingness of people to give of their time and their talents to reach out in the name of Christ. In this regard, I would wager that many of our small missions have a record of stewardship that is unsurpassed, yet it is largely unrecorded. That kind of stewardship must increase along with financial support, and we must acknowledge it and give thanks to God for it.

Evangelism has not had a good reputation in the Episcopal Church. Too many images from the movies or television, of a crass commercialism and a disrespect for other people's values and history, have made us wary of this subject. Our evangelism has been primarily an advertisement in the newspapers; the red, white, and blue sign along the street somewhere; and our hope that Episcopalians will either have more babies or move to our churches from somewhere else. I do not think that is good enough.

The Evangelism Committee is presenting us with some other ways to reach out to unchurched people and to former, lapsed members. Church growth moves in two directions that are complementary. One is a deepening of faith, of commitment to Jesus Christ, a quickening of our spiritual lives that calls forth a response of love for the church. The other is a reaching out to bring new members into our community of faith. We are not in the business of pulling people away from other churches. We must open our doors to people who seek Christ either for the first time or in renewed ways.

The time has come for the Episcopal Church to take its light from under the bushel basket. We stand in a glorious tradition of Catholic and Reformed, of liberal and conservative, of formal and charismatic. We have the tools of biblical interpretation and liturgy which can strengthen the mission of Christ. "Let us not have a spirit of timidity, but one to inspire strength and love . . ." to quote Timothy, one of the church's early evangelists.

We have around 11,000 Episcopalians in this diocese. I would like to see that number double during the years of my episcopate. We have the distinction of being one of the few dioceses in the nation in which our membership has grown more than the rate of population growth. We should build on that strength with good evangelism.

NEW CONGREGATIONS

We have forty congregations, on five of the islands. I hope that during my episcopate we will add at least six new congregations: three on Oahu and three at least, on the other

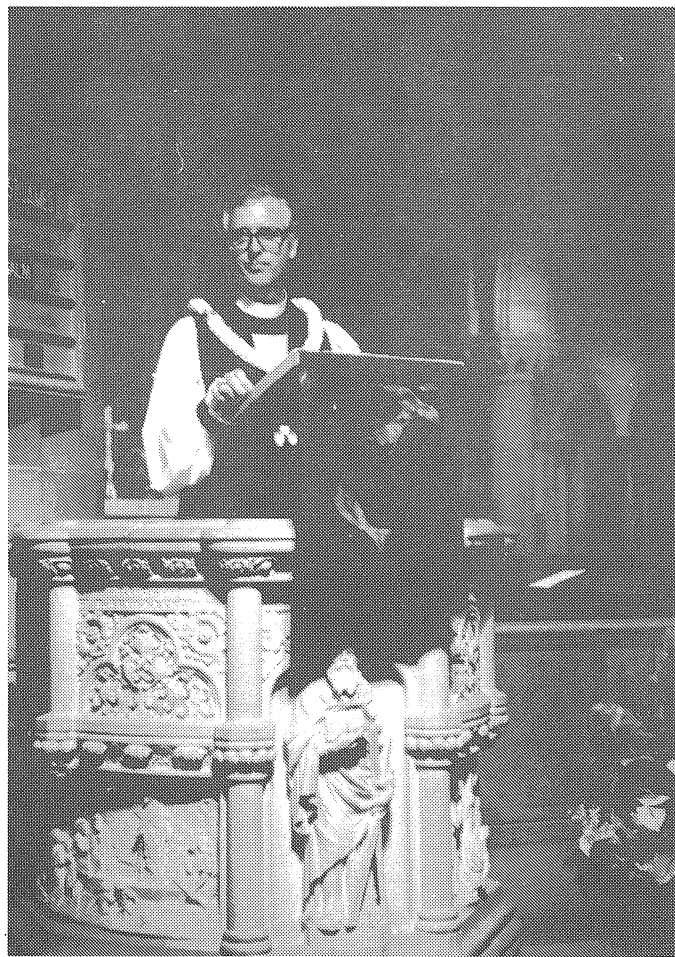
neighbor islands. We could even do more than that.

A groan may go up at such a thought from the practical ones here. They may see six more dependent missions, looking for subsidies. If that is true, we will have fallen short of my expectation. I call not for dependent missions, but for the establishment of churches, of congregations that see their role as interdependent bodies of Episcopalians, who develop a ministry they can support, and who reach out to others in the diocese and the world in thanksgiving for the life God gives them.

TOTAL MINISTRY

That brings me to the way I think we can do such a thing. I do not speak of a gimmick or of a windfall financial surprise. What we need, to grow churches, is a recapturing of an ancient view of ministry. We now call it "Total Ministry"—a term which is functional, but frankly, lacks the excitement which is in the experience. Total ministry emphasizes baptismal vows and the calling which comes to all people at baptism to exercise a ministry which builds up the Body of Christ. Total ministry emphasizes a teamwork approach that makes laity and clergy equally valuable in carrying out the work of the church. The old model that needs to die is the one that says a congregation hires a priest to carry out ministry for them. The model that needs to be re-emphasized is the one that says ministry belongs to all God's people.

Unquestionably, this puts a high priority on lay ministry, and we will continue to do that in this diocese through the Commission on Laity, the Ministries Training Program (which began as a way to train our deacons, but is now open in addition for the training of anyone who is serious about exercising an intentional ministry), and such programs as Jean Haldane's on December 4-7, which will help in identifying particular gifts for ministry. Since I remember the Haldanes from a workshop they did in Alaska, I am particularly pleased



Bishop Hart delivering his Convention Address.

they are coming to us, and I urge congregations to take advantage of that offering. Participants should be carefully chosen, especially for their willingness to share their learnings with others in the congregation.

While lay ministry is a priority, it in no way displaces our need for well-trained and -supported ministry of ordained persons. We cannot do without them in a sacramentally-rooted church. Their talents need to be directed more and more toward enabling others to share in ministry with them, toward sharing what they learned in seminary, and toward a sacramental sharing of the unity which is ours as we carry out our baptismal vows.

What I have been saying up to now hangs together in a somewhat loose line of progression. We have to move ahead in spite of budgetary limitations. Our dreams are too powerful not to. Our stewardship, evangelism, and view of ministry as a shared endeavor will help us do that and allow us to grow both in effectiveness and in numbers.

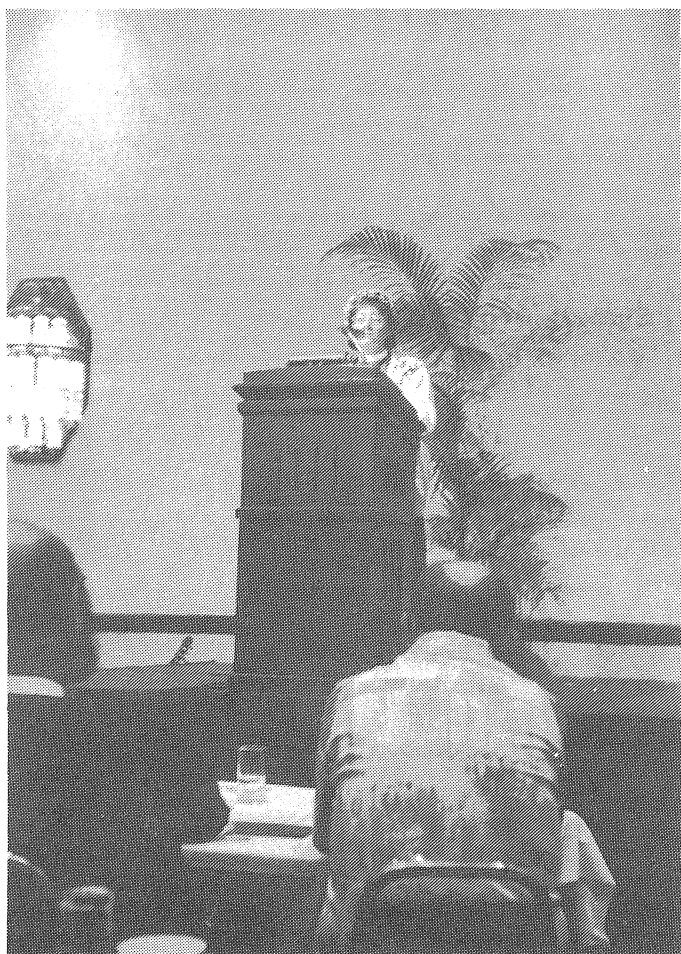
MISSIONS

I want to touch on some other aspects of our common life that are part of our present and future, but do not fall so neatly into this progression.

Our discussions surrounding the budget gave us a new awareness of our present missions—some 19 places where people come together to worship and from which they go forth to serve Christ in the world. One of the things we heard from them is that, in the past, the process by which they must apply for subsidies and the resulting discussion about their worthiness to receive financial help has been demeaning. We have treated our missions like second-class citizens.

That process is going to change, and I will do everything I can to make sure that such a belittling attitude does not govern our treatment of the missions. Our missions are the most important

(Continued on page 9)



The Rev. Lynette Schaefer delivering the response to the Bishop's Address.

program we have, for they are the front line of Christ's work. We must learn to measure their effectiveness, not by dollar signs or quantity of people, but by quality of work and the presence they represent in particular communities. On the other side, missions need to learn to tell *their story better and help us all* become more aware of the good work they do. They need to set priorities. They need to be inventive in designing their ministry according to what they can afford. Already we have some remarkable examples showing themselves.

SEXUAL MORALS

Few issues have been so emotionalized this year, in our national church as in the diocese, as those surrounding sexual morals. Clearly there are two distinct mind-sets when discussing this issue. One side wants the church, the bishop, the clergy, and anyone else in authority, to declare a position on premarital, extra-marital, and post-marital sex, on abortion, on homosexuality and other expressions of sexual life. They claim the church has lost its leadership in this area, that people need to know what Christian teaching is concerning sexual behavior. Then, as one letter to me put it, people will know whether they agree or disagree and the bishop (or others) can be criticized openly!

The other side of this issue calls for dialogue rather than debate. These people do not call for a decision from on high. They want people to talk, to tell their stories, to share their pain and their joys, the bishop and clergy included. Out of that dialogue and our corporate understanding of God's Word through Scripture and experience will emerge the norms of the Christian community in regard to our sexual lives in our generation.

I clearly favor the side of dialogue, and I read our Presiding Bishop as calling for this approach as well. This does not mean we end up with nothing but a lot of talk. I believe that we will end up with self-

disciplined people who truly own their own sexual morality.

The House of Bishops spent several good hours on this topic, and while the final report of the Human Affairs and Health Commission will come out at General Convention next summer, I can say that the substance of it looks as though they will set down some basic, traditional principles by which we can look at our individual behavior. At the same time, they will call the church not to be judgmental or condemning of people who do not fall within those principles, but to be pastoral and inclusive in our ministry. I think this strikes that unique and helpful note which distinguishes Christian love and caring.

INCLUSIVE LANGUAGE

Another issue which will be presented at General Convention and with which we will deal is that of inclusive language in our worship services. Many are already started on this issue. I had a glimpse at the eucharist services which have been used experimentally for several months in selected parishes and by all but one of our seminaries. Comments and recommendations are now being sought, and what is presented to General Convention for use by the church may be modified a good deal.

Inclusive language searches for ways to talk about God in both male and female ways. It seeks, from biblical sources, images of God that are not all masculine. We will receive liturgies which balance both male and female language. We will not lose the sense of God as Father, and nowhere did I see the Lord's Prayer changed, but we will gain the sense of God as nurturer, as feeder of people, as a mother cares for her children.

Words are powerful and they convey important meanings which affect the way we understand ourselves. I rejoice that our church is finally coming to grips with this issue, and I call upon the diocese to be open to it. Several years ago, I set myself the goal of not referring to God as

"he". I can do that, with difficulty, in written sermons and articles. I confess I blow it badly in extemporaneous speaking, but I am getting better. I may not live long enough to finish the job, but the effort is worth it to me and, I hope, to a new generation coming along.

I would like to make a prediction, though I know it is always dangerous to do so. I think our rediscovering of feminine images for God and our willingness to include them in our liturgy will be a reformation not unlike Luther's in the 16th century. His, too, was a rediscovery of biblical images of God, as grace-giver, as loving and justifying by faith and not work. Our new Prayer Book is a tremendous step forward in allowing our services of worship to speak to our day. I think inclusive language will provide the spark of excitement which is now lacking. Just as Luther's hymns fired the spirits of people in his day, I think inclusive language will do it for us. Fifty years from now, if I am wrong, please forget I mentioned it! On the other hand, if I am right, I will probably need any credit I can get!

LAMBETH

The bishops of the Anglican Communion gather at Lambeth this coming summer in their once-a-decade meeting. If nothing else, it reminds us that we are a world-wide Communion, and our narrow parochial boundaries will be stretched. I look forward to that meeting and coming back to you and sharing with you a broader vision of the church.

This brings me to our companion relationship with Bishop Jabez Bryce

and the people of Polynesia. These relationships are designed to last for three years and to be renewed once for another three-year term. We are now at the end of six years. The Companion Relationship Committee, in consultation with Bishop Bryce, has advised me to bring this relationship to a formal conclusion. Ties of friendship will continue, and we share too much in this Pacific Basin for us not to remain in communication and prayer for each other. However, concluding the relationship will allow both Polynesia and ourselves to move on into other involvements.

Therefore, I am calling on the committee which responds to my address to submit two resolutions. The first is to thank God for our six years of relationship with Polynesia and to conclude that formal tie. The second is to form a new committee to begin the process of finding another diocese with whom we can become involved. I hope this committee will bring us a resolution for a new companion relationship next year at our convention.

I have invited Bishop Michael Marshall to be present at next year's convention. He is the former assistant bishop of Woolrich, England, now residing on our mainland. He is a renowned theologian and author, and an extraordinary speaker. My hope is that he will be able to reflect with us on the Lambeth Conference and share a broad vision of the church.

I am finished, for the moment, save only to end where I began—in thankfulness to all of you who make being bishop a true joy. We have an exciting church here in these islands, and I rejoice daily in sharing with you in Christ's ministry. Amen.

BOOKS

Sacrament of Sexuality
by Morton Kelsey & Barbara Kelsey
Amity House \$9.95
available at the Queen Emma Book Room

"One of the mainpoints of this book is that sexuality can be a sacramental action. Calling sexuality a sacrament may seem strange or even blasphemous to those brought up with the idea that sex is unmentionable, ugly or even evil necessity. We should remember that a sacrament is an outward and visible sign of an inner and spiritual grace. We suggest that sexuality is at its best is an outer, visible, physiological sign of the inner and spiritual grace of love."

The above is an excerpt from the introduction of the book.

This book speaks frankly to all readers—all who are trying to make their lives whole and meaningful, whether they be single, married, celibate, or committed partners, whether they be adolescents, or aged.

Committed Christians need to help the Church be a place where sexual healing and transformation can take place rather than a place of judgment, condemnation and fear. People outside the Church and sometimes with no answers to meaning and value need to be provided with tools to see life in more holistic ways. We all need to learn to see sexuality as a divine gift. We have been wonderfully and beautifully made, and we need to have a total vision of life in which love and salvation permeate every area of our lives—including our sexuality.

Over the years we have become increasingly certain that love is the

heart, the center of the universe, and that the highest function of human beings is to experience the victorious love of the risen Jesus and to share it and to express it to those around us.

Paul's famous chapter on love (I Corinthians 13) states that no matter how many talents or how much knowledge we have, or what spiritual gift we possess, without love we have no worth and, in fact, we are nothing at all. And in mutually intimate relations between committed partners, the genital relationship can be a sacrament of that love.

Were I to choose a book, or suggest one, for study by parish groups, this would be at the top of my list. It has already captivated the imagination of private readers, instilling in them a new understanding of who they are in God's wonderful plan of creation and why He made us sexual.

Morton Kelsey is an Episcopal priest and marriage and family counselor. One of today's most important religious writers, Father Kelsey is the author of 19 books, including the best selling, *Dreams: A Way to Listen to God*, *The Other Side of Silence: A Guide to the Spiritual Quest*, *Afterlife: The Other Side of Dying*, *Caring, Christopsychology*, *Resurrection* and many more.

Barbara Kelsey is a well-known speaker and counsellor. She has conducted hundreds of workshops in spiritual development with her husband. Barbara and Morton are in their 43rd year of marriage.

—The Rev. Canon W. Eric Potter

How Christmas Came To Hawaii

The late-Roger Bye—a joyful man, a devout Episcopalian, and a member of St. Clement's, Honolulu—wrote this account of how Christmas came to Hawaii.

Among his sources was a study by Meiric Dutton, who so enriched both good printing and Episcopal Church history in Hawaii.

Originally published in 1951 as a "privately printed Christmas remembrance for friends of the Hawaiian Dredging Company, Ltd., predecessor of Dillingham Corporation," a third edition appeared in 1967 jointly sponsored by the Dillingham Corporation and the Star-Bulletin Printing Company, who "made it available for public sale for the benefit of the Salvation Army in recognition of its work on behalf of less fortunate children in Hawaii." Bye's good work fostered good works.

Permission to reprint How Christmas Came to Hawaii in the Chronicle was graciously given by Dil-Trust of San Francisco, successor to the Dillingham Corporation, which holds the 1967 copyright and to whom all rights are reserved.

It was a long way from home to be at Christmas, and Captain George Dixon reflected briefly on the lot of a sailing man. The warm breeze which rocked the Queen Charlotte gently at anchor was pleasant enough, but he would have welcomed the December winds and the roaring fires that were part of Christmas in England. He would have liked to look out on glistening holly and snow-covered spruce instead of the palm trees on the shoreline and he would miss the rich, sweet taste of plum pudding.

Still, he was a sailor; he could make home of any port. And there was a great tradition to be observed, even if he had to make do with what he had. So, on this December 25th, 1786, he ordered a Christmas dinner and a bowl of punch prepared. A pig was brought from shore and roasted, the galley crew made sea-pie, and, for this special occasion, the day's ration of grog was mixed with the juice of coconuts.

From the deck of the Charlotte in Waimea Bay, Kauai, Sandwich Islands, his men toasted friends and family in England, and the miles between the two island kingdoms were bridged, for a moment, by the bumpers of the curious liquor. It was Hawaii's first Christmas.

In his cabin that night, Captain Dixon sat before his journal, satisfied that the yuletide had been properly kept. He wrote with a touch of pride. "This being Christmas, that season of the year so universally convivial throughout the civilized world," he said, "we spent our time as agreeably, and with plenty of as good cheer as we could procure." He noted carefully the day's menu, then set down a word of advice about the punch. "Perhaps," he said, "it pleased more on account of its novelty than from any other circumstance."

Another light burned dimly below

decks of His Majesty's ship King George close by in the bay, as Captain Nathaniel Portlock added a final footnote to the day's events. He had been ashore the night before and had distributed a pocketful of trifles to the women and children who surrounded him wherever he walked. This morning, aboard ship, he had received a caller. He wrote the story of the visit in a single sentence of his flowing script.

"Tyaana came off in a long double canoe," he said, "and brought me a present of some hogs and vegetables, which I received and made him a return that pleased him very much."

Christmas gifts had been exchanged for the first time in Hawaii.

The women and children and the boatsman Tyaana, who had gone down to shore to greet those first ships since Captain Cook's and had watched Christmas aboard the Charlotte, were old before they saw another. Kamehameha had become ruler of all the islands and now in 1819 he was dead and his son Liholiho was king. There had been but one other Christmas celebration that the story-tellers could recall.

Two winters before, Englishmen had come to Hawaii during the makahiki, and after it was over and the tabu on sailing was lifted, the chiefs visited the ship. Next day, the Englishmen came ashore to eat with the chiefs because it was an anniversary in their religion, the birth of their Savior, and they celebrated by feast.

But their beliefs were still not known in Hawaii, and now the tabu system and the gods were gone so there was no religion at all in the islands.

In faraway New England, where there was religion and where evergreens hung heavy with December snow, there had been no Christmases either. The law in New England once had forbidden the settlers from celebrating the festivals and customs that flourished in the Europe they had fled. The hard working and deeply religious Puritans wished to free their church from all rites and ceremonies not specifically set forth in the Bible, and, since the Bible was silent about Christmas, they in turn spoke no sermons that day.

In this year of 1819, as the brig Thaddeus was prepared in Boston harbor for the long missionary voyage to Hawaii, the law was no longer in effect but the church's doctrines were still faithfully followed. Christianity, but not Christmas, was on its way to Hawaii.

Honolulu harbor was dotted with sailing vessels at anchor. There were more than twenty businesses under way in the city and its population had grown to many thousands. Kamehameha III was on the throne, a sugar plantation had been laid out on

Kauai, and in Honolulu printers had been setting up an English language newspaper for more than a year.

Seven groups of missionaries had followed the first small company of the Thaddeus by 1837 and had settled to the work of preaching and teaching. The work had gone well. Schools, churches and a written Hawaiian language had long been established and the first written laws had been published.

Christmas had been observed when it fell on the Sabbath and just twice there had been Christmas services in the meeting house on weekdays. Otherwise, in this Christian kingdom, the day had passed for almost two decades without notice. The offices of the king's government remained open, business was transacted by the merchants and the day's work was done as on any December day.

Now, in Christmas week, 1837, long-skirted missionary wives made quiet shopping trips to the center of town, and in the evenings at home thought about whom they should invite and what they should serve for the coming holiday dinner. When they met, on their way to the schools or the shops or on some mission errand, the full-bearded men passed a word of holiday wishes.

It was a festive, warm-hearted season, and it had nothing to do with Christmas. There were no celebrations yet necessary for being a Christian but there were two that went proudly with being an American. One was Independence Day; its date was fixed for the Fourth of July. The other was Thanksgiving; it was as old, almost, as their reformed religion. Hawaii's Puritans and their Hawaiian converts celebrated it, with gifts, social calls and a groaning board, on New Year's Day.

But the sailing ships that dotted Honolulu's harbor had not all come from New England, and not all were skippered by Puritan captains. Roman Catholics lived in Hawaii and followed their religion by attending Mass on Christmas day, and there were merchants and mechanics from Europe and America who celebrated Christmas as they had at home.

On December 30, 1837, late and apologetic, the English newspaper recognized both them and their holiday.

"With all good wishes for the welfare of our patrons, and of every member of the community," said the Sandwich Island Gazette, "we wish them a 'merry Christmas' and a 'very happy New Year.'"

It was the first time in Hawaii the phrase had appeared in print.

The school was strict, even for a future king, and nine-year-old Prince Alexander, the heir apparent, was looking for a holiday. When the cake came it seemed to make it official.

It was a Christmas cake, without any doubt, and it was delivered to the missionary master of the Chiefs' Children's School on Christmas Eve. It came with no card, but none was necessary to Alexander, his two brothers or the other twelve youngsters. A "Merry Christmas" was surely implied, and they fulfilled the anonymous wishes by taking the day off from classes.

The Christmas celebration, happiest children's day of the year, was thus appropriately carried even into the lives of the missionaries, and the schoolmaster had no course but to note its progress in his diary for 1843. "The children," he wrote, "thought it

would be doing God service to devote this day to merriment."

Three years of coping with youthful energy relaxes the most rigid of rules and princely pressures took their toll at the Chiefs' Children's School. When Christmas cake came again to the dining hall in 1846, it came from the school's own kitchen and from the hands of the royal pupils. The Polynesian set the pace, wishing "Gentle readers, all, a merry Christmas to you; may you never wake to a less pleasant Christmas morn." Alexander and his brothers took the paper at its word. The girls mixed the cakes and the boys made candies in the best tradition of Christmas sugarplums.

In another three years there was another tradition. Alexander and his brother Lot were away in London but their classmates carried on with the celebrations. "This evening," said the schoolmaster's diary for Christmas Eve, "all are making ready presents for Christmas."

Toys! Toys! for Christmas and New Year" and "new and fine assortment just in time for Christmas" had already set a style for Hawaii's holiday advertising. There had been a big Christmas lottery one year and the first of the pre-Christmas auctions had been held. The Polynesian reported that "Christmas is becoming to be more generally noticed in America." And young Alexander, now King Kamehameha IV, had his happy idea.

There had been no royal proclamation of Thanksgiving for three years and all previous notices had named the last day of the year. The king, who had seen the great festival of Christmas in England, thoughtfully set aside December 25, 1856, as a national day of Thanksgiving.

It pleased everyone—Europeans and Americans, Episcopalians and Puritans. An old-timer who watched it all told about it for years. "Everybody celebrated the one day according to his own ideas," he said, "either as Thanksgiving a la Yankee, or with Christmas cheer in British fashion. At all events, the king's object was attained, for the day was thoroughly observed as a holiday."

The Bethel, Fort Street and Methodist churches held joint services in Nuuanu Valley, and later in the evening there was a lighter side. "I visited the Circus," a celebrant recalled, "and at night attended a Mechanic's Subscription Ball. The most intricate quadrilles, foreign waltzes, polkas, mazurkas, redowas, etc., were danced to time and measure."

It was a one year's experiment and it was not repeated, but Christmas by now was part of the life of the land. The evening auctions "for Christmas" had become social events with "front seats reserved for the ladies." There was more Christmas merchandise in the stores and more stores closed for Christmas. By 1858 there were just one or two rituals missing from the Christmas celebration. Then Mrs. John Dominis decided to have a party. And then there were none.

It was a Christmas Eve gathering for young people at the big house at Washington Place. There were a hundred round-eyed and delighted children. There were bells heard at the windows. There were gifts for everyone. And there was a Christmas tree. And there was Santa Claus.

It took half a column in the Poly-

(Continued on page 12)

nesian to describe the event. The tree was lighted with candles and its branches bent with the gifts. Saint Nick held court in a doorway, passing out the presents and handfuls of candy. "Later in the evening dancing commenced and when it ended is hard to say."

It was a Christmas to remember, and only one will be remembered better.

• •

The bishop had arrived in October to establish a mission of the Church of England. Hardly more than a month later the king and queen stood before him to be confirmed. The king had first requested the mission years before and it had taken considerable personal effort to have it established. Now it was done and Christmas was drawing near and he felt that the church's holy festival should be officially observed.

So in 1862, Christmas was proclaimed a national holiday in Hawaii by authority of King Kamehameha IV. It was 76 years since the first observance in Waimea Bay.

The city threw itself into the preparations. Churches throughout the community planned spectacular celebrations. The king sent to the mountains for cypress boughs to decorate the temporary Episcopal cathedral and supplied myrtle, orange boughs and flowers from his gardens. The Fort Street Calvinist Church produced a huge growing Christmas tree.

In the newspapers, the merchants advertised "toys in great variety" and "dolls of all kinds," and Christmas displays took large parts of their stores. Children gazed intently at the arrays of Christmas candy in the confectioner's window and chanted a little rhyme:

"Candies red as rosy morn;
Cakes which Emperors wouldn't scorn;
Sugared roses without thorn;
Made to order by F. Horn."

And to add to the gala appearance of the town, flags were displayed in every direction ashore and more on the ships in the harbor.

For a week before the holiday the Episcopal choir practiced Christmas carols. Guns on Punchbowl were

readied for a Christmas salute. Kukui nut torches were prepared and fireworks gathered together. The king lent all his silver candelabra to the new church.

On Christmas Eve all the churches were ready. The Roman Catholic Cathedral of Our Lady of Peace was illuminated from pavement to dome with wreaths of light. Inside, the altars were beautifully decorated and more than a thousand candles were lit. The tree at the Fort Street Church carried more than 200 small lights and its branches were burdened with gifts for more than 70 students, with no two gifts alike.

At 11:30, when midnight service began, the Anglican church was ablaze with light from the king's candelabra. Service continued until one a.m., then the guns were fired from Punchbowl and flaming tar barrels sent rolling down from the crest of the crater. The king and the bishop began their slow procession from the church to the palace. Behind them walked a vested choir of twenty and twenty torch bearers lit the way for the members of the congregation.

Through the streets of Honolulu the procession marched in slow cadence, singing Christmas hymns. The assembly stopped briefly at several places to call out special greetings and light innumerable green candles, then marched on to the gates of the palace where Archdeacon Mason described a vivid scene:

"The torches and blue lights were ranged round the small circular piece of water in the middle of the palace courtyard. The fountains played grandly, and the reflection of the torch lights, together with the clear brilliant moonlight of these latitudes on the water, and on the dark excited faces of the people, was very remarkable.

At this moment, some really good fireworks were let off, and rockets shot up into the air amidst deafening shouts from a thousand voices for the king and queen.

"Then we sang the grand old carol, Good King Wenceslas, and after a glass of champagne punch we made the air ring with the National Anthem, and another round of portracted Hurrahs, and so to bed."

Christmas had come to Hawaii.

L.E.A.D. LABS

For two weekends this November, representatives from 18 congregations participated in a Leadership, Education, and Development (L.E.A.D.) Lab. These labs are experiential in nature and are designed to give participants an opportunity to practice skills for "calling and caring ministries."

The L.E.A.D. labs are based on research into why church members drop out. Researchers find that while a church member lives through small and large "anxiety producing events" one by one as they arise, many such events all at once are considerably harder to cope with. And one final crisis can be the precipitating factor for dropping out.

Once a member has dropped out, there is a critical time of six to eight weeks during which the just-lapsed member waits to be called upon. He is testing to see if anyone misses him, studies show. After this period, this church member turns to other activities. But he still wants to tell his story and be heard, so that even later

this member can be encouraged to return to church if someone takes the time to listen to the pain and to care.

Participants in the recent "Beyond Listening . . . to Ministry" labs learned active listening skills which enhanced their ability to care constructively. Those accomplished in calling and caring ministries listen to and hear effectively the experience and emotions of others, because they have gotten in touch with the pain, sorrow and joy in their own lives, studies show. Good listeners listen fully, rather than rehearsing within their own sadnesses as someone else shares.

The Diocesan Evangelism Commission plans to send a team for further training on the mainland this February. Team members will lead future diocesan "Beyond Listening . . . to Ministry" workshops.

For additional information, call or write the Rev. Dr. Elsbey W. Reynolds, St. James' Episcopal Church, P.O. Box 266, Kamuela, HI 96743 (885-4923).

DIOCESAN COUNCIL

At the new Council's first meeting this November, the Diocesan Council:

- Elected Nathaniel R. Potter, Jr., as vice president; Dr. William Foltz, secretary; Hatsune Sekimura, assistant secretary; and Dora Kraul, assistant treasurer.
- Heard the Bishop's appointment of the following deputy vice chancellors: James P. Brumbaugh, Richard A. Hicks, David E. James, Michael P. Porter, and Robert F. Rowland.
- Learned of the appointment of department chairs and members.
- Received an update on the portfolio — the nature of the funds in the diocesan portion and whether, through the council's choosing to take annually a percentage of the funds for income, the principal of the various funds had been violated. This was found to be the case with three funds in the sums of \$59,511 (Episcopal Endowment Fund), \$97 (Honokaa Cemetery Fund), and \$2,266 (Phillips Fund) for the years 1985 and 1986.

Richard Hagemeyer indicated how this problem can be avoided and corrected.

George Lockwood raised four related issues which were referred to the Finance Department.

- Approved lease arrangements for St. Luke's Pre-School, application of the 1987 operating surplus to the miscellaneous income account in the 1988 budget, construction of an addition to the warehouse/office building at St. Elizabeth's, recommitting to the Finance Department action on Hawaii Loa's \$200,000 loan and their accreditation process, and recommitting the Medigap program of the Church Pension Fund to the Finance Department for further study.

- Approved the following as co-opted members of the Finance and Real Estate Department: Richard Hagemeyer, Maurice Pagella, Walter Beh II, Reed Minuth, and Don McKenne.

- Recommended for further study a memorandum of understanding between Guam's St. John's Church and St. John's School.

- Learned of a coming meeting at St. Andrew's of interested clergy and laity on the proposal to replace HMSA Plan 4 with Aetna coverage.

- Approved the following as co-opted members of Church in Society: the Rev. James Furman, the Rev. John Connell, Jane Smith, Lynette Burns.

- Approved the chairs of the program units under Nurture and Education: Christian Education Committee (Elaine Funayama), Diocesan Advisory Committee on AIDS (The Rev. Morley E. Frech, Jr., and the Very Rev. Hollinshead Knight), Diocesan Committee on Alcoholism and Drug Abuse (the Rev. Alison Dingley and Michael Cockett), Evangelism Committee (Ernest Uno), Liturgical Commission (the Rev. Brian Grieves), Peace & Justice Commission (the Rev. Alison Dingley), Stewardship (Michael Porter), Youth Ministries.

- Expressed its gratitude to the Rev. Brian Grieves, Director of Camps and Conferences, for "his excellence in the leadership of Camp Mokuleia" and wishing him Godspeed in his new work at the Episcopal Church Center in New York.

- Learned that the Council guarantee of the Camp Mokuleia Campaign

was now approximately \$128,000.

- Approved the following co-opted members of Camps & Conferences: Delos Seeley, Ella Browning, and Betty Caskey.

- Noted with pleasure the 99% overall rating for Camp Mokuleia given by the American Camping Association.

- Learned of the allocation of funds by Congregational Development to refurbish St. James', Papaaloa, for use in Filipino ministry.

Bishop Hart announced the:

- Reappointment of the Ad Hoc Committee on Electronic Communications as follows: the Rev. John Paul Engelcke, Chair; Douglas Ho; Dick Taylor, and the Rev. Jan Rudinoff;

- Referral of Convention Resolutions #17/17-A (Christian Sexual Morality) to Nurture & Education and #22 (Term of Office of Diocesan Council) to the Chancellor; and the

- Appointment in the near future of a new Companion Diocese Committee in response to Convention Resolution #21.

The first of the Council's Saturday meetings adjourned at 4 p.m.

At its October meeting, the Diocesan Council:

- Heard the Rev. Ed Bonsey (Congregational Development) note that an analysis of the operating income of all congregations in the Diocese since 1977 showed that parishes increased in their operating incomes 122%, while missions increased 306%. Notable among mission increases were Holy Cross, Malaekahana, 517%; St. Paul's, Honolulu, over 300%; and Grace Church, Molokai, 97%.

He also noted that parish self-sufficiency rested on having a day school, a ministry to tourists, or property leased or rented out, which the missions do not have. And without these added income sources, "perhaps there would be fewer parishes in the diocese," Bonsey suggested.

The Congregational Department recommended "greater energy should be spent on shepherding congregations, and the Department should be relieved of this responsibility." Also, it suggested that newly-elected council members begin their terms in January, not immediately following election. (A convention resolution so proposing was referred to the Chancellor for study.)

- Authorized disbursement from unspent Congregational Department funds to the Kohala Missions for repairs to the vicarage and church building (\$600) and to St. George's, Pearl Harbor, to help meet a projected budget short-fall (\$4,500).

- Approved the purchase of Mili-lani property offered for sale by the Lutheran Church in America for the sum of \$172,000 — a new mission out of St. Stephen's, Wahiawa.

- Learned that the Episcopal Schools Commission had made the last of \$7,500 in grants to 6 scholars designated as Bishop's Scholars. Funds came from the Venture-in-Mission Diocesan Scholarship Fund.

- Expressed gratitude and appreciation to Council members finishing their terms: Dr. John Decker, Richard Hagemeyer, Douglas Ho, Diana Lockwood, Dee Anne Mahuna, Michiko Okinawa, and the Rev. W. Edwin Bonsey, Jr.

THE CALENDAR

DECEMBER

15 Celebration of the New Ministry of Fr. Charles Chan, St. Peter's, 7 p.m.

16 Area Confirmation, St. Andrew's Cathedral, 7:30 p.m.
Death of John Young of Liverpool, Churchman, Boon Companion to King Kamehameha I, Governor of Hawaii, Grandfather of Queen Emma, 1835.
Confirmation of Thomas Nettleship Staley, 1st Bishop of Honolulu, in Lambeth Chapel, by the Archbishop of Canterbury, Bishop of London, and Bishop of Oxford, 1861.

16,18,19 Ember Days

17 Finance Department, 4:15 p.m.

18 BACAM interviews.

18-19 Ministries Training Program, St. Clement's.

19 Nurture & Education, 9 a.m.
Congregational Development, 10 a.m.
Church in Society, 10 a.m.
Communications Department, 10:45 p.m.
Camps & Conferences, 11 a.m.
Diocesan Council

20 4th Sunday of Advent
Bishop at St. John's By-the-Sea, Kahalu'u.
Consecration of the Church of the Holy Apostles', Hilo Hawaii, by Bishop Harry S. Kennedy, 1962.

21 St. Thomas the Apostle.
Confirmation of the Hon. David Kalakaua by Bishop Staley, 1862.

24 Christmas Eve.

25 Nativity of Our Lord Jesus Christ: Christmas Day.
Holiday: Diocesan Office closed.
First service in Good Shepherd, Wailuku, 1866.

26 St. Stephen, Deacon & Martyr.

27 1st Sunday after Christmas.
Bishop at St. John's, Eleele.

29 Ordination of Marcia Lockwood to the Diaconate, Christ Church, Kealahou, 4:30 p.m.

30 The Holy Innocents.
Celebration of the 125th Anniversary of founding Holy Innocents', Lahaina.

JANUARY 1988

1 Holy Name of Our Lord Jesus Christ: New Year's Day.
Holiday: Diocesan Office closed.

1 Consecration of the Church of the Holy Innocents, Lahaina, Maui, by Bishop Willis, 1875.

2 Birth of Queen Emma, Honolulu, 1836.

3 2nd Sunday after Christmas Day.

6 The Epiphany.
Death of Prince Jonah Kuhio Kalaniana'ole, Churchman, 1922.

7

8 Commission of Ministry, 12:30 p.m.

8-10 Healing Conference, Camp PECUSA, Maui, led by Fr. Mal Miner.

10 1st Sunday after the Epiphany: Baptism of Our Lord.

11 Consecration of Bishop Harry Sherbourne Kennedy, in Grace Church, Colorado Springs, 1944.

12 Standing Committee, 12 noon.
Opening of the Hawaiian Cathedral Grammar School, father to St. Alban's College and Iolani School, 1863.

11-15 Province 8 Bishops Continuing Education. Bishop Hart at C.D.S.P.

16 Diocesan Council Departments meet, 9-11 a.m.
Diocesan Council, 11 a.m.-3 p.m.

17 2nd Sunday after the Epiphany.
Bishop at St. Philip's, Maili.

18 Confession of St. Peter the

Apostle. Beginning of the Week of Prayer for Christian Unity.

Holiday: Martin Luther King, Jr. Diocesan Office closed.

19 Oahu Clericus, 7-9:30 a.m.

22 Confirmation by Bishop Willis of Hawaii's first Japanese Episcopalians, five men and one woman, Church of the Holy Innocents, Lahaina, Maui, 1888.

22,23 Deacons' Retreat.

22-28 Bishop's visitation to Guam.

24 3rd Sunday after the Epiphany.

25 Conversion of St. Paul.
First recorded Christian service in Hawaii: Burial of William Whatman, seaman, in the heiau at Napo'opo'o, Island of Hawaii, according to the rite of the Book of Common Prayer, 1779.

28 Bishop's Scholars scholarship application forms available.

29 Mission clergy meet.

29,30

31 4th Sunday after the Epiphany.

FEBRUARY

1 Consecration of the Royal Mausoleum, Nuuanu, Honolulu, by Bishop Staley, 1864.

2 Presentation of our Lord in the Temple.
Consecration of Alfred Willis, D.D., 2nd Bishop of Honolulu, in Lambeth Chapel, by the Archbishop of Canterbury and the Bishops of London, Winchester, and Rochester, 1872.

5 Commission on Ministry, 12:30 p.m.

6 "Serving Together Effectively" workshop for vestries sponsored by CML, 9 a.m.-4 p.m.

7 5th Sunday after the Epiphany.
Bishop at St. Clement's.
Laying of the cornerstone for the "new" Priory, 1909.

7-9 Presentations by Dr. Norman Gottwald, Hawaii Institute

9 for Theological Studies.
Standing Committee, 12 noon.

10 Consecration of St. Augustine's Church, Kohala, and adjacent cemetery, by Bishop Willis, 1884.

10 Consecration of St. Paul's Church, Makapala, by Bishop Willis, 1889. The church of the first of the Chinese congregations, founded 1882.

10 Confirmation by Bishop Willis of Hawaii's first Chinese Episcopalians, St. Augustine's, 1884.

14 Last Sunday after the Epiphany.
Bishop at Good Samaritan.

15 Holiday: Presidents Day. Diocesan Office closed.
Dedication of the 1st St. Barnabas' Church, Ewa Bishop, by Bishop Kennedy, 1959.
Dedication of Calvary Church, Kaneohe, by Bishop Kennedy, 1959.

16 Oahu Clericus, 3:30-5:30 p.m.

17 Ash Wednesday. First Day of Lent.

OTHER RELIGIOUS DAYS

Chronicle readers may appreciate knowing the following additional holy days so they may appropriately greet their friends:

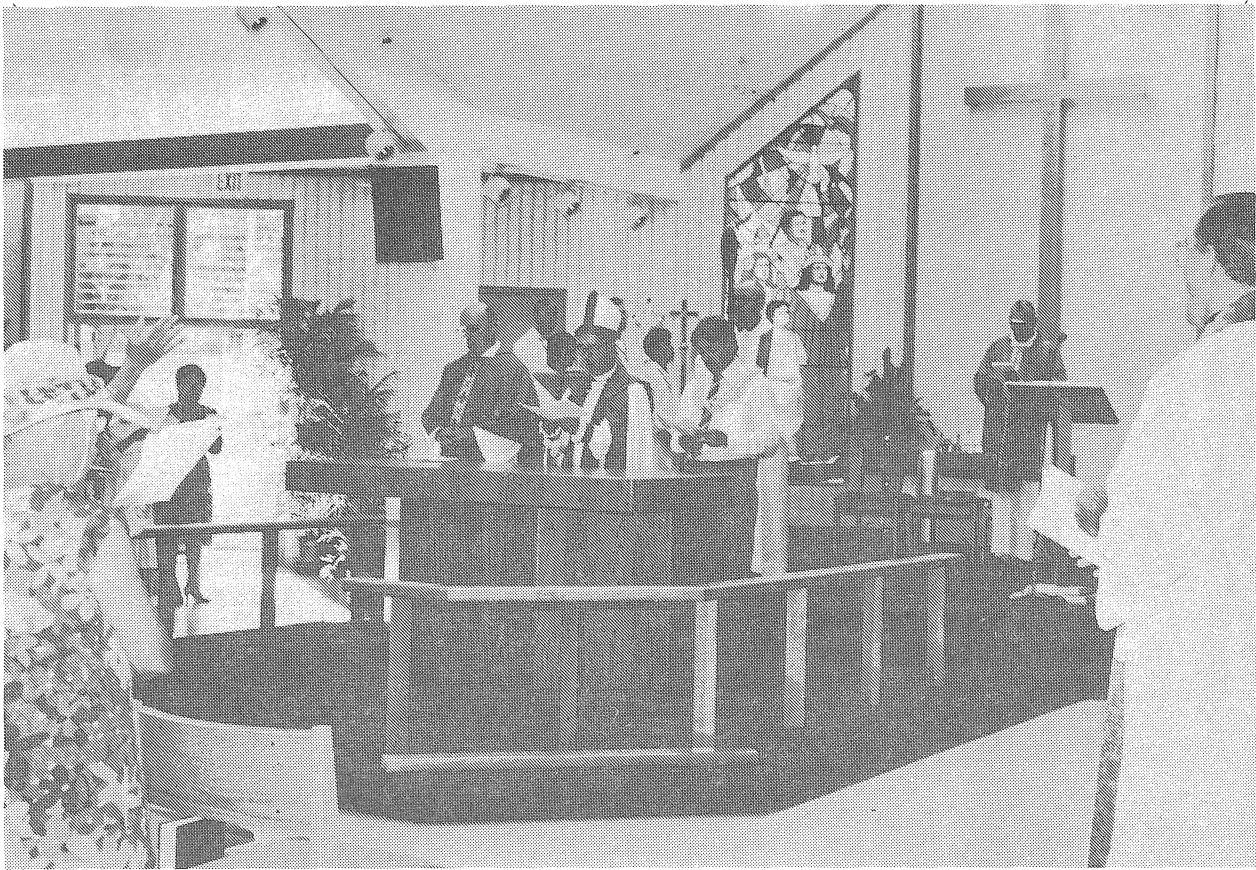
- Bodhi Day: the Enlightenment of the Buddha, December 8.
- Hanukkah: Feast of Lights, for 8 days beginning December 16.
- Festival of Our Lady of Guadalupe, December 12.
- Christmas according to the Julian Calendar, January 7, 1988.
- Nehan-e: the Death of the Buddha, February 15..
- Chinese New Year: Year of the Dragon, February 17. (Also, Ash Wednesday).
- Eastern Orthodox Lent begins, February 22.

The Hawaiian Church Chronicle is sent to each Episcopal household on parish lists submitted by each church. The suggested annual subscription donation is \$4.00. Those who would like to and can defray Chronicle costs, are invited to contribute that amount or more to the Hawaiian Church Chronicle, Episcopal Church, 229 Queen Emma Square, Honolulu, Hawaii 96813.

ST. MARY'S (cont.)

congratulated St. Mary's on this "necessary step in faith."

St. Mary's, Moiliili, began in 1902, a mission from St. Peter's, Honolulu. The property was purchased in 1911 and a mission house built to serve the needs of the area's residents for education and the Christian faith. St. Mary's Home was opened in 1918. Over its 31 years, 219 children of various ethnic backgrounds made it their home, under the loving care of Hilda and Margaret Van Deerlin, whose father Erasmus had been a priest of the diocese.



Altar of the new St. Mary's Church, Moiliili. Left to right, the Rev. Douglas McGlynn, Rector; Bishop Donald P. Hart; Interim Senior Warden Garrett Sullivan. Behind Sullivan, the Rev. Peter Van Horne, Executive Officer. Beside the cross, the Rev. Rudy Duncan, Diocesan Treasurer, a former rector of St. Mary's.