

# HAWAIIAN CHURCH CHRONICLE

HAWAII HISTORICAL SOCIETY  
555 KAWAII STREET  
HONOLULU, HI 96813

## DIOCESAN CONVENTION '88

The first of three mailings in preparation for the 1988 Diocesan Convention this October has been sent to all clergy and convention delegates.

The convention meets Friday, October 21, in St. Andrew's Cathedral and Saturday, October 22, in the Ala Moana Hotel. The annual meeting of the Episcopal Churchwomen of Hawaii precedes Convention at the Cathedral at 9 a.m., Friday, October 21.

The business of Convention Saturday is, basically, the 1989 budget, elections, and resolutions.

• Budget area meetings, open to all, are scheduled as follows:

Kauai: All Saints', Kapaa, 2 p.m., Sunday, August 28.

East Honolulu: Holy Nativity, 7:15 p.m., Tuesday, August 30.

Central Honolulu: St. Andrew's, 7:15 p.m., Wednesday, August 31.

Leeward Oahu: St. George's, Pearl Harbor, 7:15 p.m., Tuesday, September 6.

Windward Oahu: Calvary, Kaneohe, 7:15 p.m., Thursday, September 8.

Maui County: Good Shepherd, Wailuku, 2 p.m., Saturday, September 10.

Island of Hawaii: St. James', Kamuela, 2 p.m., Sunday, September 11.

A final budget, reflecting area meeting input, will be in the third and final mailing (September 20).

• Nominations for diocesan positions are due in the Diocesan Office on or before Thursday, September 1, for inclusion in the *Chronicle*. Nominations may be made from the floor.

To be elected to the Diocesan Council: 2 clergy (3-year terms) and 7 lay persons (six for 3-year terms, one for a 2-year term). The 24-member

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### STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.



The Priory's Coral Cross on the School's 121st Anniversary.

## AREA MEETINGS

### YOUTH TOP PRIORITY

Youth stands as the first priority for those attending the area meetings throughout the diocese this May.

Other clear priorities were: 2nd: Spiritual development/renewal, 3rd: Compensation, 4th: Christian education, and 5th: Church growth.

Priorities figured according to a different method (number of votes, rather than weighting 1sts heaviest and 5ths lightest) are:

1st: Youth.

2nd: Church growth.

3rd: Compensation, Christian education, communication.

4th: Outreach, spiritual development.

5th: Housing, camps, evangelism, planned giving, lay education, parish development, support to small congregations, missions, regionalization (areas, islands working together).

Individual island and area priorities were (in order from first to fifth):

Kauai: Christian education, housing, youth, church growth, camps.

Maui: Communication, youth, evangelism, Christian education, planned giving.

Hawaii: Outreach, church growth, youth, lay education, communication.

Central/East Honolulu: Spiritual development, youth, strategies for parish development, support to small congregations, communication.

Windward Oahu: Spiritual renewal, compensation, mission strategy, Christian education, compensation.

West Oahu: Missions, regionalization, church growth, outreach, youth.

Area meetings preceding the formation of the budget were new this year.

"The meetings were very productive and thought-provoking," writes Jane Sherwood, Ministry Development Officer, in a letter to all delegates to

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## SCHOOLS GRADUATE 316

The class of 1988 graduated by the church's schools numbered 316: Iolani, 210; St. Andrew's Priory, 63; and Seabury Hall, 43.

At Iolani's graduation three retirees were honored: the Rev. Norio Sasaki, chaplain, and long-time teachers Beryl St. Sure and Walter Holden. The two valedictorians were Ronda Kuwai, headed for Harvard, and Michael Towns, a freshman at Rice University this fall. Also honored were Creighton Kudo, who received the alumni/ae award for his work heading the Iolani carnival, and seven members of the class of 1938 on the 50th anniversary of their graduation.

The Priory's commencement speaker was Dr. Mary G.F. Bitterman, currently a candidate for the House of Representatives and formerly of the East-West Center. Valedictorian was Kalea Rogers, entering the University of California at Santa Barbara this fall. The headmaster's award went to Lea Ikemotu, a freshman this fall at the University of Washington.

Maui's Seabury Hall graduated 43. The two valedictorians were Rosemary Hoskinson and Stacy Sonderholm, headed to the University of California at Davis and Clermont McKenna College, respectively. Christina Lyons received the faculty merit award and will enter Colorado College this fall.

Schools have been an important ministry of the Episcopal Church in Hawaii since the beginning. The Hawaiian Cathedral Grammar School, now Iolani, was founded in 1862, with the arrival of Bishop Thomas N. Staley, slated to be tutor to the Prince of Hawaii. Girls' schools were founded shortly thereafter: St. Cross, Lahaina, in 1864, and St. Andrew's Priory, Honolulu, in 1867. The Hawaii Preparatory Academy at Kamuela on the Island of Hawaii is also a foundation of the Episcopal Church in Hawaii.

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

• Kauai: All Saints' Nursery School, Kapaa;

• Maui: Holy Innocents' Pre-School, Lahaina;

• Island of Hawaii: Holy Apostles' Day School, Hilo;

• Oahu: Epiphany School, Kaimuki (K-6); Holy Nativity School, Aina Haina (K-6); St. Mark's Kindergarten and Day Care Center, Kapahulu; and Calvary Pre-School and Day Care Center, Kaneohe.

Also on Oahu, St. Luke's Pre-

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On April 10th the acolytes of Christ Church travelled to Honolulu to participate in Cathedral Day. This event is wonderfully designed to celebrate the ministry of acolyting throughout the diocese.

The proceeds, which some of you plopped into the mite boxes at Christ Church, were divided between the National Church Program for Homeless Children and the Ronald McDonald House, Honolulu, where families of hospitalized children from the Pacific Basin receive aid.

Those participating from Christ Church were Melissa Smith, Sally Smith, Joan Focht, Lily Brennick, Long Gately, Michael Angeleo, and Terrie Rodman.

Prior to the pilgrimage, the aforementioned persons designed and constructed a banner which many of you saw and helped bless at the 9:30 eucharist shortly before their departure.

The banner is a rather spectacular statement which will be on display for our pleasure and reflection. Hopefully you will notice that the chalice and the loaf of bread are both larger than Mauna Kea, Mauna Loa, and our 19th century starship of a church building, that stands and waits and points towards the heavens.

#### Acrobats & the Cross

The celebration began on the cathedral grounds with a picnic, acrobats, puppeteers, storytellers, clowns and face painting.

Then the cross. Always the cross, and the procession that followed around the block into the cathedral, led by bagpipes and the inflated, air-pressured persons attached to them, playing "Amazing Grace."

Then came more music as the cathedral filled. "Joyful, joyful, we adore thee. . ."

And those who sang and played and wondered at the spectacle must have jumped a little inside towards the end of the first verse, where it goes like this: "giver of immortal gladness, fill us with the light of day."

And then came the welcome by the Dean, readings, praying, singing, and

a homily by Bishop Hart.

Then the renewal of baptismal vows, where those who are paying attention get realigned, back in tune, and back on the road.

After that was the "retiring procession," which — as far as I am concerned — is the best title yet devised by humankind for what we do to get out of church and back into our respective frays.

And again the heart quickens: thunder and lightning from hymn 390 — "Praise to the Lord, the Almighty, the King of Creation; O my soul praise him, for he is thy health and salvation." Indeed.

Then what seemed to be hundreds of colored balloons were released and floated skyward to the top of the cathedral. There are some things, like balloons, that need to stay in the safety of the church. No fauna will be

hurt by a loose balloon. There is a lesson in there somewhere.

And then all the people, including our own, left that holy time and place and drove or flew back to their holy times and places.

After that, somewhere in a back room on the cathedral grounds, mite boxes were emptied and counted. Then, through the mysteries of accounting, promises, and the business part of the spirit, the work and fun of Cathedral Day, along with cold, hard cash were made incarnate in the form of two checks: one, to the National Church Program for Homeless Children; and one for the Ronald McDonald House, Honolulu.

Soon, we trust, those incarnations will be cashed and broken and then passed out as sustaining, saving food for those in need.

And the last hymn of Cathedral Day echos and resonates as the chalice and the loaf of bread get bigger and bigger.

"Ponder anew what the Almighty can do, who with his love doth befriend thee."

"Alleluia, He is Risen."

—The Rev. Reginald C. Rodman

**NEXT YEAR: APRIL 16**

Approximately \$2,900 was collected in Hawaii during the UTO spring ingathering. This sum was forwarded for inclusion in the money to be allocated as UTO grants voted at Triennial this July.

Over the years, many churches and church schools in Hawaii have received UTO grants. Among them are St. Timothy's, Aiea; Calvary, Kaneohe; Hawaii Preparatory Academy; and Iolani School. Also, Caterbury House; St. Barnabas', Ewa Beach; St. Philip's Maili; St. George's, Pearl Harbor; and St. John's By-the-Sea.

#### Church Periodical Club

UTO shares a centennial year with the Church Periodical Club, theirs immediate preceding Triennial, June 27-30. Representing Hawaii at this CPC celebration will be ECW President Annette Jim and Martha Ho, CPC chair. Speaking at the CPC celebrations will be the Presiding Bishop, Bishop William Gordon of Alaska (retired), and the overseas bishops, for whom a dinner is planned.

## ECW NEWS

#### Province 8

Completing her three-year term as ECW President of Province 8 was Nita Hogue. With her, also representing Hawaii at the recent province meeting, were Annette Jim, ECW president, and Martha Ho, CPC chair. New Province 8 ECW officers are Dorothy Gailey (Olympia), president; Teddy West (Northern California), vice-president; and Lyn Johnson (San Diego), secretary-treasurer.

#### New Mothers Ministry

An interesting new opportunity for "evangelism through service" is described in a booklet entitled *A New Mother's Ministry* prepared by Genelda Woggon of the Western North Carolina ECW.

The object of this ministry to new mothers/parents is threefold: (1) to promote lay pastoral care before and after birth; (2) to create opportunities for group gatherings for study, fellowship, and support; (3) to provide a

resource list of materials for private reading and group study. This ministry is to be discussed at Triennial. Information may be obtained locally from Nancy Jenks (638-8094).

#### St. John's By-the-Sea

The June ECW meeting was at St. John's By-the-Sea, Kahaluu. Following the business meeting, luncheon was served by the women of St. John's. Calvary, Kaneohe, and St. Christopher's, Kailua, are churches founded from St. John's. The Rev. Charles Hopkins is vicar.



At the Province 8 ECW meeting in Oakridge, California: out-going Province President, Nita Hogue of Hawaii (center); Annette Jim, Hawaii's ECW President (left) and Martha Ho, Chairman, Diocesan Church Periodical Club.

# A WORD FROM THE BISHOP

This edition of the *Chronicle* will arrive during the summer when our church will be engaged in extremely important meetings. General Convention will take place in Detroit from July 2 to July 11. The Lambeth Conference of Anglican bishops begins four days later in Kent, England, and it runs through August 7. Elizabeth and I will have the chance to visit with some of our family on the east coast between those meetings. We will take a few days in England and Scotland in August, and be home by the Diocesan Council meeting on August 20.

When the church gathers like this, important things happen. Business takes place and resolutions are passed. Those things obviously help us set the course of direction for the mission of the church in the coming years. We will not all agree on everything that is said or adopted by vote. How to implement many of the decisions will occupy our time in the next months.

But equally significant will be other things which take place at these meetings. In one sense, we are not a church at all—or at least if we are a church, it is with a special meaning, which is conveyed in the word "communion." We talk of the Anglican Communion, and try to encom-

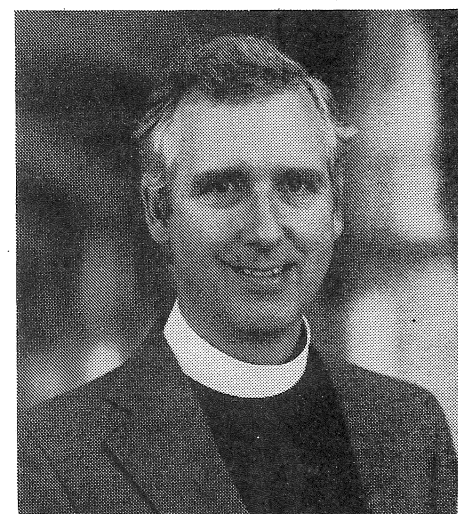
pass in the title that quality of unity we feel as we gather in worship, as we gather in concern for each other, as we gather to gain strength for ministry. Our unity is not found in agreement with doctrine or dogma. We do not rally around confessions of faith or position papers. What stirs our blood is found in Scripture, Creeds, Sacraments, and the Episcopate as each of these come to us in worship and empower us for ministry.

Being a part of a communion means that meeting people is important. General Convention and Lambeth are family gatherings—times for catching up and sharing news, times for the exchange of ideas, times for walking in each others shoes and for hearing their stories. If no resolutions were passed and the budget was overlooked, our church would still have a significant time meeting together, because we come together in communion more than anything else. That is our most important item of business.

Out of these meetings this summer also will come a sense of the peculiar authority which our communion allows. It is not an authority based on status or position, and it is not one that depends entirely on doctrine or theological correctness. Those things

may have a part in the authority we recognize, but more is involved. Authority for us is also based on consensus, on what people agree to. After General Convention and Lambeth have spoken, the testing of authority begins. We will continue debate and discussion. We will continue to struggle with the issues that came before those bodies. We are guided by decisions that were made, but they will become authoritative only as you and I allow them to speak to our consciences and as we adopt them into our lives. This communion, to which we do not belong, but in which we have aligned ourselves, bases its authority on the consent of each person, and therefore asks of those in communion to exercise great responsibility in understanding what is happening.

A lot of the struggle we go through to live out our special kind of communion, with its inclusive base of authority, will be on public display this summer. We may even have some embarrassing moments trying to explain to those from other traditions what we are about! I think we are part of a remarkable communion of Christians, that demands much of those who are part of the family, but who come to know in special ways, through



Bishop Hart of Hawaii.

our struggle, the grace and love of God.

Please remember those who go out from the diocese this summer in your prayers, and remember the Episcopal Church and Anglican Communion, as we all seek to know God's will.

My deep affection.

Faithfully yours,

The Rt. Rev. Donald P. Hart,  
Bishop

## BISHOP'S JOURNEYING

### MARCH

14-17 In California, with several others from our Commission on Ministry, meeting with Province VIII representatives and bishops. This is one of the truly helpful meetings on ministry concerns. I also have the chance to visit one evening with my cousin and his wife, whom I had never met before.

19-20 Home to the Diocesan Council meeting. To St. Timothy's on Sunday and a good visitation with these fine people. The usefulness of their Family Center building and program is tremendous.

22-26 Back in the office to catch up for a day and a half, with much mail and appointments with many people. Then off to Taiwan to be a co-consecrator at the ordination of the new bishop, John C.T. Chien, in Taipei. I took the special greetings of this diocese, remembering the close ties we have had since Bishop Kennedy helped them establish themselves after World War II.

26-27 Left Taipei at 4:30 Saturday afternoon and arrived in Honolulu at 9:30 the same morning having come back across the dateline. Just in time to catch the plane to Kohala on the Big Island and my visitation to Kohala Mission. A picnic supper, watching whales play off the coast ended a long day! Palm Sunday with Donn Brown and his great congregation. Services in the morning and in the evening with a Filipino group. A gentle, but sustained, rumbling earthquake just as was saying grace at supper—a reminder that the earth is still in process.

28-31 Elizabeth and I stay on the Big Island and meet with the clergy for the morning as a part of my annual Holy Week quiet times with the

clergy. Home by mid-afternoon—the first time since going to Taipei for me! Off to Maui the next day for good talks with the clergy there and then to Kauai on Wednesday for the same special time. This afternoon back in Honolulu, the Rev. Canon Ros Moore meets with those going to General Convention for some preparation time. Maundy Thursday morning is my time with the Oahu clergy. Then to a seder supper and foot washing service at the Cathedral that night.

### APRIL

1-3 I have the 7:00 a.m. service in Parke Chapel and then take part in the three-hour service at the Cathedral. Excellent sermons by the other Cathedral staff—those and the many conversations this week with the other clergy have given me a helpful and uplifting preparation for Easter. Baptisms at the Great Vigil in the Cathedral, begin the celebrations of the Resurrection, which continues in three services on Sunday. I preach at each of them, trying to put into words what is beyond our expression.

5 Back to everyday activities after the Holy Week/Easter experience. John Kim's ordination to the diaconate takes place at St. Luke's tonight. An excellent turn out, and a beautiful job of making this celebration special, done by this mostly Korean congregation. It was a privilege to preach as well as ordain, and have another of our vocational deacons come through our training and move into Holy Orders.

7 A clergy day to look at compensation issues and the salary wage scale we use. The Compensation Review Committee has taken on a needed evaluation of this issue and this meeting of the clergy is an important part of the input for their work.

8-10 The Commission on Ministry and Standing Committee meet with our two seminarians, Elizabeth Morse and Jim Tendick. Both have done a fine job at CDSP and on their canonical exams. They come through with high recommendations. Supper with St. Mark's Vestry on Saturday and then two services there on Sunday. This congregation has a unique position close to the world of Waikiki and their outreach is a positive sign of good health. "Our Cathedral Day" was re-introduced this Sunday afternoon, bringing many people to the Cathedral for games and entertainment and a rousing service. It was wonderful to have so many from neighbor islands

and so many young people.

12-15 Elizabeth puts on a delicious dinner for 20 at our house, as Province VIII development officers come for meetings during the week with other diocesan executive officers. She is then off that same night for the east coast and a short visit with our son and our other families. Bishop Browning and Bishop Coburn are here for those same meetings and some good visiting with many who attend.

16-17 The Diocesan Council meets, first acting as the membership

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## Hawaiian Church Chronicle

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Every triennial legislative gathering of the Episcopal Church has its familiar *Blue Book*, in which interim bodies, bishops, deputies, and dioceses report and request legislative action.

The 1988 version is nearly 500 pages long, and contains 191 resolutions and numerous reports, including those submitted by several special task forces.

### Christian Education

The 1988 Convention will consider a substantial report on congregation-based Christian education, and a proposal to establish common principles for the first time since the national Church gave up its venerable Seabury Series 30 years ago.

To "deepen the vision of the educational context of all congregational life," the Presiding Bishop's Task Force on Christian Education in Congregations recommends leadership training, research, and seminary-based projects to empower effective educational leaders.

Proposals also include preparation of computer-based resources, a manual, and videotaped materials to set curriculum norms, identify content unique to Anglicanism, and provide teacher training and planning resources.

New to this Convention are requests to upgrade the Joint Commission on Evangelism and Renewal to a standing commission; to create a new commission on racism; to form a special committee on church funding and information, and task forces on communication planning and the status of women. The Peace Commission also asks the Presiding Bishop and the Executive Council to seek funding of \$1.5 million over a six-year period for "a substantial ministry of healing and reconciliation in Central America."

### Fewer Delegates

The triennial question of reducing the size of the House of Deputies has been a subject discussed since 1952. This year's recommendation favors a 31 percent reduction of the current maximum number of deputies from 944 to 654 through proportional representation. Should that fail, the Committee on Structure's alternative is a 25 percent reduction, in which dioceses would elect three instead of four deputies each in the lay and clerical orders to achieve a 708-member House. Structure also offers a resolution to reduce the House of Bishops' eligible voting membership by giving resigned and retired bishops seat and voice, but not vote.

Women's roles in the Church are reflected in both liturgical and constitutional recommendations. The Standing Liturgical Commission reports on its two-year experience with inclusive language, and in a small booklet offers for trial use *Supplemental Liturgical Texts*, which "venture to create additions. . . rather than concentrating on corrections to existing liturgical texts."

Convention will be asked to ensure inclusive language in its own constitution by adopting the first reading of nine constitutional amendments that delete the masculine pronoun "he" and "his" when referring to bishops and priests, and to change the word "clergymen" to "members of the clergy."

In its report, the Committee for the Full Participation of Women in the

Church offers recommendations to develop statistics on women's participation and an educational process to help the Church become "more sensitive to the way in which language and images often perpetuate stereotypes."

### Sexuality

Though several aspects of human sexuality — particularly homosexuality — have been subjects of wide, and sometimes heated, church debate during the last triennium, the Commission on Human Affairs and Health, which has been studying these subjects, offers no ground-breaking legislation. The Commission's report to Convention, however, will likely spark heated debate.

Though Commission members "plead with church leaders to create an environment in our common life" in which debate on homosexuality may continue with "integrity and rationality," Commission chairman George Hunt, Bishop of Rhode Island, says members decided that resolutions "would not add anything positive to the debate." They offer two actions: to decry violence against homosexual persons, and to commend those homosexuals and others who care for AIDS victims.

The Commission, which affirms marriage "as the standard, the norm, the primary relationship in which the gift of human sexuality is to be shared," offers reports and statistics on AIDS, bioethical issues, and abortion, and a five-point set of guidelines for "the termination of pregnancy in the light of our understanding of the sacredness of human life."

In substance these guidelines follow previous Convention resolutions. They include the statement, "all human life is sacred," affirm the "moral option" for abortion, as well as the responsibility to practice family planning; and though acknowledging "abortion's tragic dimension," say any proposed legislation prohibiting abortion would not address the root causes of the problem and should not abridge individual conscience.

In other areas of concern, Episcopalians may add some new observances to their church calendar in the coming year. Eight new saints (approved in 1985) will be added to the Calendar of the Church Year (including King Kamehameha IV and Queen Emma), and propers for six more — five of them women — are offered for trial use.



The Church might observe the millennium anniversary of Russian Orthodoxy on Sept. 25, the Feast of St. Sergius; designate 1989 as a Year of Prayer, the 1990s as a decade of evangelism, and St. Andrewstide as an annual mission awareness season.

In liturgical actions, Convention could recommend seven principles to implement the catechumenate in rites entitled *Preparing Adults for Holy Baptism: The Catechumenate*, and it could adopt rites for preparation of baptized persons for reaffirmation of the Baptismal Covenant, and for *The Preparation of Parents and Godparents for the Baptism of Infants and Young Children*.

### Total Ministry

Total ministry is the subject of the *Blue Book's* longest report. The Council for the Development of Ministry offers canonical changes for what has variously been dubbed Canon 8, or indigenous, or community situations. Now adopting the phrase, "local priests and deacons," the Council makes provision for those who serve in "distinctive situations" — usually rural and geographically widespread jurisdictions — where a "deprivation of sacramental and pastoral ministry" exists. Its 17 resolutions address lay ministers, licensed lay persons and certified church workers, and clarify the process for entering Holy Orders. A new canon on the dissolution of pastoral relationships "attempts to clarify a breakdown in interpersonal relationships rather than serious crimes and offenses" addressed in disciplinary canons.

Historically the Episcopal Church has been active ecumenically, and this year's Standing Commission on Ecumenical Relations (SCER) reports on ecumenical conversations with Roman Catholics; Lutherans; the Old Catholic Churches, with whom the Anglican Church is in communion; the nine-member Consultation on Church Union (COCU); both the National Council of Churches of Christ (NCCC) and the World Council of Churches (WCC).

SCER asks study of the Anglican/Roman Catholic agreed statement on *Salvation and the Church* and on the Lutheran document *Implications of the Gospel*. In the six years of conversation with the Lutherans, three bodies merged into the Evangelical Lutheran Church in America, and SCER says the Gospel document is a step toward full com-

munion. On the other hand, SCER finds that COCU documents do not contain "sufficient theological basis" for unification, but it does recommend continued participation to "seek fresh approaches toward visible unity."

The SCER submits its report on ways to develop strong and more accountable relationships with NCCC and WCC, and adds Executive Council advice and consent to the Presiding Bishop's appointment of Episcopal representations to both bodies.

### Other Actions

In other actions, Convention will be asked to:

Affirm the tithe as the minimum standard of giving for Episcopalians;

Support translation of the canons into Spanish and administration of the General Ordination Examination "in a candidate's language of preference";

Amend the canons to allow use of *The New Jerusalem Bible*;

Ask dioceses to support the Companion Diocese Program and Partners in Mission, and name ecumenical officers to the Diocesan Ecumenical Officers network;

Ask the Church Center to produce an age and sex profile with demographic information on church membership;

Adopt guidelines to interpret canons that govern formation, preparation, theological education, and continuing education of clergy;

Train clergy for the special needs of working-class congregations;

Grant a three-year subsidy to *The Episcopalian*;

Study the process of selection, orientation, evaluation, continuing education, and transition of bishops as leaders; and

Ask Episcopalians to work to change government policies "which prevent the growth of individuals in freedom and dignity and inhibit the development of community life and the common good," to work ecumenically to study public education, recognizing it as "a fundamental key to enlarge and maintain a multi-cultural community".

—Judy Mathe Foley

### ZIMMER TO GOOD SHEPHERD

The Rev. Layton P. Zimmer, rector of St. Aidan's, Albuquerque, since 1978, has been called to be rector of Good Shepherd, Wailuku, Bishop Hart announced.

Born in Honolulu, educated at William and Mary (BA 1952) and the Episcopal Divinity School (STB 1955), he has served churches in Delaware (1955-1959) and Pennsylvania (1959-1965), where he also served as urban missionary (1965-1967).

From 1967-1971 Fr. Zimmer was director of the Peace Corps in Tonga. From 1971-1975 he was active in tour-ism development there.

Returning to the mainland, Fr. Zimmer worked as director of the suicide and crisis prevention centers in Pueblo, Colorado, becoming an associate and director of religious education at Grace Church and St. Stephen's Church, Colorado Springs. (Bishop Kennedy was rector there at his election to Hawaii in 1944.)

Fr. Zimmer married Patricia Kilgarif Allen in 1975. He has two children by a previous marriage.



# ECW TRIENNIAL

The 39th Triennial Meeting of the Women of the Church begins 2 p.m., Friday, July 1, 1988, with the reading of Isaiah 43:19-21, proclaiming the theme "Behold! New Life, New Vision."

Following the roll call, storyteller Lois Stephens, Christian education consultant and ECW consultant for the Diocese of Massachusetts will take up Triennial's theme.

Chaplain for Triennial is the Very Rev. GERALYN WOLF, Dean of Christ Cathedral, Louisville, Kentucky. "The Isaiah passage is powerful," she notes, "and reminds us new things envisioned come out of barrenness and wilderness." Each day's worship will highlight a different part of the Isaiah passage, the spring issue of *ECW Communique* reports.

The Eucharist Tuesday, July 5, will be celebrated by the Rev. Nancy Chaffee from East Syracuse, New York. She is executive director of Disability Awareness, an empowering ministry, and also serves on the national church's Task Force on Accessibility.

Doris Salah, director of the YWCA in Jerusalem, speaks of her ministry to women and children in the Palestinian refugee camps Wednesday, July 6. "I have just returned from a visit to Jerusalem and the West Bank, which included considerable time with Doris Salah," reports Patti Browning, wife of the Presiding Bishop. "I am looking forward to introducing her to the Triennial Meeting because I know you will come to love her and appreciate her ministry."

## ECW 1988-89 SPECIALS

Nominations are being received for the ECW 1988-89 Specials, which meet specific service needs within the diocese, state or world.

Three will be selected in addition to the Bishop's Discretionary Fund.

Nominations are to include (1) the name of the organization and a description of its background and services, (2) the specific purpose of the request, and (3) the specific amount of financial assistance needed and whether any other funding is available, noted Mary Lou Woodbridge, ECW Christian Social Relations chair.

"All requests will be prayerfully evaluated by the ECW Executive Board," she reported.

The Specials chosen by the board will be presented to ECW Annual Meeting delegates for pledging, and disbursement throughout the year will be by the ECW's treasurer.

Last year's Specials were funded in excess of \$10,000 and included, besides the Bishop's Discretionary Fund, the Evangelism Commission of the Diocese, Eye Care, Inc. (a pediatric clinic sponsored by the Haitian Episcopal Church), and the Kauai AIDS project, Malama Pono.

Written proposals should be submitted no later than July 15 to Mary Lou Woodbridge, Chair, ECW Christian Social Relations, 6770 Hawaii Kai Drive #1109, Honolulu 96825

Homilist for Thursday's UTO Eucharist will be Bishop William Gordon of Alaska (retired), recently the interim pastor of St. Christopher's, Kailua. His UTO-funded airplane "Blue Box" provided transportation essential to his ministry in that largest of dioceses. Celebrant will be the Rev. Nilda Anaya, first woman ordained in Province 9 and ECW president of the Diocese of Puerto Rico.

United Thank Offering Granting Day will be on July 7. In addition to voting on grant recipients for 1988, the day will kick-off the centennial celebration of UTO, the *ECW Communique* reports.

ECW President Marcy Walsh will preside at the business sessions. Agenda items include the election of officers, changes to the by-laws, and open hearings on ECW business. Some 46 workshops are to be offered, in addition to "an ecumenical panel of women representing several denominations of Church Women United."

Triennial will conclude on Saturday, July 9, with the "Commissioning Eucharist," celebrated by the Presiding Bishop, at which the 1988-1991 National Episcopal Church Women's Board and the United Thank Offering Committee will be installed.

Approximately 420 delegates from 110 dioceses are expected to attend.

Triennial delegates from Hawaii are ECW President Annette Jim, Gertrude Tyau, Martha Ho, and Betty Caskey. Delegates' reports to Hawaii's ECW are scheduled for the October 21 Annual Meeting.

## AUNT MAGGIE REMEMBERED, LETTERS ASKED

Another of the saints of God with which the Episcopal Church in Hawaii has been blessed was Margaret Monteiro, a Bible woman in China and "Aunt Maggie" to members of the Church of the Holy Nativity and generations of St. Andrew's Priory girls, where she taught Bible and lived it.

The Chapel at the Priory is named in her honor. At Holy Nativity, a plaque in the Children's Chapel and a scholarship fund for campers at Camp Mokuleia honor her. And this year, Holy Nativity School dedicated its Lei Day program and yearbook to the memory of Aunt Maggie. The plaque was dedicated Sunday, June 5, between the 7:30 and 9:30 services.

Contributions to the Mokuleia Maggie Monteiro Campership Fund may be made to the Church of the Holy Nativity, 5286 Kalaniana'ole Highway, Honolulu, HI 96821.

And lest memories of Aunt Maggie be lost, those who remember her are asked to take a moment to write a letter detailing their memories to: The Aunt Maggie Commemorative Book, c/o Diocesan Offices, 229 Queen Emma Square, Honolulu, HI 96813.

Letters will be placed in the Archives, where they will help in some future history of the Diocese of Hawaii and biography of Aunt Maggie.

All who knew her are urged to write. Let us "gather up the fragments that nothing be lost."



Queen Emma, Queen Emma Square, on Ascension Day.

## EPISCOPAL CHURCH MEMBERSHIP

Hawaii is one of 12 of the Episcopal Church's 100 dioceses whose membership has not only grown, but at a rate greater than that of the state, according to the report of the Committee on the State of the Church to this General Convention.

The other dioceses are Western New York, Easton (Maryland), Virginia, Washington (D.C.), Alabama, Atlanta, Central Gulf Coast (Alabama and northwest Florida), Western North Carolina, Western Kansas, Oregon, and San Joaquin (California).

But the overall membership figures are less encouraging. Over the years 1966-1985, the Episcopal Church lost 20% of her membership, 13% in the years 1970-1975. At the same time (1970-1986), the population of the United States increased 18%.

Other churches were similarly affected (1965-1985). The Presbyterian Church (USA) lost 23.5%; the Lutheran Church of America, 7.8%; and the Missouri Synod, 2.4%. Gains were recorded by Roman Catholics, 13.9%; Southern Baptists, 34.4%; Mormons, 116%; and Assemblies of God, 264%.

At a recent meeting in Honolulu, the Presiding Bishop announced that Episcopal Church membership figures had turned around and growth had begun again.

Nationally, while a high percentage of the population claims church membership in polls, the number of those whom the churches, synagogues, and temples themselves claim is much less. In

1985 religious bodies in the United States claimed 143 million members, or 60% of the population, leaving 40% unchurched.

In Hawaii, religious bodies claimed 429,219 of a 1982 estimated population of 997,000, or 43%, leaving 57% unchurched. This is not the impression Hawaii's many church building give.

A further complication to membership statistics concerns the young. The 1980 there were 86,446 between the ages of 15-19 (25-29 in 1990) in Hawaii, but only 73,057 between the ages of 5-9 (15-19 in 1990). The pool of older teen-agers has diminished by 15%, hence all those help wanted signs in businesses employing teen-agers and the troubles vexing some private high schools and some church youth groups.

While the Episcopal Church in Hawaii is growing, it is doing so only after a decline. The *Convention Journal* for 1969 claimed 14,783 baptised and 10,766 confirmed members. The 1986 parochial reports list 10,876 baptised and 7,159 confirmed members, or losses of 26% and 34% since 1969. There is reason to believe the earlier figures were inflated, knowledgeable sources observe. But the decline was major and real, and cause for grave concern.

And present growth is modest. Hawaii's 1983 parochial reports indicate 10,752 baptised and 6,699 confirmed members, or an increase of 1% and 7% respectively over the years 1983-1986.

—JPE.

## ARCHBISHOP ARTHUR MICHAEL RAMSEY

1904-1988

The Most Reverend and Right Honorable Arthur Michael Ramsey, 100th Archbishop of Canterbury (1961-1974), died April 23 in Oxford, England. He was 83.

A warm, large-hearted man who wore his great learning gracefully, he was the second Archbishop of Canterbury to visit Hawaii and was honored at a festival eucharist in the concert hall of Honolulu's Neal Blaisdell Center in 1965 with all the churches in attendance.

Not since William Temple has Anglicanism had so articulate and thoughtful a spokesman in Canterbury. Graced with exemplary scholarship and clarity of expression and suffused with a luminescent faith, his writings refreshed a generation. As C.S. Lewis portrayed "mere" (or fundamental) Christianity, Archbishop Ramsey gave us essential Anglicanism — Scripture, tradition, reason, and common sense together, illuminating faith.

Academia was the focus of much of his ministry. He taught in the Lincoln Theological College, University of



Durham, and Cambridge University, where he was Regius Professor of Divinity.

Ramsey worked tirelessly for the Anglican Communion and Christian unity. The Anglican Consultative Council was formed while he was Archbishop of Canterbury. He travelled widely, visiting the Ecumenical Patriarch in Istanbul (1962) and the Pope in Rome (1966).

Prior to Canterbury, he was Bishop of Durham (1952) and Archbishop of York (1956).

"Episcopalians in the United States join their brothers and sisters in the Church of England in mourning the loss of this great Christian," said Presiding Bishop Browning. "And we join our prayers and condolences to theirs for his wife, Joan."

## ALAN PATON

1903-1988

Alan Paton, author of *Cry, the Beloved Country* and leader of South Africa's Liberal Party, died this April. He was 85.

*Cry, the Beloved Country* sold over

15 million copies in 20 languages. Reihold Niebuhr called it "about the only recent religious novel that succeeds." It became a movie (1952) and a musical by Kurt Weill and Maxwell Anderson (1949).

Paton, a Methodist, converted to Anglicanism in 1930 and from "the growing influence of the church in his life. . . began to consider more seriously the nature of the society in which he lived," *The New York Times* reported.

He worked with delinquents, becoming head of the reformatory at Diepkloof (1935), which "became a model of penal reform."

In politics Paton opposed racism and championed non-violence and the ballot for everyone. He was founding president of South Africa's Liberal Party (1953), which disbanded 15 years later when multi-racial parties were outlawed.

At the party's last meeting, Paton stated, "Man was not created to go down on his belly before the state. We refuse to make a god of preservation of racial differences."

In 1960, when his passport was withdrawn, he remarked, "We are not a Nazi country, but we are not a bad imitation of one," *The Times* reported.

A champion of Christian values, social justice, and the equality of the races, he persevered, although success escaped him.

"But I did try hard to do one thing," he observed whilst summing up his life. "That was to persuade white South Africa to share its power for reasons of justice and survival."

No "knee-jerk" liberal, Paton took an independent stance, opposing (for example) economic sanctions as self-defeating and hurtful to those it was designed to help.

Among his books were *Apartheid and the Archbishop: The Life and Times of Geoffrey Clayton* (1974) and *Instrument of Thy Peace* (1967), a Presiding Bishop's book for Lent.

Among the great "failed" prophets of our time are Paton and Martin Buber, who defended the civil rights of Israel's Arab citizens and demanded "that they and Jewish Israelis be given equal treatment."

Paton persevered and refused to curse the darkness. Instead, he lit a candle which burnt a lifetime and cast a clear, Christian light on South African society. "And the darkness comprehended it not" — until his death April 12

## BISHOP WESLEY FRENSDORFF

1926-1988

Bishop Wesley Frensdorff, Interim Bishop of the Navajoland Area Mission (since 1983) and Assistant Bishop of Arizona (since 1985), was killed in an airplane crash, together with the pilot, on his return from Navajoland May 17.

Bishop Frensdorff was well known to Island Episcopalians through clergy conferences and his participation in Convention as a guest of the diocese. He, Bishop Hart, and Bishop Browning were close friends.

Bishop Frensdorff was born in Hanover, Germany, and educated at Columbia University (BA 1948) and the General Theological Seminary in New York City (STB 1951, DD 1981). He served churches in Nevada, Washington State, and Managua, Nicara-

gua, before becoming Dean of St. Mark's Cathedral, Salt Lake City, Utah (1962-1971). He was Bishop of Nevada from 1972 to 1985.

To meet the ministry needs of Nevada and Navajoland Bishop Frensdorff made innovations based on the teaching of Roland Allen, the concept of full ministry, the Alaskan experience of sacramental ministers, and the necessity of indigenous ministers.

"Bishop Frensdorff is known to many of us and has been a part of several events in this diocese—most recently



my consecration as bishop and a diocesan convention not many years ago," said Bishop Hart.

"He has been a leader in the diaconate movement and one of the most innovative bishops, moving the church to explore new patterns of ministry. His work as Bishop of Nevada, in raising up ministry from within small congregations, has become a standard for many other places," Bishop Hart observed. "We all feel a sense of loss for a good bishop and friend."

He is survived by his wife Dolores, five children, and grandchildren.

### LAMBETH APPEAL

A letter appealing for funds to enable Bishop and Elizabeth Hart to attend the Lambeth Conference this summer has gone to all Island Episcopalians.

"The cost of travel and related expenses is estimated at \$8,300," writes Chandler W. Rowe, Jr., of the Standing Committee.

"The Standing committee strongly believes that we in the Diocese of Hawaii would welcome the opportunity to participate in making the trip possible for the Harts."

The Lambeth Conference brings together the world's Anglican bishops. While without legislative authority, these conferences each decade are where "a common missionary strategy on a world scale is planned, advice is given to the separate churches on problems that face Anglicans in their mission and witness, and decisions are made which express the Anglican stand on issues that confront all Christians," Rowe notes.

Contributions marked "Lambeth" may be forwarded to the Diocesan Offices, Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 98613.

## REFLECTIONS ON ASTROLOGY

Practicing Christians generally reject astrology, although the Star of Bethlehem and the magi (whom the New English Bible calls astrologers) are part and parcel of the New Testament.

This rejection is for several reasons:

There is no warrant in Scripture for holding that God made some days good, some days bad, and some days so-so. "And God saw everything that he had made, and behold, it was very good" (Genesis 1:31).

The Old Testament opposes astrology, ridiculing and forbidding it (Isaiah 47:13, Jeremiah 10:2, Deuteronomy 4:19). Daniel pointedly shows up Babylon's astrologers to the glory of Israel's God (2:27; 4:7; 5:7+). And the rabbis held that the Old Testament's condemnation of diviners and soothsayers meant astrologers also (Leviticus 19:26; Deuteronomy 18:10). Clearly, official Judaism gave astrology short shrift.

Many Christians have held that amongst God's greatest gifts to humankind are freedom and mind, and they refuse to give these gifts up or compromise them by believing in the iron mechanics of the stars. Providence presides, they insist, not the planets. And God is a loving Father, giver of good gifts which he wants us to use, not throw away. Maturity lies in responsible freedom, not dancing to planetary puppet strings.

Moreover, most Christians hold that "respect for the Lord is the beginning of wisdom." Fundamental personal answers lie in the Creator and one's self (made in God's image and likeness), rather than in the spin of lifeless planets.

Nor do most Christians wish to lead a life of fear of, or thralldom to, the elemental spirits or heavenly bodies (*stoicheia*). Paul denounces this "slavery" (Galatians 4:3, 9; Colossians 2:8, 20), as do later Christians. Ausonius ridicules those star-saddled people who bedevil themselves according to imagined astral decrees, having "their nails cut under Mercury, their beards trimmed under Jupiter, and their hair cut under Venus."

The fault, dear Brutus, is not in our stars,  
But in ourselves. . . .

Faith in astrology regularly rises "to the surface in times of stress, spiritual tension, or boredom," notes Michael Grant. That is not a bad description of our present era. So, astrology's surfacing should not surprise us.

But most practicing Christians reject astrology, preferring freedom and mind to anything lesser and love of and faith in a personal God to the imagined dictates of the lifeless *stoicheia*.

—The Rev. John Paul Engelcke.

Useful summary articles on astrology are:

Michael Grant, "Fate and the Stars," *The World of Rome* (Mentor, 1960).

B. O. Long, "Astrology," *The Interpreter's Dictionary of the Bible*, Supplementary Volume (Abingdon, 1976).



## TUTU, BOTHA DISPUTE THEOLOGY

State President P.W. Botha of South Africa, having criticized Archbishop Desmond Tutu of Cape Town for distorting "the true message of Christ" by bringing the church's spiritual power into the "secular" struggle against apartheid, has a 3,200-word letter from the Archbishop in response, *The New York Times* reports.

Citing passages of scripture, Tutu condemned apartheid as "positively unbiblical, un-Christian, immoral and evil."

"The Bible teaches quite unequivocally that people are created for fellowship, for togetherness, not for alienation, apartness, enmity and division," Tutu wrote.

And he noted the Biblical tradition of defying secular authority to proclaim a higher justice, as Peter's riposte to the Sanhedrin, "Obedience to God comes before obedience to men" (Acts 5:29).

"I think President Botha wanted to show that he was taking us on, not on the basis of politics but on our own ground," Tutu said in a *Times* interview.

The South African bishops supported their Primate and wrote Botha, "We question the right of the State President to arrogate to himself the right to define what is spiritual or to decide what is valid Christian witness." Moreover, they pledged to continue to denounce apartheid.

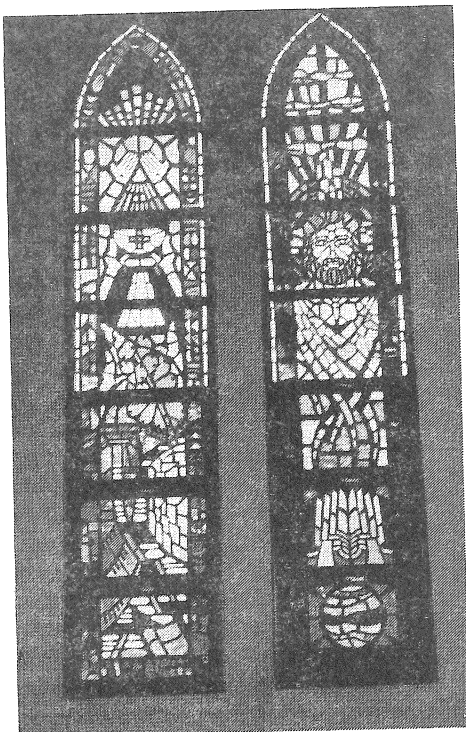
Charges that religious leaders are abandoning their true mission and meddling in politics are hardly limited to South Africa, Tutu noted. The Archbishop of Canterbury was faulted for preaching "a less than jingoistic

sermon" to celebrate the British victory over Argentina. "He was hauled over the coals because he spoke about the Argentinians [as] also being God's children," Tutu observed.

"The minute you say a particular political party is not right, is inconsistent with the Gospel, ah, then you have committed the unforgivable sin of mixing religion with politics," said Tutu.

The church cannot provide a blueprint for the best policies, the Archbishop said, but it must reserve the right to declare some policies unjust, the *Times* reports.

Some observers felt Botha's action was a prelude to government action against Tutu, the Rev. Allan Boesak, head of the World Alliance of Reformed Churches, and others.



### ST. PETER'S NEW WINDOWS

The Judson Studios of California has designed and installed four new stained glass windows for St. Peter's, Honolulu: *Christ, the Light of the World, Baptism: Water of Life, Eucharist: Experiencing Emmaus, and The Saints of God.*

These faceted, English glass windows are set within a border based on tapa patterns, thus anchoring timeless Christian elements within the specific cultural context of Hawaii.

Through the generosity of four donors—Katharine Kong, Shirley Chung, Mary Kam Wong, and the Yap See Young Family Fund—these four windows were added.

Earlier the windows in St. Peter's were designed by the Lithuanian-American master artist Brone Jamiekis.

### HAWAII AIDS DEATHS

1981-1985	... 40
1986	..... 31
1987	..... 57
Est. 1988	.... 96

The State Department of Health estimates that 7,000 individuals have the AIDS virus. If 70% come down with AIDS or ARC (AIDS Related Complex) by 1991, that is 4,900 cases and estimated medical costs of \$245 million for the year 1991 alone.

Have you taught your children about AIDS?



Archbishop Tutu of Cape Town with Presiding Bishop Browning. DPS photo by Bruce Parker.

## BISHOP'S JOURNEYING (cont.)

of Seabury Hall School and hearing a fine report from the headmaster, Tom Overson. The Council then makes a historic decision to forgive a loan of money to Hawaii Loa College and make possible a plan to lift the burden of debt which has kept that college from growing. It is a courageous and sacrificing decision on our part. I am off to Emmanuel Church on Sunday and two services there. My acting career was probably not begun by my portrayal of the rock which was rolled from the tomb, but I thought I caught on quickly and if the angels had not been so engagingly beautiful I might have been noticed! A good group of young people coming along here. Today ends with a service at Temple Emmanu-El and the solemn remembrance of the Holocaust.

19-22 Many meetings throughout the week. Candidates for rector at Good Shepherd have been coming through. The Oahu Clericus meets. An extra confirmation at Holy Nativity to catch a few people about six months since my annual visitation. Elizabeth returns from the east coast with much family news, and also in time to help celebrate my birthday.

23-24 Our deacons meet Saturday morning, helping me (and I hope them) think through the valuable ministry they do. We take in the St. John's-by-the-Sea luau in the evening and appreciate the tremendous work

that goes into this event—also the tremendous goodwill it provides the community. My visitation to Epiphany is on Sunday with services and good meetings with many there. My basketball career was also not enhanced by my free-throw lack of ability. I was able to hit the concrete side of the H-1 freeway—for no points!

26-30 Say goodbye to Bishop Bill and Shirley Gordon as they finish up their interim time at St. Christopher's. It has been special for me to have my former Alaskan bishop here working under my direction! Muscle spasms in my back make the rest of the week slow going for me. The mission clergy meet Friday night and Saturday morning, sharing their concerns to improve the life of the mission congregations. Elizabeth and I are off to Hilo and good sharing with the Resurrection and Holy Apostles' leadership.

### MAY

1 My visitation to Holy Apostles'. I welcome the Rev. and Mrs. Richard Kirchoffer, as they return to us to be at this parish during their search process for a new rector.

3-7 A week in which the Investment Task Force met again to continue their excellent review of our portfolio to help the Finance Depart-

ment. I spent much of Thursday at Iolani School with baptisms and conversations with our clergy there. A quick trip to Kauai to confer on the Sloggett Trust with is a big help to churches on that island. The Commission on Ministry met on Friday and gave very positive recommendations on Marcia Lockwood and Scot Wright for ordination to the priesthood. Our General Convention deputation gathered for one of several meetings we will have in preparation for this summer in Detroit.

8 To St. George's at Pearl Harbor for confirmations and a baptism. Another congregation of many young people. Unfortunately we have to say goodbye to too many of these families as they rotate to new assignments in the Navy.

10-13 Our daughter Sarah leaves this week for Boston after almost a year with us. She loved her time and particularly the good roots she was able to put down at St. Clement's. Ascension Day brought out the Priory School for their special activities. The Cathedral overflowed with them, and so did their feelings as they sang songs around the Coral Cross!

14-15 The Standing Committee recommended Marcia and Scot for ordination and that completes their official preparation. I had the chance to sit in on an hour or so of the

Epiphany Ministries meeting to hear how our ethnic congregations are progressing. Then I am off to Kauai with Elizabeth to visit St. Michael's. A good group of confirmees and warm hospitality at the Rudinoffs'.

16-20 We finally get to CATS! A lot of meetings this week, but after the news of Bishop Wesley Frensdorff's death in a small plane crash it is hard to concentrate on anything else. Although the dioceses he served were Nevada, Arizona, and Navajoland, he has been a good friend to this one and to me personally.

21-22 I meet with those being baptized and confirmed at the Cathedral tomorrow. The Diocesan Council convenes, first as the membership of the Priory School hearing the report of the Rev. David Kennedy, Headmaster, and then doing its regular business. The Cathedral combined their three services into one for my visitation and did a glorious job celebrating the Pentecost. Scot Wright's ordination is tonight at Calvary, with his own father preaching and the usual spirited music of this congregation. Elizabeth and I duck out of the recessional hymn on the run to catch a 10:00 plane to Los Angeles and Reno for Bishop Frensdorff's funeral on Monday afternoon. We are back on Tuesday.

## RETIREMENTS: FR. SASAKI, FR. CRANE

The Rev. Norio Sasaki, chaplain of Iolani School since 1978, retires this August.

The office off the Iolani Chapel is unpretentious. He puts the visitor instantly at ease with sunny hospitality—moving his chair so that no desk intrudes between himself and the guest. One is happy to have spent an hour with this calm, gentle, good man, who exudes spiritual strength and a reflective spirit.

Fr. Sasaki was born and raised in Wailua, where his parents, Nobudane and Yoshi, were in truck farming (November 18, 1925).

At Waialua High in Miss Lucas' English class, he first encountered the Bible, beginning a spiritual pilgrimage which led to his being baptized (1951) and to a distinguished career as pastor and chaplain.

Between high school and college, Sasaki served in the U.S. Army, with basic training at Schofield and language school in Minnesota, before being posted to San Francisco's Presidio. Between college and seminary, he was in insurance in Honolulu.

Fr. Sasaki was graduated from the University of Hawaii-Manoa (BA 1951) and the Church of Divinity School of the Pacific (MDiv 1958). His senior sermon is still remembered with appreciation by a member of the class of 1960.

Fr. Sasaki served as vicar of St. John's, Eleele, and St. Paul's Kekaha (1958-1966), before becoming the associate at St. Clement's, Makiki (1966-1970). He was on the staff of St. Elizabeth's (1970-1973) and joined the staff of Iolani in 1971.

In 1951 he and Florence Setsuko Nakagawa were married. She is presently a public school librarian at Waikiki School. They have four chil-

dren:

- James, with Red & White, seafood importers;
- Judith, an attorney in Los Angeles;
- Paul, returning to school after a stint in the tourist industry to become a public school teacher; and
- John, a 1988 graduate of Harvard, who will be on the staff of Iolani the 1988-89 school year, teaching physics and chemistry.

With Flo's retirement, there is thought of serving together in the Peace Corps or with Volunteers in Mission.

An abiding interest has been Asian religions, especially those of Japan. At the Episcopal Divinity School and Harvard's Center for Eastern Religions, Sasaki was one of four 1981 Proctor Fellows that semester on sabbatical. There his advisor was the Rev. Donald F. Winslow, professor of historical theology, a great-grandson of Samuel Castle, and a missionary in Japan (1958-1962).

The second half of this sabbatical year, Sasaki spent in Japan, studying Japanese religion at Rikkyo University. He was particularly intrigued by Uchimura Kanzo, who in *Mu Kyokai* explored the idea of non-institutional Christianity. Kanzo championed what he called the Two J's, Jesus and Japan—a fully indigenous incarnation of Christianity, fully faithful to both.

Fr. Sasaki mentioned with gratitude his debt to the Rev. Drs. Gerald Gifford and Claude DuTeil for their long friendship and for their inspiration and encouragement, when pastors at St. Stephen's, Wahiawa, towards his becoming a pastor.

"Norio has served faithfully and well in a number of congregations, but at Iolani School he came into his element

as a chaplain," observed Bishop Hart.

"I know the school will miss him. We will miss him there. We are particularly glad that he and Flo will continue to be part of our diocesan family and they will brighten our days with their cheerful spirits in the years to come," the bishop said.

The Rev. Charles T. Crane, rector of the Church of Holy Nativity for the past 22 years, retires this June to undertake a 2-year-odyssey throughout America, together with his wife Diane, examining the Episcopal Church's deployment policies.

A vigorous, happy man, Fr. Crane is blessed with abounding energy and graced with a twinkle in the eyes and a ready smile. He is articulate and forthright; words flow gracefully and thoughtfully from mind and pen. Over the years his parish newsletter has been one of the most literate and thoughtful in the Islands, and the Saturday church pages frequently quote him on issues of the day.

During his tenure at the Church of the Holy Nativity, Aina Haina, Honolulu, the parish has added Glanz Hall, a pleasant place for meetings and hospitality; a caretaker's residence; and a new organ, the crown of the refurbishing of the church itself.

In reflecting on his ministry, Fr. Crane expresses particular gratitude to the Rev. Norman Alter and the Very Rev. James Cox for their teaching and example, for their enhancing his skills as priest and pastor.

In an arresting phrase he characterizes the changes in the church which he has seen as "from total autocracy to chaotic democracy." And he notes a sad loss to the church: fewer of those in "top rank" who regard the church as a primary pillar and bulwark in their lives. He observes as well a certain diminution, even loss, in the church's moral leadership since he was first a deacon at St. Andrew's Cathedral 31 years ago.

Fr. Crane is a kama'aina, the fourth generation since Ezra D. Crane first visited Hawaii with the American whaling fleet in the 1840's and came to stay in the 1860's, living in Kalihi. He married another visitor turned resident, Emma Still of Kent, England, a school teacher.

Born in Honolulu, April 11, 1928, Fr. Crane was baptized at the Church of the Epiphany, Kaimuki, Honolulu. His father, Ezra Crane, was renowned as the editor for 30 years of *The Maui News*. His mother, Erma, was a public school teacher (physical education) on Oahu and Maui, now retired in California.

Educated at Maui High School and the State University of Iowa, Iowa City (BSME 1951), Fr. Crane was graduated from the Church Divinity School of the Pacific, Berkeley, California (MDiv 1957). Between college and seminary, he served in the Army Engineering Corps in Korea, where he lost a portion of his right leg to a mine. Following recuperation, he worked for Hawaii Commercial and Sugar Company (HC&S) in Pu'unene, Maui.

On ordination, Fr. Crane served at St. Andrew's Cathedral as youth and Christian education director (1957-1959), then as rector of All Saints', Kapa'a, and archdeacon of Kaua'i (1959-1966). During his tenure on

Kaua'i, he was instrumental in the founding of St. Michael's, Lihue, and in the building of St. Thomas', Hanalei.

Fr. Crane was twice a deputy to General Convention (1970, 1979) and for 7 years a trustee of CDSP (1981-1988). His place on that seminary's board has been taken by another member of the Episcopal Church in Hawaii, Jane Smith.

In thinking of the years ahead, Crane hopes for increasing quality in education in professional skills. And he welcomes the beginnings of a return to "theological sanity," the mean he sees between the extremes of ecstatic religion, on the one hand, and authoritarian religion, on the other.

He and his wife Diane have been a team these many years. She has organized and led distinguished lay readers' conferences for the diocese and been active in her and her husband's parishes. Together they are studying the deployment of rectors within the Episcopal Church, an area much wanting study and, it is increasingly clear, much needing change for the better.

The Cranes have three children: Jennifer, an LPN, in California, married to an engineer; Andrew, in motorcycle repair in Oregon; and Peter, on the road, performing with his rock group, Sacred Rite.

In 1976-1977 the Cranes were in England on an exchange of pulpits. That exchange, the Korean War (with its Purple Heart), the loss of their first child, and the examples (good and bad) posed by various pastors—these Fr. Crane lists as powerful influences on the shape and texture of his ministry.

"I have enjoyed, been blessed, and been fulfilled by serving in this church in this time and in this diocese. And I am grateful for this opportunity to serve," Crane concluded. And, after an hour's interview, he was up and off to another meeting, after a gracious thank you.

"As I travel around the diocese, it is hard to find a place or congregation that has not been affected by Charlie's ministry," notes Bishop Hart.

"His retirement leaves a big hole, not just at Holy Nativity, but everywhere. He has given generously of his time and many talents over the years, and I will personally miss his wise counsel. We wish Charlie and Diane Godspeed and a return to us at some point in their travels," Bishop Hart concluded.

### A SEVEN-POINT PLAN

**Prayer:** I will pray every day, preferably in the morning.

**Scripture:** I will read Holy Scripture, following a daily plan.

**Worship:** I will share, at least once weekly, in public worship.

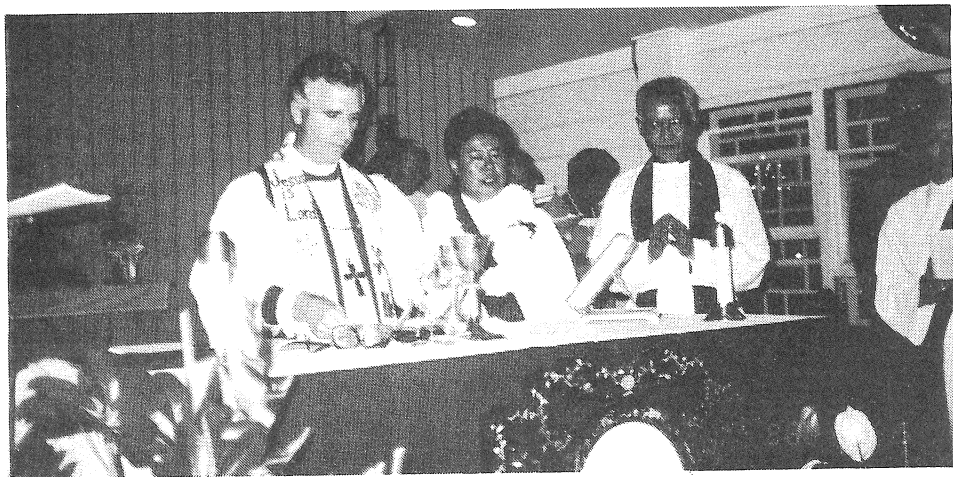
**Money:** I will give a set portion of my annual income to the promotion Christ's cause.

**Time:** I will use my time as a sacred gift and strive to make my work a Christian vocation.

**Service:** I will try, every day, to lighten some human burden.

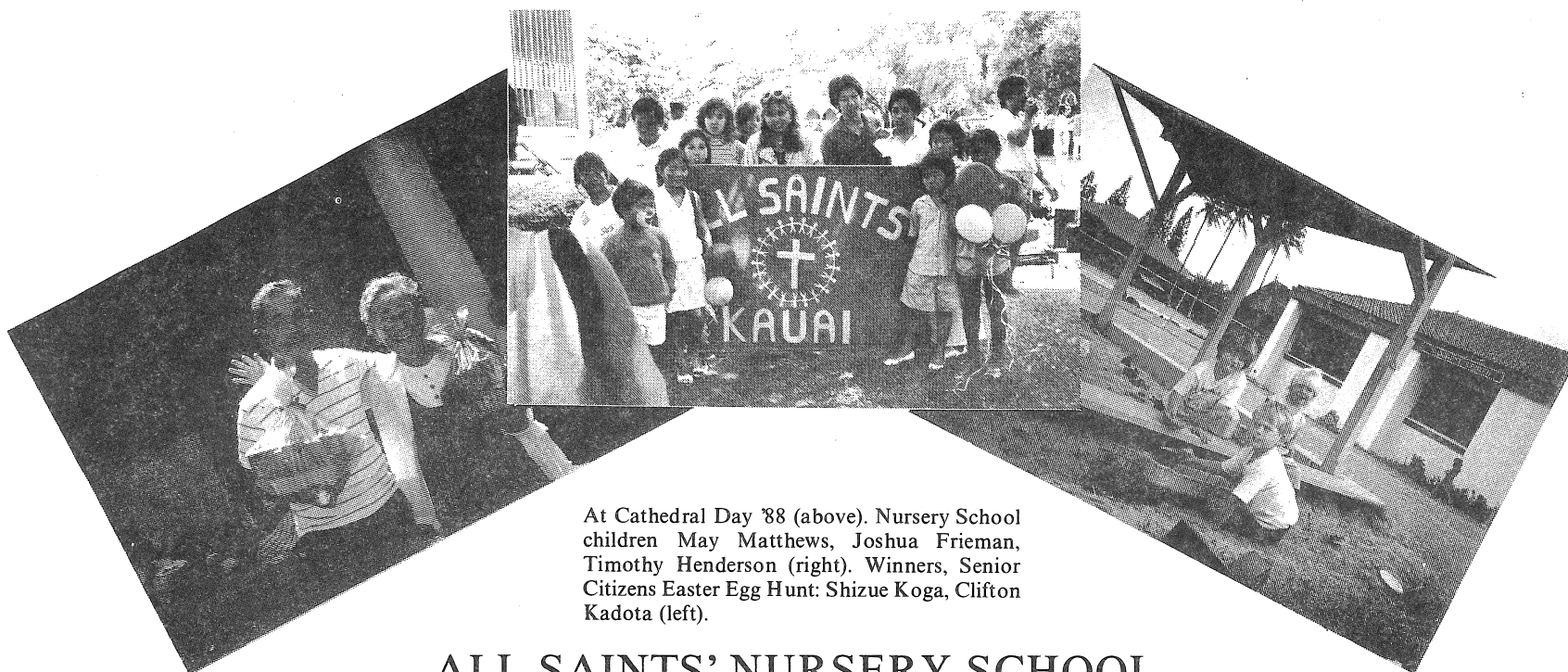
**Study:** I will cultivate my mental powers in a responsible way.

—Elton Trueblood.



At the ordination of the Rev. John Jong Kun Kim to the diaconate in St. Luke's Church, Honolulu: Bishop Donald Hart, Deacon Kim, Fr. David Lee (above). Deacon Kim with family (including his wife, Sue; mother, Alma; and father, Moon Bae) and friends.





At Cathedral Day '88 (above). Nursery School children May Matthews, Joshua Frieman, Timothy Henderson (right). Winners, Senior Citizens Easter Egg Hunt: Shizue Koga, Clifton Kadota (left).

## ALL SAINTS' NURSERY SCHOOL

All Saints' Nursery School, located at All Saints' Episcopal Church in Kapaa, Kauai, is approaching its 25th year of service to the community and its children. The Nursery School was started in 1966 and now has second generation children attending. The children's parents had attended and now they want their children to attend.

Under the direction of Rev. Robert E. Walden, rector of All Saints', and Gretchen Nachtrieb, the director of the school, the school has become one of

the leading nursery schools in Hawaii. The school has grown from a half-day program operating in the red to a full-day program with staff of 10 teachers and aides and a student body of sixty children, and a long waiting list.

The nursery school has been very fortunate with the wonderful support of the "Monday Crew" which is made up of retired men and women of the church. The women pitch in and dust and clean toys and equipment when needed. The men made a wonderful

sandbox which the children enjoy every day they are in school. The men just finished making a needed store room for the large nursery school play equipment. Now, under the direction of Clyde Lee, they are busy working on shelves for the children's lunch boxes.

The school has embarked on the accreditation process administered by the National Association for Education of Young Children to verify that All Saints' nursery program meets the high standards of excellence as put

forth by the national organization. Ann Gordon, Executive Director of the National Association of Episcopal Schools, recently accepted an invitation to visit the school, and she shared her expertise in this area. In a workshop for the school and parish, she stressed the role of the church in early childhood education as a very important mission and the importance of accreditation in validating the high quality program which is provided for the children.

—By our Kapaa correspondent.

## LIVING GIVING

Want to hear a secret? It is one of the best kept secrets in our affluent society: "We brought nothing into the world, and it is certain we can carry nothing out."

It is a secret only because we make it one.

Those who like to quote bits of trivia claim the average person in these United States spends approximately 66,000 hours of a lifetime working to pile up wealth and property. And for what? We can only pass it on to others.

How will you pass it on? Sincere Christian stewardship demands that you give away intelligently the goods that God has helped you acquire. You have the power and the right—yes, the responsibility—to decide how these goods are to be distributed: among your loved ones and friends, and among those institutions to which you have dedicated your life. You can do so through a will, and also through living giving—giving *before* you die.

By making a will, you can transfer ownership of property to a loved one, church, school, hospital or charitable institution—at the time of your death.

With proper pre-planning, certain transfers can advantageously be made before then—during your lifetime. This is living giving.

You have a Christian responsibility to see that your house is in order, and that you have planned well in both your will and your living giving. Those who are close to you deserve this much, and the work of the Lord needs remembering.

Once you have taken these steps, thoughtfully and wisely, you will have peace of mind and heart, knowing that you have been a good and faithful steward of all that the Lord has entrusted to your keeping. Think

about it.

A church that fully understands its responsibilities for spreading the gospel and attracting others to meet the Lord, will never have enough money for its work.

There can never be enough to implement properly its ministry and mission of the world—any more than there can ever be a limit on how much we should give to further the advancement of God's kingdom.

No estate is too small for God; we all have something we need to share.

If you would like more information on wills or living giving, please contact Don McKenne through the Diocesan Offices, 229 Queen Emma Square, Honolulu, Hawaii 96813 (536-7776).

—By our Living Giving correspondent.



Volunteers Carmen Sylvester and Henry Budd at the Cathedral's Economy Shop.

## BOOKS

*A Cry Like a Bell*, by Madeleine L'Engle (Harold Shaw, 1987). \$8.95.

In her Forward, Lucy Shaw states, "In the words of Madeleine L'Engle, the dead come to life. Plangent as bells, with the urgency of blood speaking from the ground, these cries of pain and joy ring down the cycles of centuries, and listening to them, we are joined to their music."

L'Engle has produced in this short book of poetry a masterpiece of biblical insights, putting words into the personalities who fill our heritage from Genesis through the time of the Apostles.

- Eve laments, "Birth always meant death. Each manchild who was born upon the longing earth in gratefulness and joy brought me only a fresh ration of tears."

- Isaac observes, "From now on, no fathers are to be trusted."

Particularly as she captures the emotions of the women of the Bible, the author is totally honest in dealing with the pain of life, yet totally faithful in recognizing that the final answers to the paradoxes and dilemmas of life are in God's grace and love.

Not to be read in one gulp, like all good poetry this little volume needs to sit beside the Prayer Book and Bible, to be picked up to amplify the stories of David, and Moses, and Balaam's Ass, and Mary Magdalene, and Thomas, among many others.

Interestingly, St. Paul does not make it into the collection. Perhaps the apostle awaits a further treatment on his own. One rather pants for a searing reflection on the treatment of some of the apostle's references to women and meditation about the struggle of presenting the Gospel to

the Gentiles.

At \$8.95 the paperback edition makes a nice gift, but its real value is in its honest, candid reflections on the problem of suffering. The continual lament, "Why me, Lord?", is picked up in the mouths of those who originally struggled with the power and the grace of God.

Once again, Madeleine L'Engle has given us a penetrating and very useful collection of thoughts through the words attributed to the personages of Scripture.

*A Cry Like a Bell* is available at the Queen Emma Bookstore on the grounds of St. Andrew's Cathedral (538-1774).

—The Rev. Charles Crane



Volunteer Helen Redding at Queen Emma Bookstore, St. Andrew's Cathedral.

## CONGRATULATIONS TO:

**Michael Chun** on his appointment as president of the Kamehameha Schools, the first person of Hawaiian ancestry to serve.

A member of St. Andrew's Cathedral and former chief engineer of the city and county of Honolulu, Chun is a graduate of Kamehameha (1961), where he was an all-star football end and on all-star forward in basketball.

An associate professor at the University of Hawaii (1970-1981), he directed graduate instruction and research in environmental engineering in the School of Public Health and College of Engineering in Manoa, the *Honolulu Advertiser* reported.

He leaves Park Engineering of Honolulu to become Kamehameha's 10th president June 15.

• •

**Jane Smith** for her recognition at the 1988 YWCA leadership luncheon and for the inclusion of her portrait by Jan-Michelle Sawyer in an exhibition of photographs entitled "Women of Vision: the Next Decade" at the Rich-



ard Street YWCA this May. A member of St. Andrew's Cathedral, she was honored for her community service as vice-president, Charitable Funds Department, Hawaiian Trust Co., Ltd.

• •

**James F. Gary** on receiving the Silver Buffalo award of the Boy Scouts of America for "noteworthy service to youth of a national or international character."

A member of the Church of the Holy Nativity and the retired chief executive officer and chairman of Pacific Resources, Inc., Gary is himself an Eagle Scout and holds as well the Silver Beaver and Silver Antelope awards for outstanding volunteer service to youth on the local and regional levels.

Previous Silver Buffalo recipients from Hawaii are James Austin Wilder, Wade Warren Thayer, Walter Francis Dillingham, Charles Dudley Pratt, Stephen A. Derby, and Katsumi Kometani.

• •

**The Rev. Dr. Claude DuTeil** on receiving the degree of doctor of humanities from the University of Hawaii-Manoa, together with social worker Ah Quon McElrath and Supreme Court Justice Edward Nakamura. Governor John Waihee praised all three for their "deep-seated determination to see through the development of a fairer, more compassionate, more caring society."

Dr. DuTeil founded and has headed the Institute of Human Services (IHS) for a decade. IHS helps Honolulu's

street people, housing some 250 and serving some 600 meals a day.

The Governor urged the graduating class to remember the "determination of the three to set right the wrongs they encountered," the *Honolulu Advertiser* reported. Justice Nakamura "spent the better part of his life as an attorney representing the interests of working men and women."

"Remember, and in doing so, assume your own share or the responsibility for building an island community that is concerned for the well-being of all who inhabit it, that generates hopes of better things to come, and that nourishes confidence in a future filled with the possibilities of opportunity for all," the Governor said.

• •

**Charlotte Melrose**, formerly of Seabury Hall, Maui, for her being honored by *The Maui News* as one of the important "Women in Our Lives." The *News* commended her as follows:

Charlotte Melrose has been a guiding force behind Hospice Maui since its inception almost eight years ago.

She has served on its board of directors and as its president, plus being involved in the hands-on work of her agency.

Her willingness to be of service and her tremendous skill in leadership and planning are some of the

reasons why Hospice Maui has become a viable agency today.

She also is known for her more than two decades of work at Seabury Hall with her husband, Roger. She seemed always to be seeking ways to broaden experiences beyond academics for her students.

Charlotte is consistently a wonderful, caring, competent woman who has given unselfishly of herself to become involved in the community of Maui.

• •

**John McCreary**, Cathedral organist and choirmaster, on his 25th anniversary at St. Andrew's and on his 20th year with Iolani School, where he teaches music theory and choral music. In a recent article in *Hawaiian Voices*, Janos Gereben was quoted, calling McCreary "the best choral director this city has ever had, ... a magician of awesome powers."

• •

**Holly Richards**, one of four women honored as Hawaii Headliners by the Women in Communications annual banner brunch this May. She is senior producer/director in the arts and culture branch of Hawaii Public Television, and at the Cathedral serves as the hard-working chair of the Program and Education Committee.

## SERVING AS AN ACOLYTE

The following article is by Eric Perkins of Iolani, an acolyte at St. Timothy's Aiea, and appeared in May issue of the parish newsletter Ka Leo o Timoteo.

I serve as an Acolyte at St. Timothy's Church in Aiea. I have been an Acolyte there for just about three years. Our priest is Father Vince O'Neill.

Being an Acolyte has taught me a lot about serving God in my church. As an Acolyte we do many jobs in just one service. We light the candles on the altar before the service begins. At the end of the service we put the candles out. We take part in the procession at the beginning and ending of the service. In our church, during the procession we either carry a cross, church flag, American flag, or the Hawaiian flag. During the service we assist the priest and other clergy with their duties. While the Deacon reads the Gospel we hold candles beside him. We also assist with the collection plate. We carry them back to the priest after all the offerings have been given.

Our most important duties are during Communion. First we put the altar rail in place. Then we would take the wafers and wine from the ushers and give it to the priest. Then we put the wine in our right hand and the water in the left hand. He takes the wine then I switch the water to my right hand. Then he keeps the wine with him and takes the water and gives that back. He uses the water to mix in the wine.

After everybody is finished taking Communion I assist in cleaning up. First I hand him back the water, he cleans out the wine cup and gives it

back to me. Then he cleans out the wafer dish and gives it to me. I set all of the things including the water on a small table.

I've learned what a lot of things are represented in Communion. During the Last Supper, Jesus gave his disciples bread and wine which stood for his body and blood. During Communion the wafer represents the body and the wine still represents the blood of Jesus Christ.

Since I have been an Acolyte I have learned more about what God and Jesus are trying to do for us. I have learned more about the things in Church.



At Cathedral Day: Acolytes from St. Timothy's, Aiea.

## HAWAII LOA DEBT FREE

### Founding Churches Forgive Loans

Hawaii Loa president Marvin Anderson told the graduates at the college's 18th commencement that a \$6.3 million debt, which had threatened its academic accreditation, had been resolved, eliminating "several layers of mortgages" on the Kaneohe property, Jim Borg and Stu Glauber reported in the *Honolulu Advertiser*.

Agreement between the college, the federal government, and the four founding churches, the Episcopal Church among them, made this possible.

The Episcopal Church forgave \$170,000 of the \$812,000 owed the churches. The others were the United Church of Christ, The United Methodist Church, and the Presbyterian Church.

In so doing the churches provided the condition necessary for the reduction of Hawaii Loa's federal loan to 15¢ on the dollar and the college's subsequent payoff.

"The financial condition of our Diocese is not such that it is an easy decision to forgive a debt of \$170,000. However, under the circumstances, the overwhelming decision of the Diocesan Council was that to forgive the debt was the right thing to do," Bishop Hart wrote in his April 20 letter.

"The Finance and Real Property Department of the Diocesan Council is presently studying a variety of alternatives for handling the repayment of the \$170,000 to First Hawaiian Bank in such a manner as to have minimal impact on the operating budget of the Diocese," the bishop said.

Hawaii Loa's indebtedness jeopardized its accreditation, which adversely affected enrollment, which in turn had negative implications for the college's financial health. This cycle has now been broken.

By its action, "the Diocesan Council has helped assure that Hawaii Loa will continue to be an institution that we can be proud to have helped found," the bishop noted.



## DIOCESAN COUNCIL

The May meeting of the Diocesan Council opened with the offering of prayers in thanksgiving for the life and ministry of the Rt. Rev. Wesley Frensdorff, Assistant Bishop of Arizona and Bishop-in-charge of Navajoland, killed in a light airplane accident May 17. (See obituary this issue.)

At this meeting, the Council:

- Heard the report of Camps and Conferences on the Camp Mokuleia campaign and learned that an additional \$500,000 will be necessary to complete the entire project, because (1) the cancellation of a major pledge, (2) cost overruns, and (3) the installation of a required sprinkler system. "The Department would like to avoid another full campaign for this amount."

- Bids for the construction of the lodge have been received, Nathaniel R. Potter Jr., chair, Camps and Conferences, reported. The low bid was \$944,000 for All Possible Builders. Their bid was accepted.

- Camp occupancy is up, with 6,627 camper-nights between January 1 and April 30, 1988—an increase of 990 over the same 1987 period.

- Received a report from Jane Sherwood, on the May program area meetings, attended by some 150, with 123 filling out evaluation forms. (See "Youth," page 1.)

Bishop Hart asked that Council Departments consider these priorities and be prepared to discuss them at the June 18 meetings.

- Approved a line of credit of \$150,000 for Calvary Church,

Kaneohe. David Chung of Calvary reported that "the parish is proposing a program known as 'Catch the Vision, Share the Vision'—a 6-year, \$300,000 building program, and the remaining \$150,000 will be used to develop and implement local, state, and world outreach programs in keeping with the General Convention resolution urging that we spend as much on others as we do on ourselves."

- Heard the report of the Compensation Review Committee (Don James, chair) concerning 1989 compensation levels. For parochial clergy, the committee recommended a 3% increase for 1989 in the minimum clergy compensation scale, which, with the increase of a step in the scale, means that the total increase will approximate 4-4½%. Recommended increase for auto allowance: \$3,800 to \$4,000.

For the diocesan staff, the increase was placed at 3½%. "Clergy in these positions will receive employer contributions to the Church Pension Fund, yet must pay their own self-employment (Social Security) taxes." Auto allowances: \$3,800 to \$4,000 also.

For the Bishop, the Committee recommended an increase of 3%, with auto allowances increased to \$4,200, and hospitality and travel allowances to remain at \$17,400.

As to action on the report of the Compensation Review Committee, the Council (1) referred the proposed 1989 compensation schedule and recommendations to the Finance Department (Paula Rudinoff, chair) for their budget planning purposes, and (2)

referred the 1990 proposal back to the Compensation Review Committee so that they might receive opinions and feedback.

The Bishop expressed his gratitude to the Committee and that of the Council for Compensation Review's work and report.

- Heard that the report of the Electronic Communications is in final preparation.

The Communications Department (Fr. James Eron, chair) also expressed their support of Fr. Jan Rudinoff's plan to develop a computer software program that will generate liturgical art based on the 3-year lectionary and for a formal grant application of \$1,500 for funding it.

The *Chronicle* costs 25¢ a copy to produce and mail, excluding the compensation of the editor. That cost includes printing (15¢), postage (7¢) and addressing/ mailing (3¢).

The churches of Kauai have established an electronic bulletin board which gives them access through Epinet to General Convention and Lambeth Conference news. The Department recommends that other islands take this step.

Maui's churches have produced an informational brochure for general distribution. Kauai has a similar brochure in progress. (For a sample, write Fr. Morley E. Frech, Jr., PO Box 813, Kihei, HI 96753).

- On motion of the Congressional Development Department (Ralph Kam, chair), the Council voted:

—To request the Land Acquisition Committee to investigate purchase of

land for new congregations in Poipu, Kauai; Waikoloa, Island of Hawaii; the North Kona Coast, Island of Hawaii; and on Oahu in the areas of Mililani Mauka, Kapolei, and West Loch.

—To request the Land Acquisition Committee to explore purchase from the Campbell Estate of a permanent site for the Church of the Holy Cross, Malaekahana.

- George Lockwood, chair, Church in Society Department, noted the upcoming Social Ministries Conference (June 4) and that applications are being received for the Campus Ministry position at UH-Manoa.

The Bishop announced the resignation from the Council of Eloise Conley for business and family reasons and said an ad hoc nominating committee for her successor would be put in place.

In conclusion, the Bishop shared with the Council a letter of thanks from Dr. Martin Anderson, President, Hawaii Loa College, together with a receipt for the donation of \$170,000 to the school.

At their April meeting, the Diocesan Council forgave Hawaii Loa's debt to the Episcopal Church Paula Rudinoff, chair of the Finance Department, "explained that the Church would assume the loan of \$170,000 to which it was a co-signer with Hawaii Loa College, with quarterly interest payments of \$4,500" to First Hawaiian Bank. (See Hawaii Loa article in this issue).

## REFLECTIONS ON FRIENDSHIP: A SERMON

During a recent illness, there were moments I was not sure I was going to make it. That did not distress me too much. We all must die. We all know that... to some degree.

On one of her last nights, Margaret Mead told her nurse that she was dying. "Yes," the nurse said gently, "We all will, someday." "But this is different," Mead said.

Not really.

Bishop Browning probed once when I was in the hospital, asking how I felt about dying. My answer to him was and is a simple one: it is also St. Paul's—"For me to live is Christ, and to die is... to be with Christ." (Philippians 1:21, 23).

Whatever the change between life and death, there is one constant: one is with Christ. So, what's to fear?

### II.

What distressed me most was that all plans were off. I wasn't going to write that commentary I wanted to on Luke's Gospel.

I decided I really did not want to do that after all. That is one of the advantages of a spell of sickness: one can rethink one's priorities. The world will get along without my commentary. And, more importantly, so will I.

Rather, my regrets focused on people. I owed a lot of letters. I owed a lot of hugs. I owed many kind words. I owed many thank-yous.

Friends, it is said, are always in debt to one another. It is the nature of friendship. We never can be even, paid up. And if we are foolish enough to try, we are likely to lose that friend.

But one does find oneself badly in arrears at times, and one needs to get a bit caught up. Never, even. Just, caught up a bit.

Dr. Johnson said to Sir Joshua Reynolds, "A man, Sir, should keep his friendships in constant repair." I was distressed I had not, in some cases.

"Friendship, 'the wine of life,' should, like a well-stocked celler, be thus continually renewed." Again, Dr. Johnson.

The circumstances of his life and personality were such that Dr. Johnson made, kept, and needed friends. He called friendship "one of the greatest comforts of this weary pilgrimage." He was 73 and, as almost always, in ill health.

It is "wise to be continually adding to the number of our friends, that the loss of some may be supplied by others," Johnson noted. One can be very lonely at life's end, if one does not.

It was one of the greatneses of Lila Lefferts Cooke, how well she followed Johnson's advice. She added friends to the end. At 89 she had few contemporaries; perhaps only Miss Mabel Wilcox. But she was not alone. She had a host of friends because she worked at making and keeping them. And, of course, she had her family, also friends.

But one cannot always rely on one's immediate family to last the distance. At least Rachel Bond could not. When she died at 98, she had buried her immediate family—her husband, all her children (a daughter and two sons), as well as one grandson. How

alone she would have been had she not had a good friend in her daughter-in-law and made so many others friends, her grandchildren and their spouses, and her great-grandchildren among them.

One wife spoke of her husband as her "best friend." How nice! And it is a grand thing when children and parents can become good, adult friends.

I made a quantum leap towards maturity when I realized I had not only become grateful to my parents for all they had done *for* me, but also forgiven them for all they had done *to* me.

### III.

Friendship is one of the great strengths of Holy Cross. We are not just friends of Christ. We are also friends of each other, and thus truly friends of Christ.

Indeed, friends and friendship are one way to understand our religion.

- Abraham is called "a friend of God," because of his faith in, love of, and obedience to God.

- Christ calls his disciples "friends."
- God spoke to Moses "as man to a friend."

- Jesus was a "friend to publicans and sinners," genuinely loving them and knowing that (as in the case with a doctor) a relationship of confidence and trust precedes any healing.

- And he calls all who follow him, not slaves and servants, but his friends.

Friends of God and friends of each other—that is one way to sum up Christianity.

### IV.

When he was 34-years-old, Johnson wrote an ode to friendship:

Friendship, peculiar boon of heav'n,  
The noble mind's delight and pride,  
To men and angels only giv'n,  
To all the lower world deny'd...

Directress of the brave and just,  
O guide us through life's darksome way!  
And let the tortures of mistrust,  
On selfish bosoms only prey.

Nor shall thine ardours cease to glow,  
When souls to blissful climes remove;  
What rais'd our virtue here below,  
Shall aid our happiness above.

And Boswell and Johnson spoke of the afterlife in terms of friendship. Johnson is now 69.

Boswell: I talked with regret of the sad inevitable certainty that one of us must survive the other.

Johnson: Yes, Sir, that is an affecting consideration. I remember Swift, in one of his letters to Pope, says, "I intend to come over, that we may meet once more; and when we must part, it is what happens to all human beings."

Boswell: The hope that we shall see our departed friends again must support the mind.

Johnson: Why yes, Sir.

Friendship is one important key to successful living. Friendship is one important key to understanding and living our religion. And I find accompanying with friends one of the nicest ideas of heaven and the afterlife.

—The Rev. John Paul Engelcke.

# THE CALENDAR

## JUNE

19	<b>4th Sunday after Pentecost.</b> (Proper 7) Fathers Day. Bishop at St. Matthew's. Oahu Clericus, Cathedral, 3:30-5:30 p.m.	2-11	General Convention, Detroit.
21		3	<b>6th Sunday after Pentecost.</b> (Proper 9)
24	<b>Nativity of St. John the Baptist</b> Ordination of the Rev. Marilyn Watts to the priesthood, St. Andrew's, 7:00 p.m.	4	<b>Independence Day.</b> Holiday
24-25	Ministries Training Retreat, St. Anthony's Home.	8	Commission on the Diaconate, 3-5 p.m.
26	<b>5th Sunday after Pentecost.</b> (Proper 8) Bishop at Queen Emma Chapel.	10	<b>7th Sunday after Pentecost.</b> (Proper 10)
29	<b>St. Peter &amp; St. Paul, Apostles.</b> Ordination of the Rev. Marcia Lockwood to the priesthood, St. Andrew's, 7:30 p.m.	15	Schools Commission, 9 a.m. Text deadline, August <i>Chronicle</i> .
		16	Council Departments meet, 9-11 a.m. Diocesan Council, 11 a.m.-3 p.m. Lambeth Conference (to August 7).
		17	<b>8th Sunday after Pentecost</b> (Proper 11)
		22	<b>St. Mary Magdalene.</b>

## JULY

1	Triennial begins, Cobo Hall, Detroit, 2 p.m. Commission on Ministry, 1 p.m. IHS 10th Anniversary.	24	<b>9th Sunday after Pentecost.</b> (Proper 12)
		25	<b>St. James the Apostle.</b>
		31	<b>10th Sunday after Pentecost.</b> (Proper 13)

## MOKULEIA DINING ROOM NEARLY DONE

Construction is in its final stages for the new kitchen/dining room complex at Camp Mokuleia, for which ground was broken July 12 last year.

With windows which face the sea and provide a view of the North Shore to Sunset Beach and beyond, the Mokuleia facility is the envy of many an island eating establishment.

Next on the agenda of the Camp Mokuleia re-building program is the adult lodge, providing comfortable double rooms. A mid-summer groundbreaking is scheduled, with completion in early 1989.

## NOMINEES FOR ARMED FORCES BISHOP

Names are now being received for nominees as the new Suffragan Bishop for the Armed Forces.

The present Armed Forces Bishop, the Rt. Rev. Charles L. Burgreen, retires in January 1989.

A profile of the position and the form for submitting names are available from the Office of Pastoral Development, 2121 Ponce de Leon Blvd., Suite 810, Coral Gables, Florida 33134.

## HALEAKALA HIKE 1988 TRAVEL CAMP August 22-26

Fr. Ed Bonsey, Director of Camp Mokuleia, has announced that the 1988 travel camp sponsored by Camp Mokuleia will be a 4-day hike for boys and girls, ages 14-17, through Haleakala Crater, Maui, plus an extra sight-seeing day in Lahaina.

The objectives of this travel camp are:

- A wilderness back-packing adventure: preparation, enjoyment, safety, survival;

- An environmental study of Haleakala Crater: animal and plant life, climate, geology, and their inter-relationships;

- An exercise in group living: building and maintaining relationships.

Fr. Bonsey, a veteran Haleakala hiker and amateur volcanologist, will lead the group, with 2 adult women assistants. Campers will be limited to 9 boys and girls. The party will sleep in the cabins in the crater.

Cost: \$160, which includes air and group transportation, National Park fees, and dinners. Campers will plan and provide their own breakfasts and lunches.

For further information and registration forms contact Camp Mokuleia, 68-729 Farrington Highway, Waialua, Hawaii 96791 (telephone 808/637-6241).

## YOUTH (cont.)

convention, clergy, and the participants in the area meetings.

"Your input was most appreciated.

"Council has a copy of this report and will be using it in the departments to draft their budgets," she reports.

## CONVENTION '88 (cont.)

Diocesan Council exercises the powers of the Convention and performs planning and policy-making responsibilities between Conventions.

To be elected to the Standing Committee: 1 clergy and 1 lay person (4-year-terms). The Standing Committee serves as the Bishop's council of advice.

To be elected to the chapter of St. Andrew's Cathedral: 1 lay member (2-year term,) and 1 clergy (2-year term). The 10-member chapter serves as the vestry or bishop's committee for the cathedral. Members from beyond the cathedral parish add a diocesan perspective.

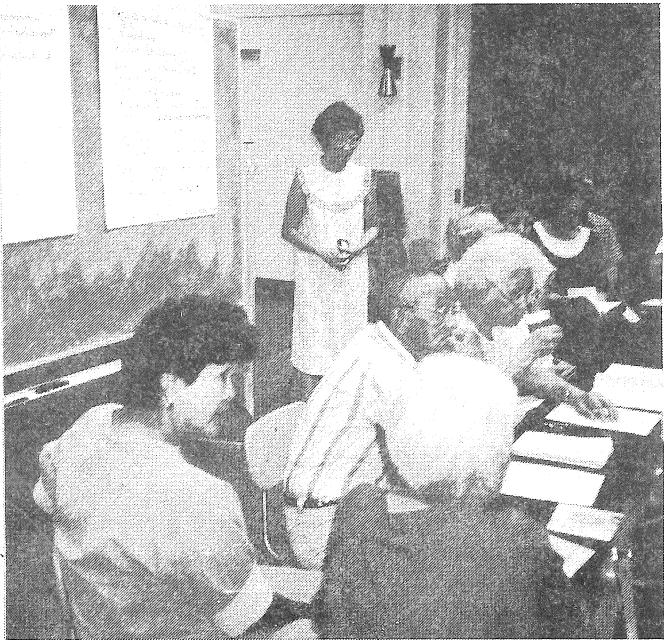
To be elected Secretary to the Convention: 1 person.

- Resolutions are to be received on or before September 1 for inclusion in the *Chronicle*.

The Resolutions Committee is headed by George Lockwood (Island of Hawaii 322-3610); the Nominations Committee, by Alice Anne Bell (Oahu: 595-2548 o, 262-9391 r). Forms for resolutions or nominations are available from delegates and your pastor.

The present Secretary to Convention is Nancy Rowe.

Questions about convention mailings may also be addressed to the Executive Officer, the Rev. Peter Van Horne, or to Ms. Mary MacIntosh at 537-7776 or 1-800-522-8418.



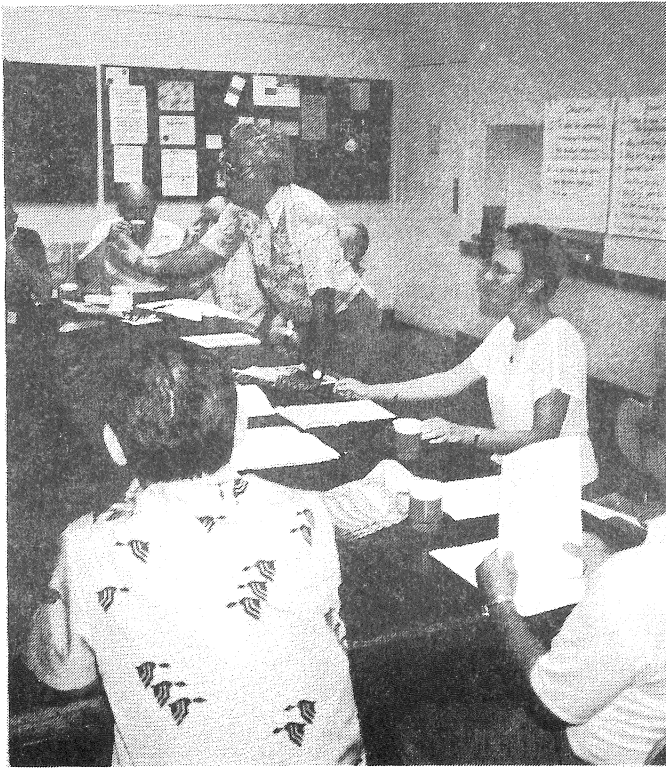
## SCHOOLS (cont.)

School and Day Care Center, Nuuanu; St. Clement's School, Makiki; St. Timothy's Children's Center, Aiea; and St. Stephen's Pre-School, Wahiawa.

Nine of the church's clergy are employed full-time in the schools: the Revs. Frank Chun, David Coon, Charleen Crean, Charles Halter, David Kennedy, Paul Kennedy, Guy Piltz, Norio Sasaki, and Thomas Yoshida.

In addition, clergy of the Episcopal Church in Hawaii teach at Leeward Community College (the Revs. Darrow Aiona of Waikiki Chapel and William Grosh). Fr. Aiona serves also on the State Board of Education. The Rev. John Crean of St. George's, Pearl Harbor, is professor of German in the University of Hawaii (Manoa). And the Rev. John Shoemaker of Emmanuel, Kailua, is chaplain at Punahou School. The Revs. Sue Hanson and Ken Jackson are also at UH-Manoa. And the Canterbury House chaplain at UH-Manoa is an important higher education ministry (albeit, recently, but half-time).

Scenes from the May Area Meeting at St. Clement's, Makiki.



The Priory Orchestra, Ascension Day, St. Andrew's Cathedral, Honolulu.