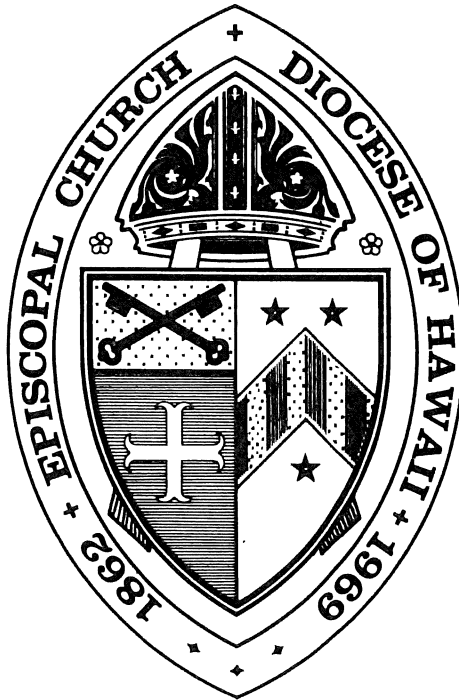


JOURNAL
OF
THE THIRTEENTH ANNUAL MEETING OF THE CONVENTION
OF
THE DIOCESE OF HAWAII



The Kauai Surf Convention Center
Lihue, Kauai, Hawaii
November 6 - 8, 1981

TABLE OF CONTENTS

The Diocese, Standing Committee, Diocesan Council	i
Organization of the Episcopal Church, Directory for the Episcopal Church, Hawaii	ii
The Proceedings of the Thirteenth Annual Meeting of The Convention of the Diocese of Hawaii	1 - 11
Attachments 1 through 33	12 - 133

D I O C E S E O F H A W A I I
(Province VIII)

The Rt. Rev. Edmond Lee Browning, D.D., Bishop of Hawaii

Diocesan Office: Queen Emma Square, Honolulu, HI 96813
Telephone (808) 536-7776 Cable PECUSAM Honolulu

S T A N D I N G C O M M I T T E E
(expiration of term)

The Rev. Robert E. Brown, President 10/84
Mr. Robert B. Moore, Secretary 10/83

Mrs. Bettye Harris	10/82	The Rev. John P. Engelcke	10/82
Mr. Nathaniel R. Potter, Jr.	10/84	The Rev. John E. Crean, Jr.	10/83
Dr. Thomas G. Cahill	10/85	The Rev. Charles T. Crane	10/85

D I O C E S A N C O U N C I L
(expiration of term)

The Rt. Rev. Edmond L. Browning, President
The Rev. Robert D. Rowley, Jr. Vice President 10/83
Don James, Esq. Secretary 10/83
Ms. Paula Rudinoff, Ass't Secretary 10/83
The Rev. Rudolph A. Duncan, Treasurer
Mr. Reed Minuth, Ass't Treasurer 10/83

Finance and Real Estate Department

Mr. Guy Hogue, Chm	10/83
Mrs. Jane Giddings	10/82
Don James, Esq.	10/83
Ms. Helen Jennings	10/82
Mrs. Paula Rudinoff	10/83
Mr. Arthur Kusumoto	10/84
Mr. Reed Minuth	10/83
Mr. Duvahn Sayles	10/84

Mission Strategy Department

The Rev. Lynette Schaefer, Chm	10/82
Dr. Moheb Ghali	10/82
Mrs. Marjorie Hankins	10/84
The Rev. Peter Van Horne	10/84
The Rev. Brian Nurdning	10/82
Mrs. Lilia Legaspi	10/82

Program Department

Mr. Thomas Van Culin, Chm	10/82
Mr. Arthur Awai	10/82
The Rev. David Babin	10/84
Mrs. Alice Scheuer	10/84

Communications Department

The Rev. Morley Frech, Chm	10/83
Mrs. Peggy Kai	10/83
The Rev. Robert D. Rowley, Jr.	10/83

Camp and Conference Department

Mrs. Betty Caskey, Chm	10/83
Mr. Keith Adamson	10/84
Mrs. Janice Simonson	10/84

ORGANIZATION
OF
THE EPISCOPAL CHURCH

Presiding Bishop	THE MOST REV. JOHN M. ALLIN, D.D.
Episcopal Church Office:	815 Second Avenue New York, New York 10017
The Presiding Bishop's Official Seat:	National Cathedral Church of St. Peter and St. Paul
Province VIII, President:	THE RT. REV. ROBERT H. COCHRANE, D.D. Diocese of Olympia

DIRECTORY
OF
THE EPISCOPAL DIOCESE OF HAWAII

Bishop, Diocesan:	THE RT. REV. EDMOND L. BROWNING, D.D.
Bishop, Retired:	THE RT. REV. HARRY S. KENNEDY, D.D.
Executive Officer:	THE REV. RICHARD S.O. CHANG
Treasurer:	THE REV. RUDOLPH A. DUNCAN
Hawaiian Church Chronicle:	THE REV. JOHN P. ENGELCKE, Editor
Episcopal Church Women:	MRS. GUY (NITA) HOGUE, President
Episcopal Campus Minister	THE REV. WILLIAM R. GROSH
Headmaster, St. Andrew's Priory:	THE REV. DAVID K. KENNEDY
Headmaster, Seabury Hall, Maui:	THE REV. ROGER M. MELROSE
Conference Center, Camp Mokuleia:	THE REV. BRIAN J. GRIEVES
Camp Pecusa, Lahaina, Maui:	THE REV. CHARLES S. BURGER
Chancellor:	JOHN A. LOCKWOOD, ESQ.
Vice Chancellor:	WALTER BEH, II, ESQ.
Deputy Vice Chancellors:	DONALD E. JAMES, ESQ. MICHAEL PORTER, ESQ. ROBERT ROWLAND, ESQ.
Institute for Lay Training Coordinator:	Mrs. Diana Lockwood

THE PROCEEDINGS OF THE THIRTEENTH ANNUAL MEETING
OF
THE CONVENTION OF THE DIOCESE OF HAWAII

Friday, November 6, 1981

OPENING OF
CONVENTION

The Thirteenth Annual Meeting of the Convention of the Diocese of Hawaii opened at 7:07 p.m., at the Kauai Surf Convention Center, Lihue, Kauai, Hawaii, with the Rt. Rev. Edmond L. Browning leading the opening prayers.

BISHOP'S
ADDRESS

Bishop Browning delivered his Annual Address.
(cf. Attachment 1).

CALL TO
ORDER

Chairman of the Credentials Committee, Mrs. Helen Redding, reported a quorum to be present: 40 out of 69 in the Clergy Order and 153 of 169 in the Lay Order. Convention was declared open and ready to proceed.

INTRODUCTIONS
AND WELCOMES

The following were introduced and welcomed as new clergy and guests of the Convention by Bishop Browning:

The Rev. and Mrs. George Entwisle
The Rev. and Mrs. John Morrett
The Rev. and Mrs. Lloyd Gebhart
The Rt. Rev. Bennett Simms,
Bishop of Atlanta
Mr. Leo Pritchard
Mrs. Puanani Hanchett
Mrs. Patti Browning

COURTESY OF
THE FLOOR

On motion made and carried, the following were granted seat and voice:

The Rev. Philip Jerauld
The Rev. Alberto Alarcon
The Rev. Justin Van Lopik
The Rev. Gerald Bell
The Rev. John Morrett
The Rev. Richard Holley
Mrs. Diana Lockwood
Mr. Fred Overstreet

SECRETARY'S
REPORT

Mr. Robert Bekeart, Secretary of Convention,
presented a brief report.

DISPATCH OF
BUSINESS

Mrs. Miriam Ryder, Chairman of the Committee on
the Dispatch of Business, moved for the adoption
of the agenda as distributed. (cf. Attachment 2).

Motion Carried.

NOMINATIONS
COMMITTEE
REPORT

Captain James Vellis, Chairman of the Committee on
Nominations, presented his report. (cf. Attachment 3).
He further reported that no nominations had been submitted for the
Office of the Secretary of the Convention.

The floor was opened to receive nominations.

The Rev. Frank Chun was nominated for the office of Secretary of the
Convention. It was then moved that the nominations for the office be
closed. Carried.

The Rev. John Shoemaker, candidate for the Office of the Diocesan
Council, Clergy Order, has withdrawn his name from nomination.

The Rev. Charles T. Crane was nominated from the floor for the Standing
Committee, Clergy Order. Nominations were closed.

The nominees for the various Diocesan Offices were then introduced to
the delegates.

URBAN TASK
FORCE REPORT

The Rev. Dr. Gerald G. Gifford presented the Report
of the Urban Task Force. (cf. Attachment 4).

SOCIAL CONCERNS
TASK FORCE
REPORT

Mrs. Bettye Harris presented the Report of the
Social Concerns Task Force. (cf. Attachment 5).

SCHOOL COMMISSION
REPORT

The Rev. John Shoemaker presented the Report of the
School Commission. (cf. Attachment 6).

LONG RANGE
PLANNING
COMMITTEE

The Rev. Charles T. Crane presented the Report of
the Long Range Planning Commission.
(cf. Attachment 7).

CONVENTION
RECESS

The Rev. Lloyd Gebhart led the closing prayer and
Convention recessed at 9:35 p.m.

Saturday, November 7, 1981

The Convention reconvened at 8:07 a.m. with opening prayers led by the Rev. Alice T. Babin.

ELECTIONS
COMMITTEE
REPORT

Mrs. Marilyn Greenwell, Chairman of the Committee on Elections, moved that the number of votes given to each candidate after the 1st and 2nd ballots be reported to the Convention. Carried.

Mrs. Greenwell moved the following resolutions on behalf of the Elections Committee:

1. RESOLVED, that with regard to the election of the members of the Diocesan Council of the Clergy, in the event that three shall be elected on one ballot, the two receiving the greater number of votes shall be elected for the full term, while the one receiving the lesser number of votes shall be elected to fill the vacancy, and in the event that the members are elected on separate ballots, the first two to be elected shall serve the full terms while the third elected shall fill the vacancy.

Motion carried.

2. RESOLVED, that with regard to the election of the Diocesan Council members, in the event that after all vacancies, both clerical and lay, have been filled, there are no members from one or more of the Counties of Hawaii, Kauai, Maui or Oahu, then the nominee from such county, either clerical or lay, who shall have received the highest number of votes on the final electing ballot shall be deemed to have been elected.

Motion carried.

Delegates were instructed on the voting procedures and ballots were distributed.

On motion moved and carried, the following Nominations were received as nominees for the following Diocesan Offices:

Diocesan Members on the Cathedral Chapter of St. Andrew's

Clergy: The Rev. Darrow Aiona Lay: Mrs. Marilyn Brown

Deputy to General Convention - Mrs. Miriam Ryder

The first ballot was taken.

RESPONSE TO
BISHOP'S
ADDRESS

The Very Rev. John A. Bright presented the Response by the Committee on the Bishop's Address. (cf. Attachment 8).

CLUSTER
GROUPS

The Convention recessed at 9:00 a.m. and divided into twelve cluster groups for discussion and consideration of the following issues:

1. Has the Long Range Planning Committee identified all of the issues that face our Diocese today as we go into the 80's.
2. Are there aspects of some issues that need to be more prominently highlighted.

Individual cluster participants were requested to write a goal and/or objective under two or three of the issues submitted by the Long Range Planning Committee.

Convention reconvened at 10:30 a.m.

Bishop Browning recognized and thanked the following Tellers for assisting with the Election:

Haruto Takemoto	Edith Hashizume
Toshiko Takemoto	Janet Kimura
Henry Nakamura	Alice Knight
Elaine Tamura	Salome Wong
Nora Takemouchi	Lorna Ching
Yachi Wataya	Virginia Naquin
Ruth Smith, Head Teller	

FIRST BALLOT
RESULTS

The Report of the Election Committee on the first ballot results indicated the following elected:

Deputy to General Convention

Lay: John A. Lockwood
Alice Anne Bell
Thomas M. Van Culin

Clergy: The Rev. Richard S.O. Chang

Diocesan Council

Lay: Keith Adamson
Arthur Kusumoto
Alice D. Scheuer
Janice M. Simonson
Marjorie S. Hankins
Duvahn Sayles

Clergy: The Rev. David E. Babin
The Rev. Peter E. Van Horne

Standing Committee

Lay: Thomas G. Cahill

Clergy: The Rev. Charles T. Crane

Secretary of Convention

The Rev. Franklin S.H. Chun

Diocesan Members on the Cathedral Chapter of St. Andrew's

Lay: George W. Wiggins

Clergy: The Rev. Darrow Aiona

BISHOP'S
APPOINTMENTS Bishop Browning's appointments of the following
were unanimously approved by the Convention:

Diocesan Positions

Registrar: The Rev. Arthur B. Ward

Historiographer: The Rev. Kenneth D. Perkins

Chancellor: John A. Lockwood, Esq.

Vice Chancellor: Walter Beh, II, Esq.

Commission on Ministry

The Rev. Peter E. Van Horne, Chairman
The Rev. W. Edwin Bonsey
The Rev. Robert D. Rowley, Jr. Mrs. Diane Crane
The Rev. Norio Sasaki Mrs. Ruth Smith
Mrs. Bernice Tawarahara Mr. Stanley Sumida

Episcopal Schools Commission

The Rev. John G. Shoemaker Mr. Reed Glover
Mrs. Ginny Cahill Mrs. Kathleen Jones

The Rev. Franklin Chun moved for the appointment of Mr. Robert Bekeart as Assistant Secretary to the Convention. Carried.

Second ballot taken.

Bishop Browning recognized and congratulations were extended to the Rev. Heather M. Mueller upon her call as Rector of St. John's Church in Kula, Maui.

Mrs. Nancy Rowe, Chairman of the Committee on Resolutions, reported on the action taken to refer the following resolutions to the appropriate Diocesan Committee:

Companion Diocese - to Program Committee
Constitutional Amendment, 2nd reading - to Constitution & Canons Committee
Stewardship - to Finance Committee
Abortion Task Force - to Social Concerns Task Force
Program Department on Resolution Funding - to Finance Committee

General Convention Deputies - to Constitution & Canons Committee
School Commission
Compensation for 1982 - to Resolutions Committee
Mission Statement

The delegates from Christ Church offered the following resolution read by Mrs. Sylvia Tednick:

BE IT RESOLVED, that the 13th Annual Convention of the Diocese of Hawaii affirm the statement of our Bishop in his Annual Address that Nuclear and Chemical warfare are incompatible with the Gospel of Jesus Christ.

Grace Church, Molokai, offered the following resolution, read by the Rev. Lynette Schaefer:

BE IT RESOLVED, that this Convention of the Episcopal Diocese of Hawaii urge the Hawaii Congressional Delegation to actively oppose any further reductions in human services; urge the Governor of the State of Hawaii and the Hawaii State Legislature to actively work to retain or restore all human services which have demonstrated need; urge local churches to work together to assist people organize to identify such a need, and develop programs and take actions to meet those needs, and be it further resolved that copies of this resolution be transmitted to the Hawaii Congressional Delegation, the Governor of the State of Hawaii, the members of the Hawaii State Legislature and all churches of the State of Hawaii.

Since the foregoing resolutions had not met the 45-day requirement governing submission of resolutions, it was moved and seconded that said resolutions be considered and that they be allowed to come on the floor. Carried.

The resolutions were referred to the Resolutions Committee.

CHRISTIAN
LIFESTYLES AND
RELATIONSHIP
REPORT

The Rev. Philip E. Jerauld presented his report on Christian Lifestyles and Relationships. (cf. Attachment 9).

CAMP AND
CONFERENCE
DEPARTMENT
REPORT

Mrs. Betty Caskey submitted her report form the Camp Department. (cf. Attachment 10).

Bishop Browning recognized Mrs. Lynette Burns as the new representative to the Episcopal Society for the Ministry to the Elderly and Mrs. Bee Wilson for her magnificent address to the ECW on the Ministry to the Elderly and for her service to this Diocese.

SECOND BALLOT
RESULTS

Results from the Elections Committee on the second balloting reported the election of:

Deputy to General Convention

Clergy: The Rev. David K. Kennedy
 The Rev. W. Edwin Bonsey, Jr.

A third ballot was taken.

ABORTION TASK
FORCE REPORT

The Rev. Charles S. Burger presented his report of the Abortion Task Force. (cf. Attachment 11).

Mr. Thomas M. Van Culin moved for a change in the agenda for the consideration of the Compensation Committee's Report and to provide for a substitute page insertion to the budget. Carried.

COMPENSATION
COMMITTEE
REPORT

Mr. Fredeick Overstreet moved for the adoption of the following resolution on Mission Clergy and Diocesan Staff Compensation for 1982:

"...It is therefore resolved that the minimum salary schedule for full time parochial clergy for 1982 shall be identical to the mission and diocesan staff clergy salary schedule."

Thomas Van Culin moved to amend the resolution to add to the mission clergy salary schedule, thereby the diocesan schedule, the years of service 31 through 40. Amendment carried.

The word "Mission" in the title "The Episcopal Church in Hawaii Mission Clergy Salary Schedule" was also amended to read "Minimum" and the resolution, as amended, was carried.

LUNCH
RECESS

The Rev. Robert E. Walden led the Noonday prayers and the Rev. Charles L. Halter read the Necrology list. (cf. Attachment 33).

Convention recessed at 12:08 p.m. for lunch.

Convention reconvened at 1:05 p.m.

THIRD BALLOT
REPORT

The Elections Committee reported the results of the third balloting:

Diocesan Council

Clergy: The Rev. Brian F. Nurdning

Deputy to General Convention

Lay: Bettye J. Harris
 1st Alternate - Dora J. Kraul
 2nd Alternate - Miriam Ryder
 3rd Alternate - Frederick Overstreet

Clergy: The Rev. Roger Melrose
 1st Alternate - The Very Rev. John A. Bright
 2nd Alternate - The Rev. Dr. Gerald G. Gifford
 3rd Alternate - The Rev. Brian J. Grieves
 4th Alternate - The Rev. J. Douglas McGlynn

TREASURER'S
REPORT

Dr. Thomas Cahill presented the 1980 Annual Report of the Treasurer, The Rev. Rudolph A. Duncan, and it was accepted as circulated. (cf. Attachment 12).

1982

BUDGET Dr. Cahill, Chairman of the Finance Department of the Diocesan Council, presented the proposed 1982 Budget to the Convention. The Budget was passed as presented. (cf. Attachment 13).

The Rev. David K. Kennedy moved for the adoption of the following resolution:

RESOLVED, that number 1 of "Notes to the Diocesan Budget" be stricken from the 1982 Budget documents, and

BE IT FURTHER RESOLVED, that similar notes not be included in further budgets unless the appropriate Diocesan body include a similar study and report of potential income not available to the Diocese relative to the land and buildings of every congregation and institution that sits on Diocesan property.

CONSIDERATION

OF RESOLUTIONS The Rev. Robert D. Rowley, Jr., Chairman of the Committee on Constitution and Canons, moved for the adoption of the Constitutional amendment to Article VII, Sec. 6., on its second reading. Carried. (cf. Attachment 14).

Dr. Thomas Cahill moved the adoption of the resolution on the Funding of Resolutions. (cf. Attachment 15).

The Resolution was defeated.

Mrs. Nancy Rowe moved for the acceptance of the resolution submitted by the Commission on Episcopal Church Schools. (cf. Attachment 16).

The resolution was recommitted to the Commission on Episcopal Schools for further study.

Dr. Thomas Cahill moved for the adoption of the resolution presented by the Stewardship Committee of the Diocese. Motion carried. (cf. Attachment 17).

Mrs. Nancy Rowe moved the adoption of the Mission Statement Resolution submitted by the Diocesan Long Range Planning Committee. Resolution adopted as presented. (cf. Attachment 18).

Mrs. Diana Lockwood, Chairman of the Program Department, recommended the adoption of the Companion Diocese Resolution. The Resolution passed as presented. (cf. Attachment 19).

Mrs. Nancy Rowe moved the resolution on Deputies to the General Convention from Hawaii, for discussion, and for the adoption thereof. (cf. Attachment 20).

The Rev. Charles Crane moved that the resolution be divided into two separate resolutions, his reasoning being that the second resolution is contingent upon the first resolution passing. Carried.

The first resolution having been defeated, Father Crane withdrew his second resolution.

The Rev. Brian Grieves moved for the rejection of the resolution submitted by the Abortion Task Force. (cf. Attachment 21). After some discussion, Mrs. Alice Anne Bell of the Christian Education Committee moved to amend the resolution. Amendment was defeated.

Mrs. Alice Scheuer moved a second amendment. The Rev. Charles Crane moved to table the resolution. Carried. After a ruling by the Chair on advice from the Chancellor, the motion was corrected to table the amendment rather than the resolution.

Motion was made, thereafter, to table the resolution. Carried.

Mrs. Nancy Rowe moved for the adoption of the following resolution, submitted by Christ Church, Kauai, as amended by the Resolution Committee:

"BE IT RESOLVED that the Thirteenth Annual Convention of the Diocese of Hawaii affirm the statement made by our Bishop in his Annual Address that Nuclear, Chemical and Biological warfare are incompatible with the Gospel of Jesus Christ."

After lengthy discussion and debate, the original amended resolution was adopted.

DISPATCH OF
BUSINESS

On motion duly made by Mrs. Miriam Ryder and carried it was,

RESOLVED, that in consideration of the limited time remaining in which to accomplish the business of this Convention, that the following rule of debate be followed:

1. Debate shall be limited to 10 minutes;
2. Each speaker shall be limited to 1 minute.

The Resolution on Crisis in Human Services was presented to the Convention for its adoption by Mrs. Nancy Rowe.

The Rev. W. Edwin Bonsey, Jr. moved to delete the words "...and increase in military spending" as found in the first line of the first whereas of the Resolution. Carried.

Motion was made to table the Resolution. Motion failed.

The Resolution was adopted, as amended. (cf. Attachment 22).

COMMISSION AND
COMMITTEE
REPORTS

On the motion made and duly carried, the Convention accepted the Committee and Commission reports submitted by title as circulated to the delegates. (cf. Attachment 23-29).

COURTESY

RESOLUTIONS The Rev. Dr. Claude F. DuTeil moved for the acceptance of the following Courtesy Resolutions:

RESOLVED, that the 13th Annual Meeting of the Convention of the Diocese of Hawaii do and hereby does send its greetings and warmest aloha to the Rt. Rev. Harry S. Kennedy, STD, and Mrs. Kennedy, for their years of dedicated leadership and for their continuing love for us in Christ.

RESOLVED, that the Thirteenth Annual Meeting of the Convention of the Diocese of Hawaii do, and hereby does send its greetings and warmest aloha to Miss Katherine Morton for her lengthy and untiring services to the Diocese as secretary, editor and loving counsellor.

RESOLVED, that the Thirteenth Annual Meeting of the Convention of the Diocese of Hawaii do, and hereby does send its greetings and warmest aloha to the Sisters of Transfiguration for their contribution to generation upon generation of the youth of these islands and for their lengthy services to us all.

RESOLVED, that the Thirteenth Annual Meeting of the Convention of the Diocese of Hawaii do, and hereby does send its greetings and warmest aloha to Mrs. Puanani Hanchett for her happy graciousness and her affectionate and selfishness to herself and to us all.

RESOLVED, that the Thirteenth Annual Meeting of the Convention of the Diocese of Hawaii do, and hereby does send its greetings and warmest aloha to Miss Susan Taylor for her gracious courage and for her tireless labor as leader in this Church in these islands.

The Rev. Charles T. Crane moved for a courtesy resolution to be sent to the Rev. and Mrs. Norman Alter. Carried.

CONVENTION
1982

An invitation was extended by The Very Rev. John A. Bright and the Rev. David K. Kennedy to hold the Fourteenth Annual Meeting of the Convention at St. Andrew's

Cathedral and St. Andrew's Priory School in Honolulu, Hawaii on November 12-14, 1982. The Invitation was accepted by the Convention.

CONVENTION
CLOSING

The Rev. John J. Morrett led the closing prayers, and Bishop Browning gave the Benediction.

ADJOURNMENT

The Thirteenth Annual Meeting of the Convention of the Diocese of Hawaii adjourned at 5:00 p.m.

ATTACHMENT 1

The Rt. Rev. Edmond L. Browning

Bishop's Convention Address
13th Annual Diocesan Convention
Kauai Surf Hotel
November 6-7, 1981

This evening I begin with a verse from Paul's first letter to the Church in Corinth, "Grace and Peace to you from God our Father and the Lord Jesus Christ. I am always thanking God for you. I thank Him for His grace given to you in Christ Jesus" (I Cor. 1:3-5A). I sincerely hope, when in speaking for myself, I speak for each of you in saying that our lives continue to be filled with an abundance of thanksgiving for the grace that comes by His life through the fellowship of this Diocese.

It will become abundantly clear that this gathering of our Convention as it moves through the next 48 hours will be in debt to many for the preparations made in our behalf. To Takeo Fuji, Chairperson for preparations made here on Kauai through our six congregations on the Garden Isle; to Bob Bekeart, Convention Secretary, and his Steering Committee which has been working since January; and to Dick Chang, our Diocesan Staff and the most faithful group of volunteers that you will ever find for their coordination of much of the preparation/mailings, etc. -- our heartfelt thanks. Please join me with an expression of that thankfulness.

In the past five years in speaking to the state of the Church, particularly as found in the Diocese of Hawaii, I have included in my addresses as you all well know numerous subjects which I believe needed the attention of our gathering. Tonight -- to the surprise of many I am sure -- I wish to share with you but one subject and I do so for two reasons: first, I think you will see through the design of this Convention which has a great deal of enthusiasm and support from me -- the Long Range Planning Committee's progress report and various other reports a great deal about the life of the Diocese will come before us; and secondly, with a sense of urgency I feel an impelling necessity to have us face into questions very seriously raising doubts, uncertainties and fears about our future as a people. I would humbly ask that you consider with me this night the nuclear arms race. I share at the outset my theme for this evening, so as to say it is offered in prayer and in the hope that, in prayer, you will receive it.

Before moving into the body of this presentation, I want to share a note about my own pilgrimage regarding the matter of nuclear arms. I have been a part of Conventions in the past

which have enacted resolutions regarding peace and the restriction of nuclear arms -- and, I think, it would be fair to say that I left these resolutions in the journals of the various Conventions.

Last year, I represented our National Church at a Partners-in-Mission Consultation in Japan. Before the gathering of the full Consultation, the guests, like myself, from all over the Anglican Communion were divided among the eleven Dioceses of the Japanese Church. I was sent to the Diocese of Kyushu which included a visit to Hiroshima. In this city, there is a museum to which I was taken -- a museum the sole purpose of which is to keep before the world community the date of August 6, 1945 -- the afternoon which I spent in that museum did a great deal to activate a rather lethargic conscience.

Why has the Church been so silent about the arms race? There are many reasons -- not the least of which certainly is the one found in history at the time Constantine accepted the Church -- incorporated much of it into the state -- increasing with dramatic force the tension of being in the world but not of it. For myself, I have, of late, wrestled with this tension and the questions it raises and I must confess that I am not too happy with some of the answers, but be that as it may, I do know that I have been deluding myself with the fear of "shooting from the hip"; that I needed more time for study before any concerted action could take place. It continues to be a surprise to me that the Holy Spirit is able to convict, convince and lead even through the smallest crack in the wall of apathy -- for my reading and study -- my prayer and meditation, over the past year and a half has lead me to say to you tonight that nuclear and chemical warfare are incompatible with the Gospel of Jesus Christ.

Would you let me now share with you three scenarios which I believe will help us to focus on a very important question. The first scenario is a meditation in the form of an imaginary interview; the second scenario is an article imagining the unimaginable; and the third, is an interview that moves the unimaginable into stark reality.

First, a meditation in the form of an imaginary interview from James Douglass' Lightning East or West --

A question is asked -- What is Trident?

Trident is the end of the world.

What do you mean?

Trident is a nuclear submarine being built now which will be able to destroy 408 cities or areas at one time, each with a blast five times more powerful

than the Hiroshima bomb. Trident is 2,040 Hiroshimas. One Trident can destroy any country on earth. A fleet of Trident submarines (30 are planned) can end life on earth.

I don't understand.

Good, we're getting somewhere. What is it you don't understand?

A submarine that equals 2,040 Hiroshimas. How can anyone understand?

Begin with a meditation: To understand Trident say the word "Hiroshima". Reflect on its meaning for one second. Say and understand "Hiroshima" again. And again, and again: 2,040 times.

Assuming you are able to understand Hiroshima in one second, you will be able to understand Trident in 34 minutes. That is one Trident submarine. To understand the destructive power of the whole Trident fleet, it would take you 17 hours, devoting one second to each Hiroshima.

Your meditation is impossible. To understand Hiroshima alone would take a lifetime.

You do understand. Hiroshima was the end of our ability to imagine our destructive power, or to measure its consequence.

A second scenario: imagining the unimaginable -- taken from an article in the Journal of the American Medical Association by the Dean of the Harvard School of Public Health -- its title "Preventing the Last Epidemic". Dr. Howard Hiatt begins his article by recalling a recent automobile accident which resulted in its gasoline tank exploding causing third degree burns to its 20 year old driver. A description: "during his hospitalization in Boston he received 281 units of fresh frozen plasma, 147 units of fresh frozen red blood cells, 37 units of platelets and 36 units of albumin -- underwent six operative procedures -- 85% of his body surface closed with homografts -- throughout he required mechanical ventilation -- despite these heroic measures in one of the country's most comprehensive medical institutions, he died". His burns were likened to those who suffered in Hiroshima.

The purpose of Dr. Hiatt's article as he states was to speak of the hopelessness that would be presented to the medical task of facing such a war -- with the sincere hope that this article might "interrupt the nuclear arms race". He quotes

a study prepared by our government on the effects that a nuclear attack would have on Detroit and Leningrad. "A one-million-ton atomic weapon (the Hiroshima bomb was approximately 10,000 tons of explosive power) exploded in central Detroit would result in 70 square miles of property destruction, 250,000 fatalities, 500,000 injuries and massive damage from widespread fires. A large fraction of the injuries would result from burns and others from the blast and from radiation -- guesstimates reveal that of the 18,000 hospital beds available, only 5,000 would remain undamaged -- accommodating only one percent of the injured -- adequate services could not be rendered." He writes with even greater detail, but the bottom line of the article is, and I quote, "An objective examination of the medical situation following a nuclear war leads to but one conclusion: Prevention is the only course".

Third: An interview that moves the unimaginable into stark reality -- this comes from the LA Times (Monday, Sept. 28, 1981) entitled "Shift: Detente Yields to Nuclear Superiority" by Robert Scheer. At the confirmation hearing of Eugene Rostow, present director of the Arms Control and Disarmament Agency, Mr. Rostow was asked if either super power could survive a nuclear exchange, he answered, "Japan, after all, not only survived but flourished after the nuclear attack".

When Senator Claiborne Pell, the Rhode Island Democrat, asked what sort of a United States and what sort of a Soviet Union would survive, Rostow replied that there would be "10 million (dead) on one side and 100 million on the other, but that is not the whole population."

Three scenarios which raise the question -- can a civilization which has experienced in a single century two world wars and countless regional conflicts -- seriously believe that a third world war on a nuclear scale would leave anything worthy of the name "civilization"?

I think it was Martin Marty who said that the Church, rather than always trying to answer the questions being asked, should first see its role as questioning the answers being given by society and government regarding our welfare and the welfare of the global village in which we live. In that spirit I raise another question -- this one to the Church and its answers of the past which relate to questions of war.

From studies of the history of the early Church, it appears that the Church was largely pacifist with a change taking place in the fourth century when Christianity was legalized under Constantine and rapidly became the state religion under Theodosios. The change was completed by 400 AD when Augustine developed

the "just war theory" -- a theory which most of us, I dare say, whether we realize it, or not, have based our understanding of Christian participation in war.

Augustine's theory of a "just war" was developed on the premise of war serving the purpose of maintaining local and national security, justice and peace when forced to do so, as to defend itself against aggression. Augustine's theory was underlined by a certain conduct regarding combat: the civilian population must be protected, the destruction reduced to the minimum, the purpose was not to destroy the enemy totally, but to force the enemy to peace. With each succeeding generation and that generation's series of wars, the theory promoted by Augustine has been brought into question.

Our generation has introduced the new factors of chemical, bacterial and nuclear weapons which in my opinion raises the question as to whether Augustine's theory can ever again be made applicable. When one considers the use of nuclear arms, questions arise as to whether war can ever again be waged by any kind of international law; when their use questions the premise of not only destroying the enemy, but also entire populations; when the consideration of their use has moved us from an understanding of armaments in peacetime being for the purpose of deterrence to an aggressive/vocal/first strike mentality; when their use threatens not only life itself, but the ecological balance of the creation for centuries to come -- one must raise the question which cries for an answer: Can any war, since any war can now result in a nuclear holocaust which would obliterate all human life, be just in its intent, its disposition, its auspices, or its conduct?

Prophetic leadership never comes particularly easy within the life of the Church -- certainly not from me -- partly because of our own fears related to a false sense of security and purpose -- partly because the devil would have us convinced that the Church has no place in questioning outside of its own realm of quote, "expertise", end quote. Recently, in reviewing the catechism of our new Prayer Book -- the rendering of the ninth commandment was relevant for me -- you remember, of course, that it is the commandment regarding lying -- bearing false witness. In the new catechism, it reads, "To speak the truth, and not to mislead others by our silence." My friends, the nuclear arms race -- the use of chemical, biological and nuclear warfare is a moral, ethical and theological matter -- faith in the Incarnation does not allow us to either escape this truth or to mislead others by our silence.

I wonder if you remember the quotation from Albert Einstein when he said that the unleashing of the power of the atom had changed everything except our way of thinking. The

German theologian, Romano Guardini wrote that "the preeminent human question for the last half of the 20th century would be whether we could develop the moral capacity to control the power we created". It is time I believe -- as we look at the signs of our day that are bluntly before us -- for us to realize that the fact is -- that the vast technological advancement in weaponry has developed without thought for its moral implications. The implications of mass destruction, the implications of our willingness to destroy everything on this earth for the sake of our own security, the implications related to excessive spending for military weapons at the expense and sacrifice of the already deprived and hungry of our global village, the implications that conflicts can only be met by threats and counter threats, the implications that there is only one right way -- one correct political system that reduces all of the gray to black and white, making the enemy not a people with which to reason, but an object of our hostility, implications of placing our security in objects of violence which, rather than becoming instruments for peace, have intensified international instability. And finally an implication that is as serious as any I know -- one that has been raised for me by the Roman Catholic Archbishop of Seattle, Raymond Hunthausen. He made the statement that he was frightened because it seemed to him that Americans appeared to be more terrified by being without nuclear arms than by a nuclear war. The implication being that we have succumb to an idoltary that places our hope and security in a power other than God's power! The question becomes for the Church, for the people of God, as to whether we are ready to face into the moral, ethical and theological implications related to the use of nuclear arms.

Recently, I have been reintroduced to William Barclay and particularly to his book entitled The Beatitudes and the Lord's Prayer for Everyman. Let me briefly summarize a thought or two of his chapter on "Blessed are the peacemakers, for they shall be called the children of God". Barclay reminds his reader that "Peace" -- "Shalom" -- for the Jew -- for Jesus himself, meant far more than when we use it today in defining a time when there is an absence of war. Peace -- Shalom -- there are two meanings: first, there is the meaning of perfect welfare -- harmony -- complete and positive wellbeing for all; and secondly, peace -- shalom describes the human relationship wherein that sense of harmony exists. An important factor is that working for this peace is often met with resistance. However, it should not be forgotten that the blessing "for you shall be called the children of God" is given to the peacemakers, not the "peacelover" who knows that a problem exists, but in order to "Keep the Peace" does nothing to make the peace -- to bring the Shalom. The Peacemaker, the one who is blessed, is the one who is willing to endure whatever unpleasantness is required to make the peace.

My call this evening to this Diocese and its membership is to the vocation of peacemaking -- of bringing Shalom -- positive wellbeing for all. I call us each to five tasks --

tasks that obviously will need to be considered, analyzed and implemented throughout the Diocese -- among our congregations -- but tasks that by corporate and individual effort, we might indeed claim the blessing of being called the peacemakers -- the children of God.

First, I call us to prayer and fasting -- I have set aside Friday as a day of prayer and fasting. I ask that you join me and the Bishops of our Church who pledged themselves, at the recent House of Bishops' meeting, to a weekly act of fasting and prayer for the peace of the world. To pray so that we might rediscover our identity -- who we are and to whom we belong -- divesting ourselves of false securities and declaring where our true security is. An act of devotion enabling us never to lose sight of our victory in Christ Jesus -- a victory by which all is evaluated -- a victory out of which strength is found for peacemaking. Blessed are the peacemakers, for they shall be called the children of God.

Second, I call you to a willingness to participate in a dialogue for peace -- to dialogue with those among us serving our country in the military who find themselves caught between competing forces, the likes of which few of us ever face -- to dialogue in the communities in which we work, live and serve in our congregations through programs possibly to be used in Advent or Lent about the moral implications of the arms race -- to dialogue with those most affected by the excessive cost of the arms race: the poor, listening to their needs and anxieties -- to dialogue with our representatives in Washington, expressing a faith perspective and a hope for the wellbeing of all. Blessed are the peacemakers, for they shall be called the children of God.

Third, I call us not only to a willingness to dialogue, but also to a commitment to work actively for an end to the arms race. To work for disarmament initiatives by which our country, acting alone or in concert with others, can stimulate a bilateral or multilateral process. The world needs a sign of peace such as it has never needed it before. Let us commit ourselves to working for a moratorium -- for the US and USSR to immediately freeze all further testing, production and deployment of nuclear weapons. Blessed are the peacemakers, for they shall be called the children of God.

Fourth, I call us to be advocates for the poor and needy -- finding ways through our Diocese and congregational programs, such as our Urban Task Force, to support the poor not only by sharing our abundance, but also by advocating the restoration of federal and state funds to health, welfare and education; to press for our country to take its role in world development, never forgetting that while nations of the world spend 550 billion dollars annually on weapons, 455 million people, according to the Food and Agriculture Organization of the UN, are unable

to secure enough to eat to make a normal, active life possible. The Christian has to be committed to making the witness that the issues of poverty and hunger are not ones simply of charity, but also of justice. Blessed are the peacemakers, for they shall be called the children of God.

And fifth, that our commitment to world peace be one that has its origin at home. Senator Mark Hatfield said, "In most societies, violence is a last resort; in America, it has become a way of life". Commitment to peace never will amount to much unless that commitment pervades our own personal lives, our own relationships and all of those around us. Seeking actively to deal with the dehumanizing of persons brought about by racism, child and spouse abuse, family and community disruptions -- all forms of violence which encounter us daily. I call upon our Committees on Christian Education and Christian Lifestyles which addresses family concerns to help us in this endeavor. Blessed are the peacemakers, for they shall be called the children of God.

A peacemaker is called to perceive the "miracle of existence, the beauty of created things, the confession of God in all that is beautiful". This miracle of existence -- its beauty and our knowledge of God's presence in Christ throughout every corner of His creation calls us to be guardians of life and opponents of those forces which are contemptuous of life.

You may recall the agnostic's remark at the time of Pope John 23rd's death -- he said of John -- "his life has made my unbelief uncomfortable". My friends -- it is time -- now -- for us to see our roles as Christians in a world covered by a threatening mushroom cloud of darkness -- to being one of making uncomfortable those whose answers we hear being given in the name of security by bringing a different kind of hope that will lift that cloud from His creation. We must be channels of hope for others -- for it is not we who hope, but God who hopes in us; and because it is God who inspires that hope -- we know it is a hope of certainty in His providence. Blessed indeed are the peacemakers, for they shall be called the children of God.

Let us pray.

Heavenly Father, your Son -- the Prince of Peace -- banished the sword from Gethsemane and commanded the Way of Love. Grant to all humankind, that, inwardly in our hearts and outwardly in our actions, we may ever be peacemakers and, thus, truly children of God.

"Lord, make us instruments of your peace." Enlighten us, Lord, and give us your strength, that through our words and works, justice may ever abound, wellbeing increase, and love prevail within the human family and throughout your creation.

"Lord, make us instruments of your peace." As you did of Old, and our ancestors do testify, save us from idols and the powers that terrify; deliver us from vain pride and false choices; lead us from the Valley of the Shadow of Death, into the Paths of your Peace.

"Lord, make us instruments of your peace." All this we ask, in the Holy Spirit, through Jesus Christ our Lord, who has promised us his Peace, a peace passing all human understanding. Amen.

ATTACHMENT 2

THE 1981 DIOCESAN CONVENTION AGENDA

FRIDAY, NOVEMBER 7, 1981

7:00 PM CONVENTION SESSION I - Kauai Room #2
Call to Order by the Bishop
The Opening Prayers
The Bishop's Address
Introduction of New Clergy and Guests
Credentials Committee Report
Secretary of Convention Report
Dispatch of Business Report
Nominations Committee Report
Special Reports
 Urban Task Force
 Schools Commission
 Long Range Planning

10:00 PM Closing Prayers

SATURDAY, NOVEMBER 8, 1981

7:00 AM HOLY EUCHARIST in the Kokee Lanai (Convention Center)

8:00 AM CONVENTION SESSION II - Kauai Room #2
The Opening Prayers
First Ballot
Response to the Bishop's Address

8:30 AM CLUSTER DISCUSSION GROUPS - as assigned

10:00 AM COFFEE BREAK - Kokee Lanai (Convention Center)

10:30 AM CONVENTION SESSION III - Kauai Room #2
Report of the Elections Committee
Second Ballot
Resolutions Committee Report
Special Reports
 Christian Lifestyles & Relationships
 Camp Department
 Abortion Task Force
 Noon Day Prayers and Necrology

12:00 PM LUNCHEON BREAK - Kokee Lanai (Convention Center)

1:00 PM CONVENTION SESSION IV - Kauai Room #2
Report of the Elections Committee
Third Ballot, if needed
Treasurer's Report
1982 Budget Presentation
Consideration of Resolutions
Other Convention Business
Courtesy Resolutions
Selection of time and place of next Convention
Closing Prayers and Benediction

4:00 PM ADJOURNMENT, SINE DIE

ATTACHEMENT 3

DIOCESAN POSITIONS TO BE FILLED

BY ELECTION OF THE CONVENTION

DIOCESAN COUNCIL - CLERGY

Two members to be elected to serve a three year term. One to be elected to serve for one year to fill a portion of an unexpired term. Total of three to be elected.

The Reverend David E. Babin

Christ Church - Hawaii

Church and Community Service Positions: 1) Diocesan Council 1981 - eligible for re-election, 2) Chairperson Diocesan Liturgical Commission, 3) Theological-in-Residence, Diocese of Hawaii, 1974-75, 4) Deputy to General Conventions.

Having served one year as representative of Hawaii County, it would seem that the best stewardship of the Diocesan investment in my education and training for this position and my own investment in the same would be for me to serve a regular term.

The Reverend Charles L. Halter

Good Samaritan - Oahu

Church and Community Service Positions: 1) Vicar of Good Samaritan Episcopal Church, 2) Member of the Steering Committee, 3) Necrology Chairman, 4) Chaplain in the Order of St. Luke (O.S.L.).

With my long experience as a teacher at Iolani School (37 years) and my association with Good Samaritan Episcopal Church for the last eight years, I feel that I could contribute to the program planning and policy making for the Diocese of Hawaii.

The Reverend David N. Holsinger

St. Luke's - Oahu

Church and Community Service Positions: 1) President, Mental Health Assoc., Stutsman, N.D., 2) Diocesan Council, 2 years, N.D., 3) Mayor's Committee for Youth, Jamestown, N.D., 4) Rotarian, 4 years, N.D.

I would be willing to take my turn serving on Diocesan Council. A new plan for the coming 10-20 years is under consideration. Much promise and some pain is involved in its implementation. To do my part in shaping and building and serving the church in this day would be my desire and privilege to be elected.

The Reverend F. Nurdning

St. Clement's - Oahu

Church and Community Service Positions: 1) Chronicle Editorial Board, 2) Diocesan Council, Diocese of Olympia, 3) Standing Committee, Diocese of Olympia, 4) Deputy to General Convention, 1976.

Having been in Hawaii now for two years, I feel I should make myself available for this type of Diocesan responsibility. I have served on Councils in two previous Dioceses and believe my insights, input and experience can be useful to the Diocese of Hawaii.

The Reverend John G. Shoemaker

Emmanuel - Oahu

Church and Community Service Positions: 1) Standing Committee, Del., 2) Christian Education, Del., 3) Leadership Training, Del., 4) Examining Chaplains, N.H. & Del.

Precisely because my principal ministry is in a non-parochial school, I have a balanced and disinterested perspective on Diocesan affairs and the outreach of the Church beyond Hawaii. My 26 year ministry also includes several Diocesan posts elsewhere, including Standing Committee, Christian Education, Leadership Training, and Examining Chaplains.

The Reverend Peter E. Van Horne

Epiphany - Oahu

Church and Community Service Positions: 1) Member, Commission on Ministry, 1979 to present (Chairman since 1980), 2) Member Diocesan Council 1977-79, 3) Chairman, Diocesan Hunger Task Force, 1976-79, 4) Member, Board of Directors, Mental Health Association in Hawaii, 1978 to present.

It has been my privilege to serve the Diocese of Hawaii in a number of capacities, and I would welcome the opportunity to be able to participate in the work of the Diocesan Council as it plans for the mission and ministry of the Diocese in the years ahead.

DIOCESAN COUNCIL - LAY

Six to be elected for three years term each.

Keith E. Adamson

Holy Nativity - Oahu

Church and Community Service Positions: 1) Vestry, St. Alban's, Bogota, Colombia, 1962-63, 2) Chairman, Parish Congregational Development Program, 3) Treasurer, Holy Nativity, 4) Vestry, Holy Nativity.

Why? Can anyone refuse to serve if talents given by God are needed by His church?

Marjorie S. Hankins

St. Timothy's - Oahu

Church and Community Service Positions: 1) Clerk of the Vestry, St. Timothy's, 2) President ECW, Church of the Holy Spirit, Nebraska, 3) Girl Scout Council of the Pacific, Leader, 4) Board of Directors, Pacific Yacht Club.

This would be an extension of my community service work as well as getting me an overall better understanding of the inter working of the Episcopal Church.

Arthur K. Kusumoto

Holy Nativity - Oahu

Church and Community Service Positions: 1) Vestryman 1981-1983, Holy Nativity, 2) Chairman of the Board, Fellowship of Christian Athletic Advisory Board of Hawaii, 3) Commission Member, City and County of Honolulu Neighborhood Commission, 4) Board of Directors, Service to Mankind.

Having been active in my own Parish as well as having served as President of the Local Chapter of the Fellowship of Christian Athletic, I am anxious to serve the Church in anyway I can to further the Lords work.

Duvahn W. Sayles

St. Timothy's - Oahu

Church and Community Service Positions: 1) Real Estate Committee, Diocese of Hawaii, 2) Chairman Real Estate Committee, St. Timothy's, 3) Rotary Club of Pearl Harbor, 4) Alpha Phi Alpha Faternity.

Desire to serve the Diocese using the skills and experience I possess to help wherever needed.

Alice D. Scheuer

St. Peter's - Oahu

Church and Community Service Positions: 1) Vestry member, St. Peter's, 2) Search Committee, St. Peter's, 3) Nurture Division member, Hawaii Council of Churches, 4) Editor of the Vigil, a civil and Human rights publication of the Hawaii Council of Churches.

I wish to serve because doing so would enlarge my opportunities for serving God, the church and my fellow human beings. What I would hope to bring to the Council is something of academic, multi-ethnic and ecumenical viewpoints.

Jancie M. Simonson

Emmanuel - Oahu

Church and Community Service Positions: 1) Bishop's Committee - Emmanuel Church, 2) Ecumenical Cursillo of Hawaii - Secretariat member, 3) Fish of Kailua - dispatch.

Service for the Lord is what I desire in my life. I am currently serving in my community and in my church. Now maybe I can serve on a Diocesan level.

STANDING COMMITTEE - CLERGY

One to be elected for a four year term.

The Reverend Elsbery W. Reynolds

St. James' - Hawaii

Church and Community Service Positions: 1) Rector, St. James' Church, 2) Diocesan Council, 1979, 3) Evangelism Committee, 1978-present (Chairman, 1980), 4) Chairman, Board of Directors Committee on Personnel Policy for Clergy (1979).

I have a sensitivity to and concern for our Neighbor Island and rural churches. After 15 years in the Diocese I believe I can distinguish, with some success, between an appropriate trend or promising opportunity and what is faddish, short-sighted, or inappropriate. These perspectives should be valuable in this office.

STANDING COMMITTEE - LAY

One to be elected for a four year term.

Thomas G. Cahill, M.D.

St. Timothy's - Oahu

Church and Community Service Positions: 1) President Honolulu County Medical Society, 2) President of Bureau of Medical Economics, 3) Lay-Reader, St. Timothy's, 4) Chairman Finance Department, Diocesan Council.

I have been blessed to be able to participate in the work of the Church at the Council and Finance Department level for the past six years. I believe this knowledge could be most effectively utilized at this time by assisting the Standing Committee in its deliberation.

Clive F. Kienle

Emmanuel - Oahu

Church and Community Service Positions: 1) Lay Reader, Emmanuel Church, 4 years, 2) Vestry, St. Barnabas, Portland, Or., 3 years, 3) Board of Directors, Portland Chapter, American Institute Architects, 4) Building Board of Appeals, Tigard, Or.

I would like to serve on the Standing Committee because I believe I have experience and understanding that could be useful to our church. Also, the possibility of serving beyond my own small mission church is very stimulating.

Vicki Millard

St. Timothy's - Oahu

Church and Community Service Positions: 1) St. Timothy's Vestry, 1978-1981, 2) Cursillo Secretariat, 3) East-West Center Host Family, 4) Girl Scout Leader.

Vicki Millard (continued)

My term on the Vestry of St. Timothy's expires in December 1981, which seems like an auspicious time to seek a new role of continued service to our Lord. I am involved in Parish and Cursillo activities and I feel comfortable, yet so insufficient, working out His plan for this world.

CHAPTER OF THE CATHEDRAL OF ST. ANDREW'S - CLERGY

One to be elected for a two year term.

NO NAMES HAVE BEEN SUBMITTED FOR THIS POSITION

CHAPTER OF THE CATHEDRAL OF ST. ANDREW'S - LAY

One to be elected for a two year term.

George W. Wiggins

Emmanuel - Oahu

Church and Community Service Positions: 1) Lay ministry and education at Oahu Prison and Koolau Boys & Girls School, 2) Lay Reader at St. Christopher's, Emmanuel and Holy Cross, 3) Member of Social Concerns Committee, 3) Member of Executive Directorate. Winward Coalition of Churches.

I wish to serve God and the Church. Now that I have retired and have more time (and regular hours) I would like to better understand the workings of the church and contribute my few talents to it.

DEPUTIES TO GENERAL CONVENTION - CLERGY

Four members to be elected as delegates and four members as alternates.

The Reverend Alice D. Babin

Christ Church - Hawaii

Church and Community Service Positions: 1) Task Force for Theological Education (National Church), 2) Committee on Evangelism, Hawaii, 3) Sub-Committee on Curriculum for Deacons' Training Program, 4) Family Support Council (Community).

The Reverend Alice D. Babin (continued)

We really should send a couple of "new" people to each General Convention. I would be new from Hawaii; but have the advantage of having attended previous Conventions and being familiar with procedures and with the issues and of having a wide acquaintance with National Church figures.

The Reverend W. Edwin Bonsey, Jr.

Holy Apostles' - Hawaii

Church and Community Service Positions: 1) Deputy to General Convention, 1979, 2) Diocesan Council and Chairman of its Mission Strategy Department, 1977-80, 3) Diocesan Long Range Planning Committee, 1981, 4) Board of Directors, Hawaii Island United Way, 1979-81.

I have served the Diocese in the past 25 years or more in almost every possible capacity, including the General Convention and Provincial Synod, and have gained a wee bit of wisdom from that involvement. While I am able I am desirous of continuing that service.

The Very Reverend John A. Bright

St. Andrew's - Oahu

Church and Community Service Positions: 1) Charter Board Member of Center for Urban Education - Social Action Arm of Oregon Council of Churches, 8 years, 2) Chairman, Diocesan Standing Committee, Oregon, 3) Diocesan Council, Hawaii, 4) Board of I.H.S., Hawaii.

I think Hawaii has some unique perspectives to offer and some strong interests to express to Convention. I would like to be part of the deliberations and then share that upon returning. I have attended Convention since 1967, occasionally on my own funds, and am familiar with its machinery and dynamics.

The Reverend Robert E. Brown

St. Christopher's - Oahu

Church and Community Service Positions: 1) Standing Committee, Diocese of Hawaii, 2) Diocesan Council, Diocese of Olympia, 3) Standing Committee, Diocese of Olympia, 4) Commission on Ministry, Diocese of Olympia.

I would like to have the opportunity to grow in my capacity to serve Christ and His church. I would work very hard to be an effective representative of the Diocese of Hawaii.

The Reverend Richard S.O. Chang

St. Matthew's - Oahu

Church and Community Service Positions: 1) Deployment Officer, Diocese of Hawaii, 2) Member, Chinese Christian Association of Hawaii, 3) Consultant, The Leadership Academy for New Directions (Renewal Group for Small Congregations), 4) Booster, University of Hawaii Women's Basketball.

As a Deputy to the General Convention from the Diocese of Hawaii, my ministry in the Diocese will be enhanced through a first-hand experience and/or perspective of the National Church, as well as strengthening personal contacts with resources outside of the Diocese. As a member of the Bishop's Staff, my perspective of the whole Diocese will enable me to serve as a informed deputy to the General Convention.

The Reverend Dr. Gerald G. Gifford, II

St. Elizabeth's - Oahu

Church and Community Service Positions: 1) Standing Committee member and President 1976-1980, 2) Executive Officer Palama Interchurch Council, 3) Vice President, Kalihi-Palama Medical Clinic, 4) Board member Palama Settlement.

Twenty-nine years of service in the priesthood in New York City, Ohio and Hawaii (18 years in Hawaii) in Urban, Rural and Suburban Parishes and 12 years as Chaplain of Iolani School, have given me a broad perspective of the Episcopal Church. I have had leadership experience.

The Reverend Brian J. Grieves

Holy Nativity - Oahu

Church and Community Service Positions: 1) Diocesan Stewardship Committee, 2) Diocesan Social Concerns Committee, Chairman, 3) Diocesan Liturgical Committee, 4) Member, Downtown Neighborhood Board, City and County of Honolulu.

I run because of my interest in the Church's social agenda. General Convention, in response to the Moral Majority and others, needs to embody a spirit of compassion and caring that Jesus exemplified in his own ministry. This will include concern for the needy and a quest for peace.

The Reverend David N. Holsinger

St. Luke's - Oahu

Church and Community Service Positions: 1) President, Mental Health Association, Stutsman, N.D., 2) Diocesan Council 2 years, N.D., 3) Mayor's Committee for Youth, Jamestown, N.D., 4) Rotarian, 4 years, N.D.

General Convention has made some courageous and far reaching decisions in the past. I hope it will continue responding to the new opportunities, and follow-up on its resolutions. I believe firmly in equal rights for women. I'm for the work of the Commission on Evangelism as well. I would count it a privilege to represent our Diocese.

The Reverend David K. Kennedy

St. Timothy's - Oahu

Church and Community Service Positions: 1) Standing Committee, President, 2) V.I.M. Campaign, co-chairman, 3) Deputy to General Convention, 4) Hawaii State Health Coordinating Council (Certificate of Need Comm.).

Having served you on the Board of Directors, Standing Committee, VIM, 4 congregations, a Diocesan School, and as Deputy to General Convention, I believe I continue to represent you with an experienced and moderate voice. Seniority as a Deputy brings the possibility of representing you in a Committee Leadership position.

The Reverend J. Douglas McGlynn

St. Mary's - Oahu

Church and Community Service Positions: 1) Deputy to General Convention of 1976 and 1979, Diocese of Western Kansas, 2) Chairman, Commission on Ministry, Diocese of Western Kansas, 3) Canon to the Ordinary and President of Deanery, Diocese of Missouri, 4) Long Range Planning Committee, Diocese of Hawaii.

The House of Deputies is a complicated legislative body in which experience is necessary to effectiveness and tenure the key to Committee appointment. Were I to be elected, my status as a third term Deputy would enable me to work effectively on the floor and to be appointed to a Committee.

The Reverend Roger M. Melrose

St. Paul's - Maui

Church and Community Service Positions: 1) Chairman, Diocesan Commission on Ministry, 1970-78, 2) Member, Diocese Long Range Planning Committee, 3) Member, Maui Traffic Safety Council.

I have been a Diocesan Priest for 22 years without the opportunity to serve the Diocese beyond its jurisdictional borders. I can bring to the Convention the experience of five years as a parish priest and 17 years administration as Headmaster. By combining these experiences I wish to aid the Diocese of Hawaii in future decision making processes.

The Reverend Robert D. Rowley, Jr.

St. Timothy's - Oahu

Church and Community Service Positions: 1) Member, Diocesan Council and assistant secretary, 2) Director, Diocese of Hawaii Diaconate Training Program, 3) Member, Diocesan Commission on Ministry, 4) Chairman, Diocesan Convention Committee on Constitution and Canons.

I feel that I have the background and skills that are necessary to serve the Diocese at General Convention and desire to do so.

DEPUTIES TO GENERAL CONVENTION - LAY

Four members to be elected as delegates and four members as alternates.

Alice Anne Bell

St. Christopher's - Oahu

Church and Community Service Positions: 1) Chairman, Christian Education Program Unit, 2) Member, Institute for Lay Training Steering Committee, 3) Delegate to Diocesan Convention, 1977-81, 4) Chairman, Convention Committee for Nominations, 1978-79.

It would be challenging to represent our Diocese at the Convention of our National Church; to bring to it some of the creative solutions we have developed here to learn about new ways to do the work of our Lord in Hawaii and to be a part of the decision making process that selects the new directions of our beloved Church.

Bettye J. Harris

St. Christopher's - Oahu

Church and Community Service Positions: 1) Senior Warden, 2) Member, Standing Committee, 3) Member Diocesan Social Concerns Committee, 4) City and County Board of Review.

I feel a call to broaden my ministry. I have the experience of having attended a YWCA Convention very similar in size, and I want to serve. The Lord has blessed me that I may run the race which I believe that I have been called to do.

Dora L. Kraul

St. Clement's - Oahu

Church and Community Service Positions: 1) Diocesan Council, 2) Asst. Treasurer of the Diocese, 3) Senior Warden, 4) Diocesan Finance Department.

I would like to serve as Deputy because of my deep interest and concern for the whole Episcopal Diocese, With my Christian belief and experience on the Diocesan Council and related departments, Sr. Warden and Vestry at St. Clement's; and just recently served as floor manager for the Province VIII Synod Convention in Honolulu, I believe I can be of service to the Glory of God and His Church.

John A. Lockwood

St. Andrew's - Oahu

Church and Community Service Positions: 1) Chancellor, Diocese of Hawaii, 1976-present, 2) Lay Deputy to General Convention, 1976, 1979, 3) Chairman of the Board of Trustees of Hawaii Loa College, 4) Lay Deputy to Provincial Synod, 1976-1981.

I desire to be elected as a Lay Deputy because I feel that I can effectively represent what I percieve to be the best interest of our Diocese. I also believe that interaction with Deputies from other Dioceses is an excellent opportunity to learn. Finally, I find that the experience is fascinating, and while it is a great deal of hard work, I find it personally very rewarding.

Frederick H. Overstreet

St. Timothy's - Oahu

Church and Community Service Positions: 1) Former Treasurser, Vestryman St. Clement's, St. Timothy's, 2) Diocesan Council, (Finance Chairman) 1975-1980, 3) Deputy to General Convention 1976-1979, 4) Chairman, Diocesan Clergy Compensation Committee.

I wish to contribute in any way I can toward the Church and its mission. If the Convention feels this office is the place for me, so be it.

Thomas M. Van Culin

St. Christopher's - Oahu

Church and Community Service Positions: 1) Provincial Council - Province of the Pacific VIII (1981-84), 2) Diocesan Council, Corporate Secretary, 1977-82, 3) Board of Trustees, Seabury Hall (1980-84), 3) Past Senior Warden and Vestry member of St. Christopher's.

I continue to be prepared to serve His church as called upon and able. As a Deputy I will prayerfully do the homework required in preparation for the assignment and seek in fulfilling the responsibilities to be open to His will for us.

ATTACHMENT 4

Report of the Urban Ministry Task Force

Members: The Rev. Dr. G. Gifford II (Chairperson)
The Very Rev. J.A. Bright
The Rev. Dr. C.F. DuTeil
Mrs. B. Harris
Mrs. F. Grosh
Mrs. B. Wilson
Mr. R. Moore

Resource Persons: The Rev. R. Chang
Sister E. Chung
Mr. R. Smith

Dear Bishop:

Last year in your Diocesan Convention Sermon you spoke of the critical needs of the "forgotten people" in our cities-- the elderly, the immigrants and refugees, the "street people," the poor and the sick. You appointed a task force to examine what the Episcopal Church and the other denominations are doing about these "forgotten people," what needs to be done, and how can the Episcopal parishes and missions have a greater awareness of their relationship as servant churches. How can the consciousness level of Episcopalian Christians be raised in terms of "forgotten people?"

At the national level this subject has been addressed by The Urban Bishops Coalition and their wisdom and prophetic message is published by the Forward Movement under the title, To Hear and To Heed.

Since we do not need to "re-invent the wheel" we in this diocese have much to learn from this small booklet. What we need to do is to read, mark, learn and digest it and go to work as servant Christians. In many dioceses this is happening, as it is in ours, and this is finding expression in the national movement known as the Episcopal Urban Caucus. Our diocese has been represented in this movement by Dr. Gifford, Chairperson of this Task Force.

The following are critical areas of need that have been identified by this Task Force and some of the urban ministry that is taking place by our parishes and missions and in ecumenical ventures; this report centers on the urban areas and appreciates the support given by suburban churches.

Elderly The urban ministry of the Palama Interchurch Council reaches out to the elderly poor of the Palama neighborhood. The staff counselors and volunteers serve as advocates and helpers for the elderly poor in their medical, nutritional, housing and spiritual needs. This ecumenical project of Episcopalians, Methodists and United Church of Christ also works cooperatively with Catholic Social Service and the staff shares the

same office in Shim Hall at St. Elizabeth's. This work has been funded by the Coalition for Human Needs of the Episcopal Church and by the diocesan Venture in Mission program.

Immigrants and Refugees Again this ministry to the "stranger in our midst" is carried on by the ecumenical Kalihi-Palama Immigrant Service Center a project of the above mentioned Palama Interchurch Council. The Project Director is Mrs. Bettye Jo Harris a member of this Task Force. Most of the funding for this project comes from the State Legislature and is one of the major immigrant services in the state. Venture in Mission also supports several programs within this project. Immigrants and Refugees are assisted by the counseling staff and by volunteers from the following communities: Chinese, Laotian, Vietnamese, Filipino, Korean and Samoan. Our new residents in Hawaii have many critical needs—medical, physical and spiritual. A part of this ministry is the Immigrant Youth Project that provides Samoan, Korean, Laotian, Vietnamese and Filipino counselors and programs for the teenage immigrant who in the midst of personal identity crisis may also be experiencing cultural shock.

Medical-Dental The Kalihi-Palama Walk-In Clinic, known as Hale Ho'Ola Hou, is another ecumenical ministry providing medical and dental care for the poor and immigrants of the inner city of Honolulu. It is located at Kaumakapili Church and is in its sixth year of service. The funding comes from churches, foundations, government grants and the Aloha United Way. The professional and volunteer staff provide help in the areas of general medicine, family planning and dental care. Medical care is given in a non-institutional setting and with a bi-lingual staff who provide care with respect to the dignity of each person.

Saint Andrew's Cathedral In the neighborhood of the business and civic centers of Honolulu, the Cathedral continues its ministry of counseling and liturgy for those in the area who seek help and spiritual renewal. The special ministries of music, art and drama are vital in the life of a community. The Cathedral is a gathering place for the expression of Christian concerns as related to the social, political and economic life of the city, state and nation.

Street People (I.H.S.) The Institute for Human Services has survived in faith, hope and love and has made survival possible for hundreds of people whose home is the street. Under the leadership of Dr. DuTeil and a committed core of Christians a servanthood ministry continues "to the least of these" for whom Christ died. The story of the "Peanut Butter Ministry" has just begun to be told!

Churches of many denominations have responded to invitations to serve.

Tutoring Another ecumenical ministry is tutoring children who do not have the opportunities provided to many middle class children. It is hard to study when your family and two other families all live in the same apartment in the housing project. The Palama Interchurch Council provides a tutoring program for children four weekday afternoons a week during the school year, and a seven week expanded education program each summer. There is no charge or fee for these programs. In addition, English language classes are taught for the parents who are seeking to learn.

Visitors-Waikiki Chapel A ministry to tourists continues as an important part of our urban ministry. Sunday services are only a component in a total configuration of serving people in need. How does the visitor to our city know that the Christian Community cares? Who ministers to transient airline flight crews?

Opportunities for Urban Ministry The Task Force has been able to identify several other areas of Urban Ministry that need attention:

Prison Ministry There are many lonely men, women and youth in our correctional institutions who need a friend, a person who cares enough to write a letter or make a visit. This involves a risk in the name of Christ. What is the ministry of this diocese as an advocate for justice and correction administered with Christian love?

Maritime Personnel Other ports in major cities have had the ministry of the Seamen's Institute. In the recent Federal budget cuts the USPHS Out Patient Clinic is slated to be closed. This facility has been a vital service to the members of the Merchant Marine. An urban ministry should be explored in cooperation with the maritime unions and shipowners.

Downtown Street Counseling Hundreds of business people and government employees eat lunch and gather in the parks each workday. The explosive "street preachers" are there but there is another kind of Christian conversation that can take place. Christian imagination and courage are called for, and will be empowered by the Holy Spirit, if there are those who would take up this kind of urban ministry.

If You Can Share in These Urban Ministries, please call:

Elderly - 841-6287

Immigrants/Refugees - 845-3918
Medical/Dental Clinic - 848-1438
St. Andrew's Cathedral - 524-2822
Street People (I.H.S.) - 537-4944
Tutoring - 841-6287
Visitors (Waikiki Chapel) - 923-3111
Prison Ministries
Maritime Personnel - 845-2112
Street Counseling

"Social Service" or "Social Change" or both? So far this report has centered on social service in urban ministry. The servant of Christ seeks to heal the wounds inflicted upon the people of the city by "sin, the world and the devil," but the servant of Christ is also an advocate and prophet for change. On this matter the Urban Bishops Coalition has much to say in their report, To Hear and To Heed.

At our first meeting with you, Bishop, you pointed out to our Task Force that one of your major concerns was the matter of racism in the life of our state, nation and world. We find this poison of racism, and may we add sexism, flowing through our urban institutions. Where does ethnic pride change from a blessing to a curse? We love our ethnic rainbow of Hawaii if it is a rainbow of equal opportunity.

Urban ministry must include action for social change. As we work to bind up the wounds of urban society we must work to eliminate the cause of these wounds. The political and economic power structure must be addressed through legislation. The Church must be faithful in the mission of advocacy for the poor and forgotten.

The Urban Bishops Coalition identify the following issues in our cities that may serve as the focus for a ministry of social change and advocacy. Each of these issues can be brought into closer focus with respect to Honolulu. The issues are:

- A. Energy/inflation/ecology
 - B. Jobs
 - C. Housing
 - D. Education
 - E. Income Security
 - F. Localism
 - G. Partners and Coalitions
- (See To Hear and To Heed pages 29-42)

It has been said that "the church is at one and the same time a victim of the crisis of cities and guilty of complicity in the dynamic which brought that crisis into being." (To Hear and To Heed p.44)

How can the church in its mission work to cure the degenerative disease that cripples the lives of our urban people? How do we translate the following sentence in terms of Honolulu? "The Episcopal Church seems unlikely to address itself to the urban crisis unless it develops a radically new understanding of catholicity and identifies blacks, the poor, the working class, Hispanics, ethnic groups, gays and all the other present inhabitants as its own in the sense that they have a claim upon the Episcopal Church's concern and resources." (To Hear and To Heed p. 47)

Urban ministry requires a sound theological perspective and conceptual framework. "A clear understanding of the nature of the causes of crisis is fundamental. The naming and identification of the principalities and powers against which the people of cities are wrestling is essential." (To Hear and To Heed p. 47)

Recommendations of the Task Force:

1. We urge the formation of a Commission on Urban Ministry to be appointed by the Bishop and responsible to him. Such a commission would be representative of the various kinds of advocacy and servant ministries. The commission would serve as a resource to the Bishop and Diocesan Council and serve as an advocate for the cause of urban ministry in the diocese. It would also provide for official linkage with the Episcopal Urban Caucus and other ecumenical groups involved in urban ministry. Likewise, the Commission would receive and consider concerns from the Bishop and Diocesan Council related to its essential task of advocacy and servant ministries in the city, state and nation. The Commission would have a continuing responsibility for raising the consciousness level of the diocese as to urban ministry.
2. Such a Commission on Urban Ministry, if appointed, would be funded from the appropriate segment of the Diocesan Budget (ie Mission, Program).
3. We ask the continuing support of the Diocese of Hawaii for the present ministries to urban people: the elderly, immigrants and refugees, medical/dental clinics, street people, tutoring services for children and youth and to the serving churches and agencies, especially the Palama Interchurch Council, The Institute for Human Services, and The Kalihi-Palama Walk-In Clinic.
4. In response to appeals from our (Episcopal) national church office and from our National Hunger Officer, David Crean, we urge parishes and missions to do all that is possible to minister to those who have been affected by the Federal Budget Cuts of 1981. And in response to the October 1981 House of Bishops Pastoral letter to reform, establish and reestablish legislation that provides for the common good of those citizens who are in need of care.
5. We recommend that, if appointed, the Commission on Urban Ministry investigate further the opportunities for ministry

to our prisons, to the maritime personnel, to flight crews, to visitors and tourists, and downtown business and government employees.

6. The Task Force recommends that a representative of the Diocese of Hawaii be present at the Episcopal Society for Ministry on Aging meeting in Washington, D.C. in conjunction with the White House Conference on Aging.
7. We recommend that copies of the resolutions of the recent (October) 1st Statewide Convention of Voluntary Human Service Organizations be made available to each parish and mission and commend that they be carefully considered in light of the present Federal Budget Cuts in human services.
8. We recommend that if a Commission on Urban Ministry is appointed that in the course of the coming year the Commission consider the feasibility of creating a position of Urban Missioner for the Diocese, and to work out a job description that would encompass: discovery and implementation of needs, knowledge of present urban ministries, and a representative of Urban Ministry in Episcopal and ecumenical affairs related to the city.

We respectfully submit this report to you Bishop and hope that it will be of help.

Faithfully in Christ,
The Rev. Dr. G.G. Gifford II
Chairperson
Urban Ministry Task Force

ATTACHMENT 5

Episcopal Church In Hawaii Social Concerns Committee Report to 13th Diocesan Convention

November 7, 1981

This report comprises the results of a Diocesan wide survey conducted by the committee. It focused particularly on delegates to the 1981 Diocesan Convention, but invited participation of all the membership of the Diocese. Seventy-five replies were received representing 32 congregations out of a possible total of 42. This represents 76% of our congregations, an excellent and even astounding return for a bulk mail conducted survey. The survey called for use of names of participants rather than anonymity. Only two persons failed to identify themselves, indicating a willingness of persons to open a dialog about major social issues facing the church of the 1980's.

The purpose of the survey was to get a sense of the social concerns of the delegates and through them of the total diocese. The assumption is that, by listening to our fellow church members and by setting up vehicles for them to listen to each other, some of the directions for the Social Concerns Committee and for the total diocese may become clear. The survey is only a first step. It for the most part solicits personal concerns and opinions. There is a further need to put these concerns and opinions into a communal process so they can be shaped and modified by each other.

The following is a narrative summary of the survey.

On the local and statewide level, our people are very concerned with the amount of crime, especially crimes of violence against persons and property (which for many is connected with youth). The survey coincided with heavy media publicity about rising crime statistics.

Family problems, the breakdown of family relations and support is also of high concern. One underlying problem causing a breakdown in families and rising violence especially among youth is seen as the urbanization of Hawaii through rapid development which brings in the wealthy, raises the cost of living for the poor, especially locals, makes housing impossibly high for families, young and old, and breaks down the sense of neighborhood or community along with mutual support. Stress brought on by vocational pressures is seen as another cause of family tension.

Racial tensions, school problems, neglect of elderly, and drug and alcohol problems follow.

On the national and international level, our people are most concerned with problems relating to energy, its cost and availability, alternative sources and maintaining natural resources.

The arms race and military conflicts are the next major international concern with some pushing for more international cooperation, others wanting to stop communism and avoid pacifism. Some see the multinational corporations a matter of concern in relation to both growing militarism and the economy.

In regards to the economy, inflation and hunger are of high concern and there is some tension between those who would have government get out of or lessen its role in providing public assistance while others deplore budget cuts for social programs.

Perhaps the most revealing part of the survey lies in the revelation that no one felt that the church should play no role in relation to social issues. Most said that the church should educate individuals in Christian principles and theology and encourage people to work together for social change with a third saying the church should also form positions and speak out. Indeed many indicated that the church should do all three; help educate people on issues and encourage them to get together to speak out and work for social change.

After reading all the surveys, a number of ideas emerge:

1. Parishes can play an important role in identifying special needs within the local community, e.g., need for additional day care for elderly, rapid development, ethnic tensions, neighborhood fragmentation, etc., and take the lead to organize people, relating to other churches and organizations, to meet these needs. The first step would be a social analysis of the local community by the local church.
2. Major issues identified might receive some diocesan coordination through a diocesan forum or a special ad hoc assembly: e.g., housing, elderly issues, urbanization of Hawaii: land use, development, etc.
3. A clear diocesan strategy for social action needs to be developed which fits the needs of the people in Hawaii, including perhaps the establishment of a commission on social justice. There is also a need to determine in what way the Social Concerns committee relates to the present Diocesan structure.

Attached is a collation of the Social Concerns survey.

Respectfully Submitted,

Brian J. Grieves, Chairman

for

Bettye Harris
Lynette Schaeffer
Rollie Smith
Michael Town

EPISCOPAL CHURCH IN HAWAII - SOCIAL CONCERNS COMMITTEE

SURVEY OF DELEGATES TO 1981 CONVENTION

Questionnaires returned: 75 (three of these were for groups) from 32 churches.

I. LOCAL CONCERNS

- Crime and/or violence 33
- Judicial system 2 (too lenient)
- Youth problems 24 (youth unrest, drugs, school violence, abuse, lack of facilities)
- Family problems 12 (divorce, violence, sleeping around, abuse, military)

- Rapid development without planning 15 (along with substandard housing)
- Urbanization (vs country ways) 5
- Traffic 2
- Locals vs newcomers 4 (incipient racism, lack of communication influx of wealthy, local poor)
- Lack of relationship with neighbors 10 (neighborhood fragmentation, lack of concern, deterioration due to land speculation)

- Education 3 (violence, inadequate funding, religion in education)

- Overconcern about individual freedom eroding rights of society 3 (doing own thing, loss of responsibility to society)

- Preservation of natural resources 3 (water conditions)

- Lack of work opportunities
- Alcoholism
- Lack of communication between church and community
- Bankrupt life style (lack of exercise, nutrition, alienation)
- Paganism
- Need for civilizing influence
- Need for solid economic base for island
- Distance from fire station and medical facilities (new development)

II. ISLANDWIDE OR STATE CONCERNS

- Affordable housing for families (and elderly) 30 (availability, rental)
- Family breakdown 20 (2 incomes, peer pressure for liberated homemakers redefine role of women)
- Elderly 9 (need for day care, hospice, long range planning, long term care)

- Crime and violence 19 (leniency in sentencing, unsafe parks, drugs, loss of use of recreational areas)
- School problems 10 (expensive and ineffectual, lack of vocational education, lack of religion)
- Racial tension 4
- Immigrants inability to adjust 2

Lack of job opportunities ②
Drug and alcohol misuse ②
Need for gun control ②
Need for self-sufficiency ②
Elected officials ③ (politicizing, dishonesty, owned by power structure)
Image of Hawaii: tourism ② (bad press on crime)
Water resources
Justice: letter of law vs intent
Short sighted economics
Need for unicameral legislature
Tax structures
Taxes, property for retirees
Exploitation of people: tourists, immigrants, low social economic
Division of body of Christ
Poverty

III. NATIONAL OR INTERNATIONAL CONCERNS

Energy ②⑤ (high cost, need for alternative, availability, nuclear, resource preservation)
Arms ①② (race, Russian buildup, nuclear, high military spending, control of)
Inflation ⑦ (high cost of everything, hurt people on fixed incomes)
Moral majority and swing to simplistic answers ⑦ (desire of one group to impose thoughts, growing conservatism)
Communism ⑥ (socialism, atheistic philosophy)
Fighting in various parts of world (peace)
Multi-national corporations (need for control) ⑤
World hunger ⑦
Welfare ④ (too much dependence on government, welfare mentality)
Need for world community ③ (international cooperation, too much nationalism)
Conservation of natural resources ④ (Pacific nuclear dumping ground)
Pacisivism ③
Budget cuts in social programs ②
Overpopulation ②
Cumbersome government, bureaucracy in all forms ②
Intercultural understanding ② (U.W. not understanding other cultures and imposing on them)

National laws leading to breakdown of families
Lack of concern for less fortunate in all countries
Need for less federal control over free enterprise
Preservation of Poland's freedoms
Media management of facts and news
Need to return to basic attitude of caring
Humanism
Abortion and sexual immorality
Education and drugs
Social injustice between haves and have-nots

IV. CHURCH'S RESPONSE

- a. No role 0
- b. Form positions and speak out 25
- c. educate individuals in Christian principles and theology 49
- d. Encourage people to work together for social change 42
 - Sponsor social action programs for entire diocese with guest speakers and experts on issues
 - Religious education in public schools
 - Encourage parishioners to support agencies and groups concerned with helping families
 - Forum for all sides to be discussed
 - Practice of "C" -- make it practical
 - Not sure of role -- need to explore as a church and diocese
 - Work in areas close at hand, local issues, before taking on world
 - Pray together for social change
 - Elect people sincerely concerned with welfare of nation, state, and society
 - Join them ("b," "c," and "d,"): educate Christian people about issues so they will speak out and work together for social change.



ATTACHMENT 6

THE EPISCOPAL CHURCH IN HAWAII

DIOCESAN OFFICES

QUEEN EMMA SQUARE, HONOLULU, HAWAII 96813

Cable Address: Pecusam Honolulu Phone (808) 536-7776

THE RT. REV. EDMOND LEE BROWNING, D.D.
Bishop

October 16, 1981

TO: Convention Delegates

FROM: Commission on Episcopal Schools

The Bishop requested of us to develop a position paper on the question of the Church's participation in education. His request was made with the hope of strengthening the resolve of this Diocese in support of the Church related schools. The attached is the results of our Commission's work.

(See enclosure #15 in the Convention Packet for the Resolution submitted by the Commission on Episcopal Schools).

THE CHURCH'S SCHOOLS AND COLLEGES

A Position Paper of the Commission on Schools for the Diocese of Hawaii

Early in 1827 the Reverend William Augustus Muhlenberg resigned his charge to prepare himself for a ministry of schoolmastering "to teach unruly boys how to become strong and holy men." In August of the same year, he presided as Headmaster at the dedication of Flushing Institute in Flushing, Long Island, the first Episcopal boys school in this country. Inside the cornerstone was a box containing a Greek New Testament and this inscription, "Believing that the Gospel of Jesus Christ is the best knowledge, the true wisdom, and the only foundation of moral virtue, we deposit this New Testament in the original language, praying that its faith may ever be the cornerstone of Education in this Institute."

As we consider an appropriate *raison d'etre* for the contemporary church's involvement in independent education, we suggest this paraphrase of Headmaster Muhlenberg's mandate: "to assist boys and girls and young men and women to become fully Christian in a secular world." We need not labor the point that today's post-Christian world is almost essentially different from that of the mid-nineteenth century. Well might today's Christian educator echo the Psalmist's cry, "How shall we sing the Lord's song in a foreign land?" Although some of our heritage is still Christian, it is much less so than it used to be. The insightful words of T. S. Eliot have a chilling appropriateness to the educational opportunity that confronts today's church:

"The endless cycle of idea and action,
Endless invention, endless experiment,
Brings knowledge of motion, but not of stillness:
Knowledge of speech but not of silence;
Knowledge of words, and ignorance of the Word.
All our knowledge brings us nearer to our ignorance,
All our ignorance brings us nearer to death,
But nearness to death no nearer to God.
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?
The cycles of Heaven in twenty centuries
Bring us farther from God and nearer to the Dust."

Closer to our time is this comment of novelist Arthur Koestler following the landing on the moon in the summer of 1968: "Coincident with cosmic euphoria, the world is in the grip of a cosmic anxiety. Both derive from the same source: the awareness of unprecedented power operating in an unprecedented spiritual vacuum. Prometheus is reaching for the stars with an empty grin on his face." Prometheus was a youth who dared to challenge the mythological "establishment" by bringing fire to men. He was young, rebellious, daring, and utterly convinced that he could supply some of the answers that the older folks on Olympus either did not know or were deliberately concealing. Does that empty grin mean that even Prometheus is a victim of what TIME magazine has called "group-grope ... the quest for roots ...?" And in The Waste Land, T. S. Eliot asks, "Where are the roots that clutch?"

It is in this kind of world that the church is called to provide an educational ministry in our independent but church-related schools and colleges. Our task is nothing less than to recover and sustain "the roots that clutch" so that today's Prometheus will not be irretrievably lost in a Godless limbo between earth and heaven as he reaches for the stars. Ironically, it was a non-Christian scholar, J. Robert Oppenheimer, who cited both our inviting opportunity and the vexing difficulty:

"This is a world in which each of us, knowing his limitations, knowing the evils of superficiality and the terrors of fatigue, will have to cling to what is close to him, to what he knows, to what he can do, to his friends and his tradition and his love, lest he be dissolved in a universal confusion and know nothing and love nothing ...

"This balance, this perpetual, precarious, impossible balance between the infinitely open and the intimate, this time -- our 20th century, has been long in coming: but it has come. It is, I think, for us and our children, our only way This cannot be an easy life. We shall have a rugged time of it to keep our minds open and to keep them deep."

It should be clear that Oppenheimer's world did not get that way because of an over-application of Christianity: as Chesterton suggested, it is not that Christianity has been tried and found wanting, but that it has not been tried. What is failing today is what Walter Lippman predicted would fail: "Education based on the secular image of man must destroy knowledge itself." But what can the church do about it? To put it another way, how can we wipe the empty grin off Prometheus' face so that he can look again at the stars with curiosity and insight?

WORSHIP

To begin, precisely because of an almost complete independence from state surveillance and control, our church-related schools and colleges are able to endorse the corporate worship of God as more than just an adjunct to a student's education but rather as an integral part of it; regular participation in the liturgical rhythm of the church year is one of the crucial ways of discovering the the Judeo-Christian roots that clutch. This worship does not have to be narrowly denominational to convey our conviction that spiritual values go hand in hand with the intellectual, social and the physical. Nor must this worship follow rigidly traditional and orthodox patterns; there is a continuing need to find and express forms of worship which are true to our faith and also embody the essence of the life of the institution. This worship must always be genuine so it does not short-change the students by failing to expose them to the need for not only humility, reverence, and contemplation but also the moral and intellectual commitments demanded of Christians.

When a church-related school or college functions as it should, the student is gradually inducted into the interior life of a consciously Christian community. Near the heart of this inductive experience is a well-ordered life of corporate worship. When this worship is at its best, the chapel is the place where not only spiritual nourishment is provided but also lives are changed. As the student participates regularly in the corporate experience of worship,

there can be no denial of the potential of its subtle but real impact: true worship is initiation into the true meaning of existence.

Finally, when our liturgical worship is augmented by a powerful, no-nonsense, prophetic proclamation of the Gospel, our schools and colleges are in tune with Bishop Hines' observation: "Education should indeed raise the questions, but it should do more: establish the answers."

CURRICULUM

Bishop Hines' statement brings us to the second way in which we can witness to the roots that clutch, i.e. through the curriculum. Because of their precious independence, our schools and colleges may include or even require academic courses that deal openly and unapologetically with the Bible, Church History and Christian Ethics. Because of our concern for excellence, we should hold up the same high standards for these courses as for any other course; by so doing, we give the lie to the pervasive opinion among academicians that "religious" courses are innocuous appendages to the central or core curriculum. We must keep before us Dean Samuel Miller's warning that "a soft-headed saint is simply no saint. Although the saints may not have been scholars, their intelligence was undeniable. One can scarcely fulfill the love of God in Jesus' prime commandment by avoiding the passionate expression of 'the whole mind' ... To know, to know accurately and deeply, to respect the fullness of our inheritance, to study it with earnest discipline and to explore it humbly and expectantly for its peculiar gift to the wisdom of the ages and the opening of the deeper levels of present existence requires intelligence of the most disciplined sort."

We must not be deterred by those critics -- some within the church -- who say it is now impossible to teach the Christian faith to intelligent and sophisticated students who are products of a culture which is almost completely disabused of its validity. They ask us how we can recall heaven and hell to students who have heard their parents and other adults laugh them out of existence? How can we even use the God-language when some theologians have wistfully announced his death? How do we explain faith, grace, and reconciliation while our well-read, Freudian inducted students wonder aloud what such things have to do with the defense mechanisms of the ego as the expressions of the Id? Or to recognize the other extreme, how do we de-mythologize the Bible to students who may be content with their fundamentalist conditioning?

We must not throw in the towel on the most exciting (and exasperating) aspect of Christian education today, i.e. to interpret the symbolic language of the Christian faith (most of it Biblical); words such as God, salvation, sin and atonement; words that reflect honest questions of human existence, estrangement, and yearnings for eternity. To use Paul Tillich's explanation, these special words of religious faith are like stones thrown at the students, from which sooner or later they will probably turn away unless the teacher can make the students aware of the questions which they already have. When this is done with awareness, sensitivity, and patience, the students can be shown that the traditional symbols of myth and cult come as answers to the questions which are implied in the nature of human existence. In Tillich's words, "The great task of the religious educator is to transform the primitive literalism with respect to the religious symbols into a conceptual interpretation, without destroying the power of the symbols."

(An aside: If this vital task is not pursued in our schools and colleges for the betterment of the church at large, just who is doing it?)

Before turning to another opportunity of our schools and colleges, we note the importance of guarding against the arbitrary and narrow approach to academics which is a characteristic of many denominational institutions today. In his letter to the Philippians, Paul said, "You must work out your own salvation with fear and trembling." We must recognize that true learning does not come from the alleged certainty of the Faith, supported by an ecclesiastical authority which brooks no doubt. We do not expect to find God on Solomon's porch alone. We believe that all study informs religion and that mature religion informs and completes all learning and experience. It is of the greatest importance that each individual come to his own God-inspired, Church-mediated but always individually-appropriated awareness of his place in God's world. If this awareness is to be lasting, it must stem from an atmosphere of sympathetic guidance that insists on freedom of inquiry and expression.

COMMUNITY

Earlier we referred to the inductive process which is an inescapable part of regular and thoughtful worship. In The Household of Faith, H. V. Morton has pointed out that the great ages of the Church have been those in which the Church has been parallel to the institutions of its time, yet better than the contemporary institutions. By the nature of its institutional life, the church has been a judgment upon the secular institutions, a model for their improvement, and has also offered to people the hope that they could reform the secular institutions. In an age in which many people -- especially students -- feel trapped by what they regard as life-destroying institutions: cities, corporations, armies, governments, and, yes, state administered schools and universities, the presence of church-related and church-endorsed schools and colleges that honestly strive to enhance life and to set people free is central and vital to sanity and hope.

Christianity has never been a religion of solitariness. The vision of God's Kingdom necessarily includes other people. From the earliest Old Testament understandings of the awful vocation of trying to be a chosen people, the church has a long heritage of deep insights about men and women living together in community: these insights are desperately needed today as an effective argument against our culture's explicit acceptance of the central human purpose as searching for an answer to the big "I" questions: "Who am I, Why am I here, Where am I going?" But the dominating and life-challenging questions of our time are all collective i.e. How can a mature and mutual society be possible? How may we live in harmony with the natural order and have a healthy environment while also encouraging industrial growth? Can we learn to live together in society with a wholesome regard for the genuine needs of others while not neglecting our own basic needs? Is Christian community possible in a time of unparalleled selfishness?

We have a right to expect a high quality of communal life in our schools and colleges; the ultimate judgment on our educational institutions is the quality of the lives of those who have come under their influence. The old maxim is true: Christianity is mostly caught, not taught. To put it another way, it is largely the result of the infectious witness of those who are eager to share a way of life which has given them meaning and worth and vision. For an apt summary of the crucial role of a sense of community in our schools and colleges we have this statement from the Cambridgeshire Syllabus of Religious teaching for Schools (English, of course): "If Christianity is a way of life, it cannot be imparted by intellectual formulations in the way that mathematics can be: it can be learnt only from experience, not from discourse; by the experience of living the life of a Christian community..."

SERVICE

Just as we should expect a high sense of community within our schools and colleges, so we should anticipate that this concern for others should reach beyond the campus. Precisely because we live in a time when the general climate of opinion does not favor self-denial or austerity but is pledged to self-indulgence, one of the primary functions of our educational programs should be to build and strengthen a continuous social responsibility toward all of God's people everywhere.

It is not enough for our schools and colleges to use a Socratic approach to moral education in which professionals merely teach something about Judaism and Christianity that is somehow "good" for our students to know and leave it at that. Implicit in this approach is an endorsement of the widespread belief that Socrates "proved" that if a student knows what is good, he will do it.

Whenever we are content with teaching religious values as ideology (something to be taught), we should not be surprised if our students do not regard these values as an integral part of a way of life -- things to be done, demonstrated, lived in the daily round.

There is a lot of educational talk today, of course, about "values clarification," which is expressed in clever exercises, role playing, games, and other simulations. These attempts at clarifying students' values often result in documenting that the values are, at best, sketchy and random, with little or no consideration of absolutes, and with a certain abhorrence of making what are called value judgments.

Clear and compelling values do exist, however, in the Judeo-Christian scheme of things. Our schools and colleges, given the great privilege of their independence, have the unique opportunity not only of talking about these values but also of witnessing to them not just on our campuses but especially in our neighborhoods, towns, and cities. It is one thing to talk about and even practice concern, caring, and compassion on a campus; but these moral values take on a deeper and more lasting meaning if they are lived out beyond the campus.

Our educators should help prepare youth for a life in which responsibility to others is an ever-increasing measure as the focal point. We are our brother's keeper. The bell does toll for us. Our schools and colleges must not be citadels of indifference and privilege. It is essential for us to look beyond our own halls and walls to the well-documented needs of those less fortunate. To deny the reality of these needs is to practice a neglect that is not benign but, rather, hazardous to the health of society and of the schools and colleges themselves, if we are to present a persuasive argument for our existence.

To conclude, we are quietly hopeful about our schools and colleges which are both blessed and burdened with the high calling of leading in what Cardinal Newman called "the disinterested quest for truth." In our occasional moments of frustration and discouragement, we would do well to listen carefully and humbly to the wise words of Daniel Webster: "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon mortal souls, if we imbue them with principles, with the just fear of God, and the love of fellow men, we engrave on those tablets something which will brighten all eternity."

ATTACHMENT 7

REPORT TO THE CONVENTION BY THE LONG RANGE PLANNING COMMITTEE

This report to the 1981 Diocesan Convention outlines the activities and progress of the Long Range Planning Committee appointed by Bishop Browning last March.

There have been several important steps along the road to this time of informing you about the Project beginning and its present status.

The need for long range planning in our diocese has been acknowledged for quite some time. Although other planning efforts may have preceded it, the 1978 Two-Days-In-May Planning Conference revealed many concerns with which the Church must deal.

The Bishop, in his address to the 1979 Diocesan Convention, expressed concern for the Church as we entered into the 1980's. He contrasted two possible stances available to the Church, "struggling to survive" and "witnessing through it's work in the Creation". He said then,

"...We should be looking ahead seeking to determine how the Diocese of Hawaii should be exercising its ministry within the context of the conditions of our society. Faced with an ever-dimishing world and a growing inflationary economy with decreasing resources, the Episcopal Church in Hawaii must prepare itself to undertake ministries that reflect the servanthood of our Lord. Our life as a Diocese must be a reflection of our priorities and our life together as the people of God."

Following through in his hope for the creation of a formalized long range planning task force, a specific Planning Proposal was documented and shared with the Convention by Bishop Browning in November 1980. In support of this proposal, he stated that:

"As we prepare to enter 1981, the realities described in the Bishop's Address are confronting us as a Diocese. The financial shortfall in Mission subsidies is only one example of the crises of the 1980's."

The purpose of a Diocesan Long Range Planning Committee (Task Force) was stated as follows:

"To provide the Episcopal Diocese of Hawaii with a Ten Year Long Range Plan, which would include a statement of Purpose of this Diocese and a set of Goals which would address all facets of our life as the People of God."

Additionally, the Long Range Planning Committee was charged with considering these additional facets of Diocesan life as it develops the Long Range Goals:

1. Diocesan Administration, including the Episcopate and Staff
2. Communications
3. Mission Strategy and Congregations
4. Program Groups and Diocesan Commissions

5. The Ordained Ministry
6. Diocesan Institutions, including schools and camps
7. Finance and Real Property
8. Social Concerns
9. Diocesan Structure, especially the Council/Board of Directors
10. The Ministry of the Laity

The Bishop charged the Planning Committee with developing and defining statements of Objectives which would move the Diocese towards the attainment of the stated Goals, taking into consideration the personnel, financial and canonical dimensions of implementation.

Formation of the Long Range Planning Committee and naming members of it began toward the close of 1980. The following people were appointed to the Committee:

Dr. John Felix, Chairman	Church of the Holy Nativity
The Rev. W. Edwin Bonsey, Jr.	Church of the Holy Apostles'
Mrs. Betty Caskey	St. Clement's
The Rev. Charles T. Crane, Vice-Chairman	Church of the Holy Nativity
Mrs. Elaine Funayama	St. Stephen's
Ms. Barbara Lei Hanchett	Grace Church
The Rev. Douglas McGlynn	St. Mary's
The Rev. Roger Melrose	Seabury Hall
Mr. Michael Mitchell	St. Andrew's Cathedral
Mr. John Richardson	Church of the Holy Nativity
The Rev. Jan Rudinoff	St. Michael & All Angels'
Mr. Francis Tominaga	St. Elizabeth's
Mr. Harvey Weeks	Christ Church, Kealakekua
John A. Lockwood, Esquire, Ex Officio	St. Andrew's Cathedral

In March 1981, the Planning Committee held its first meeting for purposes of organizing itself.

The chairman of the Committee, Dr. John Henry Felix with the support of the Diocesan Council was able to secure funding of the Project through a grant of the Lowell Berry Foundation of California. Negotiations began for engaging a Management Consultant, Leo Pritchard, to assist the Committee in its Project. The effective date of his contract was April 27, 1981, at which time he formally began his work.

Progress to Date

The Long Range Planning Committee has quite faithfully endeavored to pursue the course laid out for it.

Of note is the Committee's response to Bishop Browning's charge to develop a Statement of Purpose for the Episcopal Church in Hawaii. The Committee's statement is:

"The Episcopal Church of Hawaii exists to present the Gospel of Church, to serve people in His Name and to promote and preserve the worship of God in the Anglican tradition."

It is our fervent hope that this Convention will adopt this as its own and as that of the Diocese.

Before being able to comply with our charge to suggest Objectives by which Goals can be attained, Mr. Pritchard identified indicators which led him to tell us his assessment of issues facing the Church. He told us why he classified his findings as "Issues".

At this point in progress, more than 40 Concerns and Issues have gone through the Committee's review process. From the arduous task of sorting out and judging the expressed concerns came identification of two categories of Issues, namely "Mission Issues" that is those arising from evaluation of the Church's effectiveness in carrying out its work as defined in its Statement of Purpose, and "Management Issues" that is those arising from the need for responsible selection and use of personnel, financial resources and real property. Our Committee refined the original list into twenty "Issues", nine in the "Mission" category, which are Baptized Members, Communicants, Sunday School Enrollment, Baptisms, External Communications, Spiritual Growth, Ethnic Ministry, Support of Missions and Social Concerns, and eleven in the "Management" category, which are Real Property, Finance, Structure, Internal Communications, Lay Training, Ordained Clergy, Stewardship, Program Planning, Diocesan Relationships with Institutions, Mission Strategy and Policy, and, Diocesan/Parish Priorities.

The twenty Issues now established by the Long Range Planning Committee were derived from, among other sources:

1. Two-Days-In-May Conference
2. Bishop Browning's charge to the Committee
3. Review of 1980 Convention Cluster Reports
4. Summary statements arrived at by "brainstorming" by the Long Range Planning Committee
5. The Consultant's interviews and analysis

The charge the Committee was given regarding the need for statements of Goals and Objectives to date has only partially been met. Before proceeding further in the development of goals and objectives, we want to be sure, first, that we have been as comprehensive as possible in the issues which have been identified, and, second, that this Convention, as the governing body of the Diocese, have its say in the initial suggestion of goals and objectives.

We are being asked, officially, to make at least one statement of a goal by the resolution which we will consider from the Stewardship Committee.

But in our workshops we will be able to do more as groups and as individuals to help the Committee as we try to become specific and continue the process of completing statements of Goals and Objectives for the issues before us.

High priority, as well, will be the structuring of a Plans and Programs Management System designed to sustain logical forward progress and effective accountability for the Church in the years ahead.

As we proceed toward the final results of the Committee's work in 1982, we acknowledge the great input already received from both the Clergy and Laity of our Diocese. We appreciate and value it and will welcome more as we press on in this important project.

To begin with, we have some specific work to do over this weekend.

The hour is late, and we will not ask any task of the Convention this evening, except that we will have time for questions, observations and clarifications at the conclusion of this report.

Then, tomorrow morning, we will gather in cluster groups. The assignments are the same as we employed at Convention last year and at the Two-Days-In-May Conference. There will be an observer/resource person from the Long Range Planning Committee in each cluster to help you.

What we want each cluster group to consider is whether the issues as we have distributed them in your Convention packets are comprehensive. Have we identified all of the issues that face our Diocese today and as we go into the eighties? Are there aspects of some issues that need to be more prominently highlighted? Spend your time discussing this. If possible, as specific issues come to mind, see whether or not they can be made part of issues already identified rather than stated as separate issues. This will help us to keep our task manageable.

As an example of this sort of thing, our Committee had many discussions of the matter of Conversion. We realize that no program, no organization, no plan, no effort can be effective unless we, as individuals, and those to whom we bring the Gospel of Jesus Christ are truly transformed by the power of the Holy Spirit. We identified this as a deep concern, but realize that it touches so many areas that it was taken up in other issues, such as Baptized Members, Communicants, Baptisms, and Spiritual Growth.

As you identify concerns in your cluster groups, see if they can be appended to existing issues rather than as separate ones; this will help us in the long run.

When you have finished this task, which should take no more than an hour, we would ask you to undertake an individual exercise. We ask each of you to write a goal and/or objective under two or, at the most three, of the issues submitted by our Committee. This will be of tremendous help to us as we begin to write goals and objectives, as well as programs under each issue. Moreover, as we hear from all of you it will give us a good sense of the priorities which we as a group have. If we receive fifty goals under, say Lay Training and five under Sunday School Enrollment, we will have an idea of the relative importance to this Convention of these issues. Also, your specific suggestions will be of great help to us.

As I say, this is an individual exercise, and we value the work that each delegate and participant here will do. Please bear with me as I define Issues, Goals, and Objectives as our Committee has been using the terms:

Issue - The meaning of "issue", in the situation at hand, is a matter which is unsettled and ready for decision. It is more readily understood when it is referred to as a "public issue". In the context of the Church, "public" means the full body of the Church, the Diocese, its Members, its position in the community, and, its complete functioning. As such, it is something concerning the Church in which the Diocese is involved, and necessarily should be committed to act.

Goal - A goal is a desired state of affairs that is timeless in the sense that as attainment approaches the goal tends to be restated. A goal is an aim or direction, an ideal to strive for. It is typically long-range and its statement may change over time as knowledge grows or attitudes and values change.

Objective - Also somewhat unconstrained by time, an objective is a unit of impact on goal attainment. Some objectives are achievable within definite time frames. An objective is that which ought to be done in order that a goal can be attained. The achieving of objectives will advance the Church toward attainment of goals.

On behalf of our Chairman, I want to thank you for your participation up to this point, and we all look forward to working together between now and our next Convention as we complete the work of our long range plan and the focusing of our mission and ministry for the decade ahead.

10/22/81



THE EPISCOPAL CHURCH IN HAWAII
DIOCESAN OFFICES

QUEEN EMMA SQUARE, HONOLULU, HAWAII 96813

Cable Address: Pecusam Honolulu Phone (808) 536-7776

THE RT. REV. EDMOND LEE BROWNING, D.D.
Bishop

October 19, 1981

TO: All Delegates and Clergy Attending the 13th Annual
Meeting of the Convention of the Diocese of Hawaii

I have received a statement from the Long Range Planning Committee of the Diocese, which I would like to share with each of you. This statement, entitled, "Issues and Why They Are Issues", was prepared by the Committee as a result of their efforts to develop Long Range Goals for this Diocese.

I would ask that you review the attached materials prior to your coming to Convention, in order that we can together discuss and comment upon them as the Diocese gathered at the Convention.

We will spent part of Saturday morning, November 7, 1981, in Cluster Groups, and review the issues as they have been identified by the Committee. The Committee is seeking your input, and the cluster groups will be your opportunity to begin sharing in the long range planning for this Diocese.

Yours in Christ,

The Rt. Rev. Edmond L. Browning,
Bishop

ATTACHMENT



THE EPISCOPAL CHURCH IN HAWAII
DIOCESAN OFFICES

QUEEN EMMA SQUARE, HONOLULU, HAWAII 96813

Cable Address: Pecusam Honolulu Phone (808) 536-7776

THE RT. REV. EDMOND LEE BROWNING, D.D.
Bishop

October 13, 1981

MEMO TO: The Rt. Rev. Edmond L. Browning
FROM: The Long Range Planning Committee
Dr. John Henry Felix, Chairman
SUBJECT: "Issues And Why They Are Issues" Statement

The Diocesan Long Range Planning Committee, meeting on September 23, 1981, identified two categories of issues — "Mission" and "Management". "Mission Issues" are those arising from evaluation of the Church's effectiveness in carrying out its work as defined in its Mission Statement. "Management Issues" are those arising from the need for responsible selection and use of personnel, financial resources, and real property.

In each category, the following issues were identified from a list of more than forty original concerns:

Mission Issues

Baptized Members
Communicants
Sunday School Enrollment
Baptisms
Communications — External
*Spiritual Growth
*Ethnic Ministry
*Support of Missions
Social Concerns

Management Issues

Real Property
Finance
Structure
Communications — Internal
Lay Training
Clergy
*Stewardship
Program Planning
Diocesan Relationships with Institutions
Mission Strategy and Policy
Diocesan/Parish Priorities

Please note that the asterisked (*) items may be issues addressed in both categories.

At its meeting on October 9, 1981, the Committee further described, reviewed, revised and then adopted the attached "Issues And Why They Are Issues" Statement for distribution to the members of the Diocesan Convention, in order that the delegates might review and comment upon them in their cluster discussion groups.

ISSUES AND WHY THEY ARE ISSUES

MISSION ISSUES

ISSUE. Baptized Members.

The individual and the Church are our main concerns and we must stimulate spiritual interest and participation in the life of our Diocese in Hawaii with an aim toward developing commitment of Baptized Members. We must instill the Gospel and the teachings and love of Christ in people of communities we serve. We can develop programs by which people will come anew into the Church to become Baptized Members of it.

ISSUE. Communicants.

It is of concern that the number of Communicants within the Church as a whole had not increased over 12 year — it had decreased. We must plan ways of increasing attendance among our Baptized Members at our service and the receiving of Christ in the Eucharist. We can plan for returning the already Baptized Members to renewed spiritual involvement and in the worship of God.

ISSUE. Sunday School Enrollment.

It is of deep concern that during 1980, the average number of pupils in Sunday School was 36 — contrasted to 96 in 1968. In 1968, the highest enrollment at any one church was 598. In 1980, the highest enrollment at any one church was 130 — a drop of about 80%. At issue is the large decrease in the number of children receiving Bible instruction or the rudiments of the Faith in the tradition of the Anglican Church.

ISSUE. Baptisms

It is a concern that in 1968 we had 548 Baptisms and in 1980 we had 414. In 1980, two churches had no Baptisms; 28 had less than 10. There was an average of 1.76 Adult Baptism per congregation in 1980 and, among the 41 churches, 22 had none. There tends to be a correlation of these statistics to those of Sunday Schools.

ISSUES AND WHY THEY ARE ISSUES:
October 9, 1981 Revision

ISSUE. Communications — External.

It is of concern that the Church's positions on social and canonical issues and its involvements in the outside community be expressed in a clear voice coming from methodical determination of Diocesan positions stated in lay terminology both in the media and pulpit.

ISSUE. Spiritual Growth.

It is of concern that there be in place systems of services and support activities that provide and enhance opportunities for spiritual development and for the development of commitment of all Baptized Members in the worship of God.

ISSUE. Ethnic Ministry.

It is of concern that the influx of immigrants to the State of Hawaii raises the question of ethnic ministries. There are problems of language and culture for many. These impact on spiritual growth and the carrying out of the Church's mission. These are matters need resolution and understanding.

ISSUE. Support of Missions.

It is of widespread concern among self-supporting churches in the Diocese that several Mission Churches still draw on Diocesan financial support after 14 or more years. And hope of gaining self-support status seems to be diminishing for most of them.

In 1980 the support subsidy for 9 missions was \$86,500; and, in 1981 it was \$114,000 for 11 missions and one parish.

It should be of interest to the planners that in 1967 there were 857 Communicants in 12 Missions for an average of 71; and in 1980 there were 584 for an average of 48.

In 1980 the 11 Missions and one parish had a total of \$59,473 in Plate/Pledge Receipts for an average of \$4956. This is considerably below feasibility in economic terms, although perhaps justifiable in terms of fulfilling the Mission of the Church.

These and other considerations seem to point to the need for judging whether some Missions should suspend functioning independently altogether, or there be combining of some congregations with other Missions and Parishes.

ISSUES AND WHY THEY ARE ISSUES:
October 9, 1981 Revision

ISSUE. Social Concerns

The Episcopal Diocese of Hawaii, in carrying out its stated Mission, automatically establishes concerns for itself in the matter of social problems and social needs. A suggested few under "Ministry" includes: concern for the elderly, the terminally ill, the sick, and the troubled.

MANAGEMENT ISSUES

ISSUE. Real Property.

Concerns within the Church relate to gaining maximum and appropriate use of current facilities. It is of concern that development of facilities to their fullest and best use, their renovation, repair, maintenance and management be accomplished within appropriate use-guidelines designed to facilitate the work of Parishes, Missions, and Institutions.

ISSUE. Finance.

There is concern that Diocesan management of revenues and the conduct of financial transactions affecting the Church be such as to best use the Church's financial resources in ways to increase income to the Diocese and decrease financial burdens on Parishes and Missions.

ISSUE. Structure.

It is of concern that the Diocesan organization structure and its functions be dynamic and responsive to all levels of Diocesan organization. Also, it is of concern that there be clear lines of organization so Church members can understand relationships of responsibility and authority.

ISSUE. Communications — Internal

It is of concern that the Church's positions on social and political issues are not always communicated internally to the Church Members before they are communicated externally to outside communities. It is of concern also that complexity of organization does not always permit timely and effective communications between the Diocese and its churches.

ISSUES AND WHY THEY ARE ISSUES:
October 9, 1981 Revision

ISSUE. Lay Training

The hope of the Church is in the laity. Training and development of personnel resources among the laity will strengthen lay ministry so that clergy and laity can minister together more effectively.

ISSUE. Clergy.

There is need for responsible selection of personnel in all organized endeavors. Regarding the clergy, their continuing development in all facets of Church life and management is essential both to them and the Diocese. Continuing leadership training in evangelism, spiritual growth programs, theology, and stewardship are but a few of expressed concerns. Also of concern to the clergy and the Church are the matters of deployment and compensation.

ISSUE. Stewardship.

It is of concern that Parochial Reports indicate that of 4654 households reported in 1980, only 62% are pledging households (2855). A general indication is that a Diocese should have not less than 75% pledging households.

It is of concern that the average Pledge weekly giving, per household, was \$5.46 in 1980. It is found that the highest parish average of weekly giving per household was \$11.59, and the lowest was \$1.84.

Only 17 churches reported their average weekly receipts per household to be between \$5.65 and \$11.59. Twenty-four churches reported that their weekly household receipts averaged between \$5.33 and \$1.84. The church with the highest weekly average of \$11.59 reported 90 households for a total of \$60,489, whereas the church with the average amount of \$1.84 reported slightly more than 200 households for a total of less than \$20,000 in 1980. Generally, the \$5.46 average is causing a shortfall which is harmful to carrying out the mission of the Diocese.

ISSUE. Program Planning.

It appears that all Issues presented in this document require program planning, and, from a Management viewpoint, such planning requires broadly based input from all segments of the Diocese. Only when such input is drawn upon will program planning be responsive to the needs of Parishes and Missions. There is concern that present structure impedes such responsiveness.

ISSUES AND WHY THEY ARE ISSUES:
October 9, 1981 Revision

ISSUE. Diocesan Relationships with Institutions.

It is of concern that the Church better define and redefine its relationships with related Institutions within the Diocese, so as to provide for optimum Christian education, counselling, and camping programs, and appropriate facilities adequately financed. Of important concern will be future proposals for new institutions and the upgrading of present facilities in light of the economy of the 1980's.

ISSUE. Mission Strategy and Policy.

The Diocesan Policy for Mission Planning and Funding is specific in its standards by which Mission congregations will be operated and evaluated as to progress and accomplishments in membership development and spiritual growth. While Missions are able to qualify for continuing subsidies, the Policy is strong as it refers to Missions showing declines "in strength and effectiveness over a period of 3 to 5 years.". For all Mission congregations there is "strong emphasis on stewardship development and the training of lay leadership for the purpose of creating greater self-sufficiency.". It is of concern that the implementation of this policy be monitored, so as to determine its efficacy.

ISSUE. Diocesan/Parish Priorities.

It is of concern that the priorities of Parishes and missions and of the Diocese are often seen as in competition, when it should be acknowledged that each can complement the other. Each Parish should adopt Diocesan priorities as its own to the fullest extent possible in the local circumstance and each should form its own local priorities which the Diocesan structure should not reject unless they be canonically impossible or otherwise unacceptable.

ATTACHMENT 8

A RESPONSE TO THE BISHOP'S ADDRESS

Presented By: The Very Rev. John A. Bright

The Committee found itself hard-pressed to focus its attention on any one part of the Bishop's Address. We agreed that it was a powerful and important one as befitted the subject it addressed. And we agreed that it was eloquently presented and reflected the Bishop's great capacity to be a pastor even in situations where stress and disagreement are inevitable -- and even in situations where he is the instigator of the confrontation.

We think we express the attitude of others -- and it was unanimously ours -- that we are supportive of our Bishop's prophetic voice. We would not have you play it safe, and if you find yourself tempted to avoid a hot issue in the future, please do not do so because you fear the loss of this support. Ustinov - English Theologian (born in Russia) said: "It is our convictions that divide us; our doubts that unite us." Thank you for sharing your doubts.

There is only one place where we sensed any uncertainty on your part and that was on the pronunciation of the word Nuclear. It never fell completely into Jimmy Carter's Nucular, but neither did it come out in pure Alexander Haig Nuclear. Perhaps it is the South in you.

The Committee, after much discussion, decided that we would limit our remarks on this limitless topic to some generalizations which your speech prompted.

The First Generalization: One of the most telling moments in your address was when you referred to Mr. Rostov's remarks. It seemed to us that you were warning us that the unthinkable must never become thinkable and that there is no such thing as a little atomic war. Yet, you were saying, Dr. Strangelove is already on the scene and only our constant, and vocal, and undiluted opposition to him will keep us from insidiously beginning the process of acceptance. So the generalization we make is this: That we may as Christians disagree as to the best way to prevent nuclear war, but we must agree that it must be prevented.

The Second Generalization: Relates to the first. Persons who say the Church ought to stay out of politics usually say that when the Church is against them. Besides, it is too vague and unhistorical a statement, anyway. The Church has a prophetic obligation to tell the government what goals it ought to have, but the Church is no less solid ground when she tries to say that goal must be reached. As long as our economic problems and political problems are as complex as they are there is no reason to believe that the Church knows any better than Milton Friedman how to run the economy. The Church can certainly say that there are some things the government can't do -- like destroying our country in order to protect it. But it is enough that the Church maintains the ideals and demands that we reach for them against the odds.

The Third Generalization: We believe your five Pastoral and practical steps are good and that they would serve to unite us in some action more fruitful and satisfying than wringing our hands -- which is where most of us find ourselves.

There is one area where the Church is sure of itself and its message: And that is in the case of what happens if all our efforts prove futile. The early Church lived in the face of the very catastrophe which haunts us, but the end of the world seemed less of a total disaster to them. Have we lost something? Perhaps we are being challenged by the times to look at that question also. After all, as one of our members remarked, the atom bomb may look like a pillow fight compared to what we may create in the next generation. Science has not reached the end of its road and Einstein's person seems bound to fall further and further behind in his capacity to cope with the weapons being provided.

I recalled a Uganda priest, during Idi Amin's reign of terror, saying to my sophisticated suburban mainland congregation, "Do you have eternal life?" And went on to say to their stunned faces, "This is the first question you are asked when you enter a Uganda Church because if you can't answer a passionate "yes", then you had better get out because your temporal life is gone if you are caught here." Who is addressing this question? When we say we can not be defeated if we have faith, we are not saying that he has already shown us that the world has no more dominion over us. And this sets us free to risk as much as you did by your brave and prophetic address -- knowing that the world may well do its worst and may default but we have the victory in the risen Christ.

ATTACHMENT 9

CHRISTIAN LIFESTYLES AND RELATIONSHIPS REPORT

- 1981 -

Since the formation of the Committee a year ago a beginning has been made in the area of family programs. The Chairman was not available to give fuller attention to the development of programs until August of 1981.

1. Marriage Preparation. I attended the Catholic Engaged Encounter weekend at St. Stephen's Seminary, Oahu, September 25-27. This is an excellent "communication workshop".

Patterned after Marriage Encounter and a fine supplement to pre-marriage instructions by a priest. Episcopal Engaged Encounters exists in some areas on the mainland and I propose to consider establishing EEE here in the Diocese. In the meantime, Episcopal Couples are welcome to attend the Catholic program. It is well done and helps establish a firm basis for marriage. Contact the Catholic Chancery or Father Jerauld.

2. Marriage Encounters, Episcopal Expression is already well established in Hawaii and should continue to be utilized and supported by parishes.

3. Beginning Experience. For formerly married, divorced, seperated, widowed. This weekend program is held four times a year and open to people of all faiths. There is no need to establish a separate BE here -- death and divorce know no denominational boundaries. I am on the Board of Directors, Treasurer and a Team member. Several Episcopalians are involved and committed to this program, designed to assist the divorced and widowed through grief and to effect some closure on the severed relationship. Persons from Neighbor Islands have participated and it is hoped that a BE Support Group and/or Team can be established on Maui and Hawaii with help from the Oahu Team. Funding request for travel in 1982 provides for Episcopal Team members to visit Neighbor Islands for BE.

4. Children's/Young People's Beginning Experience. (age 8-16) Similar to BE but designed for children of divorced/widowed. On October 23-25, 1981 I participated in a YPBE in Andover, Mass. The Hawaii BE Team hopes to bring this program to the Islands in 1982. Funding requests are for training requirements that may be necessary and have been included in the 1982 request.

5. Support Groups. Throughout the year, several 9 week support groups are held to assist divorced/widowed in their initial trauma. The program consists of Prayer, presentations, private reflection and small group dialogue. An on-going Episcopal group has been meeting at St. Timothy's, Aiea. Committee members are anxious to meet with persons from other parishes interested in either establishing a support group or participating.

6. Single Parent Conference. One of the concerns of this Committee is to assist in reaching out to single parent homes. The Committee Chairman has assisted in planning a one day Single Parent Conference to be sponsored by Child and Family Services, scheduled for Saturday, November 7. Publicity on this will have gone out prior to Convention.

7. Focus on the Family. A seven part film series has been showing in many chapels and churches on Oahu and is tentatively planned for use in the Diocese in 1982. In conjunction with the Christian Education Committee funding request has been made and one of the films will be shown at Convention. Details of the specific plans will not be finalized before the preparation of this report.
8. Govenor Arioshi will again proclaim an Interfaith Family Week for the week of November 21-28. All churches are invited to give special emphasis to the family during Thanksgiving week and especially on Sunday, November 22. Additional information should be forthcoming in local media and mailings.
9. Except for the Single Parent Conference and discussion concerning Engaged Encounter, no programs for other singles, such as never married persons, has been planned.
10. It is suggested that the name of this Committee and program be changed to Christian Family Life, using "family" as an all inclusive term for never married, divorced, separated, widowed, as well as the traditional family.
11. Persons interested in serving on the Committee should contact any of the present members.
12. I recommend that the Diocese study the feasibility of establishing a paid 1/3 to 1/2 time position for a Diocesan Family Life Coordinator, beginning in 1983 .

The Rev. Philip E. Jerauld

October 2, 1981



ATTACHMENT 10

November 7, 1981

CAMP DEPARTMENT

REPORT TO 1981

DIOCESAN CONVENTION

This past year saw two major developments in the life of our Diocesan camping facility at Mokuleia, Oahu. Because of their importance, and hopefully, interest to this Convention, the report is being presented verbally as well as in written form.

First, at long last we are able to say that a shoreline protection project is now designed and approved to prevent further erosion to our campsite. As far back as the 1960's, the need to erect some type of seawall to protect our property (assessed value of over \$1,000,000) has been expressed by all who are familiar with the site. Since acquiring the property in 1947, the camp has lost 40 to 50 feet of land along a stretch of over 600 feet of shoreline, or approximately 25,000 square feet. To have left this problem unresolved would have been to put the very future of this valuable site in jeopardy.

The Camp Department, working in concert with the Real Estate Department, has fulfilled the necessary legal requirements of Federal, State and City agencies. The project is scheduled for completion in January. Construction and consultant fees are expected to be \$120,000 plus interest payments, all of which is to be financed by Venture In Mission. A note of caution: no engineer with whom we have talked will guarantee the success of any shoreline protection project because of the unpredictability of natural elements. Given the alternative of taking no action, we have journeyed ahead in an act of faith. We extend our thanks to the Army Corps of Engineers, the Department of Land and Natural Resources and the Department of Land Utilization for their cooperation in the design and implementation of the project.

Secondly, the Camp Department this year engaged the services of a consultant to conduct a feasibility study of our Mokuleia facility. A summary of that report is attached. The Reverend Jack Andersen, Executive Director of Roslyn Conference Center, Virginia, served as the consultant. He fulfills this function by agreement with the National Episcopal Church Center in New York.

Among the questions we wanted to address in this study are (1) What is the long range future of our program should we lose our lease on 29 acres of adjacent property? The Camp currently leases 29 of its 32 acres from Northwestern Mutual Life Insurance Company. That lease, however, is revocable at any time. (2) To what extent are we able to serve adult conference groups? This question primarily addresses the issue of adequate facilities for adult comfort. (3) To what extent can the camp operation be self-supporting? The Camp has received a \$5,000 subsidy from Diocesan operations for the past four years, which represents a loss in real terms. This amount has represented less than 2% of Camp operations and less than 1% of the Diocesan budget.

The following conclusions have been reached by the Camp Department as a result of the study.

1. The location of Camp Mokuleia is a prime spot on the island of Oahu and remains the desirable location to continue our current program.

This position of the Camp Department will only be reviewed if new and pertinent information is received.

2. Our current facilities at Mokuleia are excellent for youth and adult camping. They are, however, totally inadequate for adult conferencing. One of the most convincing aspects of our consultant's report was the determination that Mokuleia's facilities are not comfortable for adults. The need to differentiate between a camp facility and a conference facility cannot be over emphasized. It lies as the basic cause of misunderstanding by many people in the Diocese who complain about Mokuleia because they view it as a conference center rather than as a camp facility. Camping implies a sense of roughing it, a temporary shelter, geared to the enjoyment of the out-of-doors. Privacy is often lost when camping with others. Conferencing provides comfortable living quarters and privacy. The name of our facility states what it is.

3. The Camp Department must now undertake the task of Master Planning the site to include conferencing capabilities without compromising the camping environment. Good planning will result in more, not less, open space. The study has led us to conclude there is a desire in the Diocese to have conferencing capabilities, and this will only be achieved with new construction.

4. The Camp Department will continue to pursue long term usage, if not outright ownership, on six acres bordering the west boundary of the Camp. This is a part of the 29 leased acres. If successful, this additional property, zoned conservation, would be retained in a natural setting to enhance the outdoor environment.

5. More, not less, financial support from the Diocese will be necessary to assure adequate care of the facility. While the Camp's financial condition has improved in recent years, it is a costly facility to maintain. The physical upkeep of the plant is directly linked to the financial support it receives from the Diocese. Even with increased support, costs continue to spiral.

Next year it is the hope of this Department to be able to present to Diocesan Convention a Master Plan for Camp Mokuleia. We are excited about the forthcoming task. Our feasibility study affirmed our long held belief that our Mokuleia facility serves an important function in the life of our Diocese, especially among young people. It also provides a much needed service to community organizations and other church affiliated groups. As one parent wrote of her son's experience at Camp, "The Christian atmosphere, the warmth and love, and the sincerity with which all of you cared for him filled a great need in his life...A positive experience such as he had at camp is priceless."

We on the Camp Department want to see this experience maximized for all who seek enrichment through organized camping and conferencing. Next year, we hope to be able to report a giant step forward in this direction with the completion of the Master Plan.

Respectfully submitted,

The Camp Department
of the Diocesan Council
Diocese of Hawaii

EPISCOPAL CHURCH CAMP

INCOME			<u>Budget 1982</u>		
	1982	1981	<u>EXPENSES</u>	1982	1981
	\$ 15,000	\$ 5,000	Payroll	\$101,272	\$ 87,901
Diocese	63,554	61,140	Office/Publicity/Memberships	8,000	7,587
Rentals (\$484 x 2 days x 28 wknds.) (\$374 x 2 days x 10 wknds.) (\$424 avg. x 30 holidays/wkdays)			Vehicles (incl. ins. & 2 auto allowances)	7,700	7,700
McInerny Income - \$16,250			Utilities	19,000	16,000
Outdoor Education (\$15 x 30 campers x 17 wks. x 2 sessions/wk.)	25,500	20,400	Insurance (W.C., fire, liab., life)	8,500	8,500
Summer Camp (400 x \$70 avg.) (10 C-I-T x \$150) (96 tenters x \$38)	33,148	31,025	Repairs/Maintenance	15,028	13,000
Travel Camps	10,000	15,400	Store	3,000	3,000
Food Services (\$7.50x65x2x38=\$37,050) (\$7.50x30hol.x65=\$14,625)	98,007	86,053	Food (\$5.50x65x2x38=\$27,170) (5.50x30hol.x65=\$10,725)	73,459	62,305
Gifts (42x496 campers=\$20,832)	1,500	2,000	Program (\$11x50x17x2=\$18,700) (\$34x496 campers=\$16,864)	3,600	2,750
Camperships (\$15x50x17x2=\$25,500)	8,000	8,000	Travel Camps	10,000	15,400
Equipment Rentals	-0-	800	Camperships	8,000	8,000
Store	4,000	4,000	Taxes	650	650
Interest	1,000	500	Depreciation	10,000	10,000
Miscellaneous	500	475	Miscellaneous/Travel	2,000	2,000
			<u>TOTAL EXPENSES:</u>	<u>\$270,209</u>	<u>\$244,793</u>
<u>TOTAL INCOME:</u>	<u>\$260,209</u>	<u>\$234,793</u>	Less Depreciation	\$ 10,000	\$ 10,000
				\$260,209	\$234,793
			Income:	\$260,209	\$234,793
			Net Gain/(Loss):	\$ -0-	\$ -0-

(Revised October, 1981)

EPISCOPAL CHURCH CAMP

INCOME	1982	1981	Budget 1982		
			EXPENSES	1982	1981
Diocese	\$ 15,000	\$ 5,000	Payroll	\$101,272	\$ 87,901
Rentals (\$484 x 2 days x 28 wknds.) (\$374 x 2 days x 10 wknds.) (\$424 avg. x 30 holidays/wkdays)	63,554	61,140	Office/Publicity/Memberships	8,000	7,587
McInerny Income - \$16,250			Vehicles (incl. ins. & 2 auto allowances)	7,700	7,700
Outdoor Education (\$15 x 30 campers x 17 wks. x 2 sessions/wk.)	25,500	20,400	Utilities	19,000	16,000
Summer Camp (400 x \$70 avg.) (10 C-I-T x \$150) (96 tenters x \$38)	33,148	31,025	Insurance (W.C., fire, liab., life)	8,500	8,500
Travel Camps	10,000	15,400	Repairs/Maintenance	15,028	13,000
Food Services (\$7.50x65x2x38=\$37,050) (\$7.50x30hol.x65=\$14,625)	98,007	86,053	Store	3,000	3,000
Gifts (42x496 camprs=\$20,832)	1,500	2,000	Food (\$5.50x65x2x38=\$27,170) (5.50x30hol.x65=\$10,725)	73,459	62,305
Camperships (\$15x50x17x2=\$25,500)	8,000	8,000	Program (\$11x50x17x2=\$18,700) (\$34x496 camprs.=\$16,864)	3,600	2,750
Equipment Rentals	-0-	800	Travel Camps	10,000	15,400
Store	4,000	4,000	Camperships	8,000	8,000
Interest	1,000	500	Taxes	650	650
Miscellaneous	500	475	Depreciation	10,000	10,000
			Miscellaneous/Travel	2,000	2,000
<u>TOTAL INCOME:</u>	<u>\$260,209</u>	<u>\$234,793</u>	<u>TOTAL EXPENSES:</u>	<u>\$270,209</u>	<u>\$244,793</u>
			Less Depreciation	\$ 10,000	\$ 10,000
				\$260,209	\$234,793
			Income:	\$260,209	\$234,793
			Net Gain/(Loss):	\$ -0-	\$ -0-

(Revised October, 1981)

of the

EPISCOPAL CHURCH IN HAWAII

November 6 - 8, 1981

There is a widespread uncertainty among Christians today about the complex moral issues involved in abortion and the laws regulating abortion. Pastors and friends have experienced frustration in their attempts to counsel persons involved in "problem pregnancies". The changing role of women has produced a desire on their part for greater self-determination in accepting their role as mothers and/or wage earners. In these and many other ways, the moral questions surrounding abortion have been thrust upon us.

Throughout the thirty centuries of recorded history, the interruption of pregnancy whether intentional or accidental, has been widely, though not universally, regarded as a serious offense. Although many of the early Greek philosophers commended abortion when the age or economic circumstances of the parents necessitated it, the Hippocratic Oath, quite/early in its development, affirmed medical profession's pledge "not to give to a woman an abortive remedy".

The early church condemned abortion on the grounds that it constituted murder. This raised for subsequent generations of theologians the question of the state of development at which the fetus becomes a person. Augustine's distinction between a "non-animated" and "animated" fetus, based on Aristotelian biology, was formalized in Roman Catholic Canon Law and later carried into English Common Law. Thomas Aquinas further refined this distinction by teaching that life is evidenced by "knowledge and movement", thus providing a test of "quickening" or movement within the womb as the determination of when a fetus should be regarded as a person. Interruption of pregnancy before "quickening" was thus permissible under English Common Law. Yet by maintaining that the "soul is infused immediately at the moment of conception", most Roman Catholics regarded elective abortion as a sin, regardless of the stage of fetal development.

The unqualified condemnation of abortion has been questioned in recent decades by many Christians, Protestant and Roman Catholic alike, who are less certain that a clear answer can be given to the question of when human life begins, and hence are unwilling to assert categorically that the fertilized egg is a human being in the fullest sense. Concerned not only about the morality of requiring women to bear children conceived as the result of criminal acts, but also the potentialities for full personhood

for an unwanted or severely deformed child, these Christians see the problem in the larger context of responsible parenthood and the wholeness of family life. Medical advances have made it possible to predict physical deformity or mental retardation or a number of other potential birth defects and to treat the fetus in utero, or to terminate the pregnancy without endangering the life of the mother.

Because this is a matter of life and death, and involves questions about the quality of life and the conditions which make life genuinely human, few moral decisions are more difficult and complex than the ones surrounding abortion. The following Biblical and theological insights seem particularly helpful as we struggle with these issues:

- 1) Biblical faith points to a God who is the giver of life and creator of all, and who charged humanity to "be fruitful and multiply". Faith in this God demands profound respect for human life. All who share this faith are called to preserve and protect human life and to show special concern for infants, the weak, the innocent, and the defenseless.
- 2) At the same time, Biblical faith depicts us as stewards of life; the heir who is responsible for the proper care of God's world. A sense of responsibility for the care of creation leads people of faith not only to an exploration of all of creation, but also to endeavor to maintain order, secure justice, and improve the quality of human life. Because human life is, in the Biblical sense, much more than the perpetuation of physical existence, people of faith should commit themselves to improving its quality spiritually, educationally, and culturally as well as medically. This commitment will often necessitate difficult moral choice in the midst of conflicting values.
- 3) Biblical faith emphasizes the need for personal moral choice, and holds that persons stand ultimately accountable to God for their moral choices. If persons are to exercise their freedom responsibly, acceptable alternatives must be available to them. The church has a responsibility to help make acceptable alternatives available. Moreover, the church has a responsibility to aid persons as they exercise their moral freedom, which it can fulfill through such means as proclaiming the Biblical faith, clarifying alternatives and their probable consequences, and offering support in love to persons struggling with difficult choices. Christians should make their personal decisions in the context of the community of faith.
- 4) There is no consensus in the Christian community (nor in the secular community) about when human life begins. Because of this uncertainty, and because the fetus, if left to termination of its normal gestation of nine months would become a person capable of life on its own resources, the unborn fetus must be respected for its own worth regardless of the period of gestation. However, the needs of the mother may at times take precedence over the needs of an embryo, and the rights of the fetus should be considered in each individual case.

SUMMARY

- a) Induced abortion is the elective destruction of the fetus. Therefore, the decision to terminate a pregnancy should never be made in haste, or lightly.
- b) The elective termination of pregnancy by medical means on the considered decision of a pregnant woman may on occasion be morally justifiable.
- c) Medical intervention should be made available to all who need it, not just those who can afford preferential treatment.
- d) The church should develop a greater pastoral concern and sensitivity to the needs of persons involved in "problem pregnancies". Such persons

should be aided in securing professional counseling about the various alternatives open to them in order that they may act responsibly in the light of their moral commitments, their understanding of the meaning of life, and their capacities as parents.

IN ADDITION

We commend for thoughtful study and consideration the attached Pastoral Letter from the bishops of the Evangelical and Catholic Mission of the Episcopal Church, and the resolution passed at the 65th General Convention (1976).

Respectfully submitted,

THE ABORTION TASK FORCE
Diocese of Hawaii

September, 1981

RESOLUTION PASSED AT THE 65th GENERAL CONVENTION, MINNEAPOLIS, 1976.

These principles and guidelines reflect the mind of the church meeting and are intended to help Episcopalians act as responsible Christians in relation to abortions.

1. That the beginning of new human life, because it is a gift of the power of God's love for his people, and thereby sacred, should not and must not be taken unadvisedly or lightly but in full accordance of the understanding for which this power to conceive and give birth is bestowed by God.
2. Such understanding includes the responsibility for Christians to limit the size of their families and to practice responsible birth control. Such means for moral limitations do not include abortions for convenience.
3. That the position of this Church, stated at 62nd General Convention of the Church in Seattle in 1967 which declared support for the "termination of pregnancy" particularly in those cases where the "physical or mental health of the mother is threatened seriously or where there is substantial reason to believe that the child would be born badly deformed in mind or body, or where the pregnancy has resulted from rape or incest", is reaffirmed. Termination of pregnancy for these reasons is permissible.
4. That in those cases here it is firmly and deeply believed by the person or persons concerned that pregnancy should be terminated for causes other than above, members of this church are urged to seek the advice and counsel of a Priest of this Church, and, where appropriate, Penance.
5. That whenever members of this Church are consulted with regard to proposed termination of pregnancy, they are to explore with the person or persons seeking advice and counsel other preferable courses of action.
6. That the Episcopal Church express its unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions on this matter and to act upon them.

4. THAT IN THOSE CASES WHERE IT IS FIRMLY AND DEEPLY BELIEVED BY THE PERSON OR PERSONS CONCERNED THAT THE PREGNANCY SHOULD BE TERMINATED FOR CAUSES OTHER THAN THE ABOVE, MEMBERS OF THIS CHURCH ARE URGED TO SEEK THE ADVICE AND COUNSEL OF A PRIEST OF THIS CHURCH, AND WHERE APPROPRIATE, PENANCE.

Instances will certainly arise where a responsible teaching cannot say that termination is permissible. The individual may believe that there is no other choice but abortion. To judge a person caught in a desperate situation is a perilous business, but it is even more dangerous to label "all right" that which is not right. The advice and counsel of qualified guides should be sought, since it is hard for any human being to be sure that he or she is thinking clearly and deciding rightly. The injunction to seek "Penance where appropriate" recognizes the truth that making a decision does not guarantee the rightness of that decision. Some may believe that their only choice is the lesser of two evils, but one must sadly acknowledge that a lesser evil is still an evil.

5. THAT WHENEVER MEMBERS OF THIS CHURCH ARE CONSULTED WITH REGARD TO A PROPOSED TERMINATION OF PREGNANCY, THEY ARE TO EXPLORE WITH THE PERSON OR PERSONS SEEKING ADVICE AND COUNSEL OTHER PREFERABLE COURSES OF ACTION.

The stress throughout this statement is on the moral responsibility of the person or persons concerned. They must seek the best counsel available. The counsellor cannot make a moral decision for the parties concerned, but neither can the counsellor evade responsibility as a participant in the decision-making. Those engaged in serious counselling of persons contemplating an abortion perform a genuine service of great delicacy and responsibility. Those counselling on behalf of the Church ought not to counsel abortion, but have a duty to explain and recommend other courses of action.

6. THAT THE EPISCOPAL CHURCH EXPRESS ITS UNEQUIVOCAL OPPOSITION TO ANY LEGISLATION ON THE PART OF THE NATIONAL OR STATE GOVERNMENTS WHICH WOULD ABRIDGE OR DENY THE RIGHT OF INDIVIDUALS TO REACH INFORMED DECISIONS IN THIS MATTER AND TO ACT UPON THEM.

The powers of Government, says the General Convention, should not intrude into this area. In supporting this position, we do not believe that any good would be served by joining the Religious Coalition for Abortion Rights. Any Coalition is a mixture of more or less extreme advocates who are united only in their opposition. Our joining the Coalition would tend to link the Church with any and all statements made by Coalition spokesmen, no matter how extreme such utterances might be.

Most important to us is the need for Church members to ponder seriously the moral problems posed by abortion. A moral decision, well-informed and responsibly made, is a human being's precious right and fearful peril. We believe that the resolution passed by two General Conventions can help in the prayerful examination of a most pressing and complicated issue confronting American society, and we think that most Episcopalians are willing to unite in support of that Resolution.

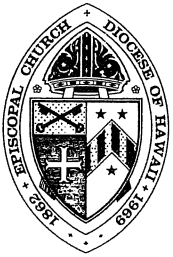
On behalf of the bishops of The Evangelical & Catholic Mission as approved by the Steering Committee

The Rt. Rev. Stanley Atkins, Chairman
The Rev. Canon Charles H. Osborn, Exec. Secretary

ATTEST: The Rt. Rev. William C. Wantland
Corporate Secretary.

N.B. The Lambeth Conference of 1958, in Report No. 5 of that Conference said the following: "IN THE STRONGEST TERMS, CHRISTIANS REJECT THE PRACTICE OF INDUCED ABORTION, OR INFANTICIDE, WHICH INVOLVES THE KILLING OF A LIFE ALREADY CONCEIVED (AS WELL AS VIOLATION OF THE PERSONALITY OF THE MOTHER), SAVE AT THE DICTATE OF STRICT AND UNDENIABLE MEDICAL NECESSITY. THE PLIGHT OF FAMILIES, OR, INDEED, OF GOVERNMENTS, TRAPPED IN HOPELESS POVERTY AND OVER-POPULATION, MAY WELL HELP US UNDERSTAND WHY THEY THINK ABORTION MORE MERCIFUL THAN THE SLOW STARVATION WHICH LOOMS AHEAD. STILL, THE SACREDNESS OF LIFE IS, IN CHRISTIAN EYES, AN ABSOLUTE WHICH SHOULD NOT BE VIOLATED. (5 The Family in Contemporary Society.)

ATTACHMENT 12



THE EPISCOPAL CHURCH IN HAWAII

DIOCESAN OFFICES

QUEEN EMMA SQUARE, HONOLULU, HAWAII 96813

Cable Address: Pecusam Honolulu Phone (808) 536-7776

THE RT. REV. EDMOND LEE BROWNING, D.D.
Bishop

October 15, 1981

TO: The Bishop and Delegates to the 13th Annual Convention
of the Episcopal Church in Hawaii

FROM: The Rev. R.A. Duncan, Treasurer

SUBJECT: The Annual Report of the Treasurer

1980

The overall financial condition of the Episcopal Church in Hawaii at December 31, 1980 was excellent. The Balance Sheet showed Assets of \$15,943,593 at year end as against \$14,194,726 for the prior year, an increase of \$1,748,867. This rather substantial increase was due to an increase in the market value of our Investment Portfolio, further additions to buildings at St. Andrew's Priory School, Seabury Hall, All Saints' Parish, Holy Innocents' Parish and Holy Nativity Parish, and the receipt of Venture in Mission Funds not yet disbursed.

The Operating Statement shows that our Income for 1980 was \$520,766.05, somewhat more than the \$513,755.00 budgeted for the year. The same Operating Statement shows Expenses of \$502,661.20 somewhat less than the \$514,362.00 budgeted for the year. Total Operating Income exceeded Operating Expenses by \$18,104.75. It should be noted that all parishes and missions have paid their 1980 assigned Assessments -- there are no delinquencies.

The performance during 1980 of our Investment Portfolio was excellent with an overall yield of 27.4%.

We attach herewith copies of the Balance Sheet showing Assets, liabilities, and Fund Balance at December 31, 1980 and 1979. Also, attached is the Budget vs. Actual Operating Statement for 1980. For further details you may consult the Certified Auditor's Report at the Diocesan Office.

1981

1. Attached to this report is the current Budget vs. Actual Operating Statement as of September 30, 1981. For the first

three quarters of 1981 things look good and we anticipate a modest operating surplus at year end. The timely payment of assessments by most of our parishes and missions so far this year is gratifying and has helped our cash position.

2. You should know that at times during 1981 as was the case in 1980, the Diocese experienced some rather difficult cash problems but at no time did we have to borrow funds for operations. The closing of the agreement on the St. Timothy's land development project which we hope will occur at year-end will return about one third of the Diocesan advances made to that project and will retire the large \$287,000.00 St. Timothy's loan at First Hawaiian Bank. This together with payments from Holy Innocents' Parish and other churches will return the Diocese to a much healthier cash position.

3. As of this writing (October 15, 1981) we have received in cash a total of \$532,133.00 or 35% of our \$1,508,000.00 Venture in Mission pledged amount. In a seperate report to this Convention you will note the progress of each parish and mission church in their Venture in Mission effort. Those churches who are below 33% at this time are encouraged to check on their administrative and collection procedures. In this same report you will note that \$406,983.00 has been distributed to a number of approved VIM programs and that \$31,361.00 is available for the next quarterly distribution.

4. During 1981 we were able to complete the extensive review of our Retirement Trust for Lay Employees of the Diocese. We have employed the Hicks-Higuchi Corporation to handle the actuarial and administrative work of the Trust and the Diocesan Council will be the Trustee. A number of revisions have been made to the Plan and annual report meetings will now be held with the employees..

5. During the year the large building projects at St. Andrew's Priory School, All Saints' Parish, and St. Peter's Parish were completed. Several building projects at Seabury Hall have been finalized and one project is in process. The closing of the sale of real property at All Saints' Parish has been completed. Therefore, we can report that the financing of these additions to our real property is moving smoothly.

6. You should know that so far during 1981 the performance of the stock and bond markets has not been good. Accordingly, performance on our Investment Portfolio so far this year has not been good. Our Investment Counselor Mr. Richard Love of Loomis Sayles Incorporated informs us and I quote -- "At this time we look for essentially no change in real economic activity in the next 3-6 months, followed by moderate growth for the balance of 1982. We anticipate gradually lower levels of inflation, which will eventually lead to markedly higher price earnings ratios for the best positioned common stocks. Resident Reagan's tax cut and budget reduction programs will revitalize capital formation and investment, and will result in an extended period of strong, non-inflationary growth beginning in the second half of next year. We believe the risk of further price declines is small in relation to the very large returns available in 1982-83."

7. A Deferred Planned Giving Program for the Diocese as a help to our churches and schools is getting under way. An excellent Committee of eleven persons has been formed and will hold their initial meeting on Saturday, November 21, 1981 to plan for this effort. This will be the beginning of what we know can be a helpful ministry as well as a step toward even greater financial stability.
8. The Treasurer was a member of the Mission Strategy Study Team which visited every Mission Church in the Diocese. A report was prepared for the Bishop as a result of these visits which was part of the data used to implement the Mission Strategy Plan for 1982. The Treasurer used these visits to discuss Venture in Mission performance and administration. At the same time encouragement was given to Mission Treasurers to take appropriate advantage of Bonus Checking Accounts, Liquid Asset Funds, and other money market opportunities as a means of increasing income. Many have done so.
9. The Treasurer has attempted to do his part in helping the process of selling or developing portions of real property at several of our parishes. These include the sale of approximately 20,000 square feet of land at All Saints' Parish to Wilcox Hospital for a medical clinic as well as contemplated leasehold developmental projects at the Church of the Good Shepherd, Wailuku and the Church of the Holy Apostles', Hilo.
10. With a few changes we have followed the practice of the past few years as we have prepared the 1982 Budget. Many people have had a part in its preparation and we have tried to educate and communicate in the process.
11. There has been a continued effort to maintain and improve the physical properties (rental units, etc.) of the Diocese within the limits of the budget.
12. The Treasurer continues to give financial consultation to parishes, missions and schools. Calls come in every day. This is a major and most important area of responsibility.
13. Help has been given to a number of churches in processing lease rental agreements.
14. The setting up of the Shared Travel Expenses for the Lihue Convention has been accomplished. Due to many downward changes in airfares a refund will undoubtedly accrue to the various churches.
15. The Treasurer has served as staff to the Real Estate Department, The Finance Department, and The Compensation Review Committee during the year.
16. The normal maintenance of the records and books of accounting of the Diocese has been carried on in accordance with the Canons and they have been audited through 1980 by Coopers Lybrand, Certified Public Accounts.

Looking Toward 1982

The following are some of the important matters to be addressed as we move into the new year.

1. We need to maintain the proper administration of Venture in Mission which would include collection and disbursement of funds for the remaining years of the program.
2. Of primary concern in 1982 should be the continued development of the Diocesan Planned Deferred Giving Program which would include our churches and schools. This program is being designed to help people with giving through their wills. An excellent Committee of eleven people will gather for the initial meeting on Saturday, November 21, 1981.
3. A defined schedule and plan of action needs to be formulated for the continuation of the Installation of the New Standardized Uniform Accounting System at the Diocese and at every parish and mission church in accordance with action taken at the last General Convention of the Episcopal Church. This will be a priority project in 1982 and 1983.

CONCLUSION

As is the case every year, the year 1981 has not been without problems, but overall it has been a good year. The support received from the Bishop, the Executive Officer, the Diocesan Accountant, the two Diocesan Secretaries, the Finance Department and its chairman, the Real Estate Department and its chairperson, the Compensation Review Committee and its chairman, the Chancellor and Vice Chancellors, the Diocesan Council and our various parishes, missions, and schools has been tremendous and is much appreciated.

THE EPISCOPAL CHURCH IN HAWAII

Balance sheet - December 31, 1980 and 1979

<u>ASSETS</u>	<u>1980</u>	<u>1979</u>	<u>LIABILITIES AND FUND BALANCES</u>	<u>1980</u>	<u>1979</u>
			<u>GENERAL FUND</u>		
Cash, including savings accounts of \$14,238 in 1980 and \$17,185 in 1979	\$ 49,070	\$ 65,528	Accounts payable	\$ 5,995	\$ 46,433
Short-term investments	212,437	59,338	Payable to St. Andrew's Cathedral	110,000	110,000
Receivables from properties sold:			Payable to St. Elizabeth's Church	59,975	63,000
St. Andrew's Cathedral property	110,000	110,000	Payable to Seabury Hall	9,371	9,660
St. Elizabeth's Church property	59,975	63,000	Payable to St. John's Church	4,621	-
St. Christopher's Church property	6,927	9,927	Note payable (Note 4)	34,900	-
Seabury Hall property	9,371	9,660		<u>224,862</u>	<u>229,093</u>
St. John's Church property	4,621	-	General Fund balances:		
Loans receivable from churches (Note 2)	231,218	175,065	Lindberg Revolving Fund	126,989	126,989
Accounts receivable from parishes and missions	36,100	56,314	Building Funds	51,966	28,817
Home and other loans receivable from clergy	61,272	18,045	Episcopal Construction Fund	93,478	93,478
Episcopal Construction Fund loans receivable	-	9,871	Home Loan Fund	46,786	45,303
Receivable from Investment Fund	-	10,230	PIC Social Hall Fund	17,793	16,269
			Catton Fund	4,373	1,108
			Sundry	214,744	45,921
				<u>556,129</u>	<u>357,885</u>
	<u>\$ 780,991</u>	<u>\$ 586,978</u>		<u>\$ 780,991</u>	<u>\$ 586,978</u>
			<u>INVESTMENT FUND</u>		
Cash	\$ 8,507	\$ 5,658	Payable to General Fund	\$ -	\$ 10,230
Trust investments:			Investment Fund balances:		
Marketable securities (Note 3)	2,704,813	2,560,062	Trust endowments	3,385,853	3,260,382
Mortgage loans, agreements of sale and other investments	672,533	694,662	Special gifts and bequests	610,350	363,378
Special investments	3,377,346	3,254,724		<u>3,996,203</u>	<u>3,623,760</u>
	610,350	373,608		<u>\$ 3,996,203</u>	<u>\$ 3,633,990</u>
	<u>\$ 3,996,203</u>	<u>\$ 3,633,990</u>			
			<u>REAL ESTATE FUND</u>		
Land, buildings and other properties	\$11,166,399	\$9,973,758	Notes payable (Note 4)	\$ 1,527,520	\$1,805,891
			Real Estate Fund balance	9,638,879	8,167,867
	<u>\$11,166,399</u>	<u>\$9,973,758</u>		<u>\$11,166,399</u>	<u>\$9,973,758</u>

The accompanying notes are an integral part of the balance sheet.

THE EPISCOPAL CHURCH IN HAWAII
OPERATING BUDGET

	<u>Current Month</u>	<u>Actual Thru 12/31/80</u>	<u>Budget 1980</u>
I. INCOME			
Endowment	\$ 38,755.74	\$ 137,629.77	\$ 125,000.00
Other	8,768.16	26,866.04	21,000.00
Rentals	4,598.00	48,380.40	47,500.00
Assessments	55,176.35	320,519.61	320,255.00
	<hr/>	<hr/>	<hr/>
TOTAL INCOME	\$107,298.25	\$ 533,395.82	\$ 513,755.00
II. EXPENDITURES			
A. Mission Subsidies			
St. Paul's	\$ 1,007.75	\$ 12,150.00	\$ 12,150.00
Emmanuel	625.00	7,500.00	7,500.00
St. John's By-The-Sea	194.74	2,054.00	2,054.00
Holy Cross	697.91	7,799.00	7,799.00
St. Barnabas-St. Philip's	1,480.14	16,000.00	16,000.00
St. Michael's-St. Thomas	737.63	9,575.00	9,575.00
Grace	896.54	14,000.00	14,000.00
St. Augustine's	529.62	7,438.00	7,438.00
Trinity By-The-Sea	833.37	10,000.00	10,000.00
	<hr/>	<hr/>	<hr/>
Total Mission	\$ 7,002.70	\$ 86,516.00	\$ 86,516.00
B. Program Block Grant			
Haw'n Church Chronicle	\$ 2,336.72	\$ 10,799.56	\$ 10,835.00
CE-Resources & Curriculum	49.53	600.00	600.00
-Adult Education	158.52	1,000.00	1,000.00
-Youth	855.33	2,958.31	3,700.00
Evangelism	-0-	656.28	2,000.00
Ecumenical Commission	550.00	6,950.00	7,100.00
Campus Ministries	2,554.98	31,203.08	31,500.00
Prayer & Devotional Life	-0-	96.98	100.00
Human Sexuality	-0-	42.51	500.00
Hawaii EAST	90.54	1,236.06	1,300.00
Hawaiian Ministry	3.69	10,096.27	20,717.00
Hunger Task Force	-0-	-0-	750.00
1981 Diocesan Prog. Calendar	-0-	225.00	225.00
Palama Interchurh Council	-0-	1,000.00	1,000.00
Seminarian Intern	-0-	1,002.95	1,000.00
I H S	-0-	-0-	3,000.00
	<hr/>	<hr/>	<hr/>
Total Program	\$ 6,599.31	\$ 67,867.00	\$ 85,327.00
C. National Church Quota			
	<hr/>	<hr/>	<hr/>
	\$ 5,000.00	\$ 60,000.00	\$ 60,000.00

	<u>Current Month</u>	<u>Actual Thru 12/31/80</u>	<u>Budget 1980</u>
D. Management			
1. Administration			
Diocesan Office	\$ 7,130.62	\$ 118,330.65	\$ 120,398.00
Episcopate	5,215.70	70,238.39	68,235.00
Disability-Clergy	-0-	-0-	400.00
Retirement-Lay	-0-	5,416.96	5,000.00
Group Life-Retired	-0-	551.68	500.00
Office Expenses	2,014.54	23,931.80	24,000.00
Office Rent	1,000.00	12,000.00	12,000.00
	\$ 15,360.86	\$ 230,469.48	\$ 230,533.00
2. Property Management			
Endowment Fees	\$ 8,689.61	\$ 8,689.61	\$ 5,000.00
Property Maintenance	658.76	8,346.51	8,000.00
Property Taxes	-0-	4,196.21	4,500.00
	\$ 9,348.37	\$ 21,232.33	\$ 17,500.00
3. Travel Expenses			
Travel to Synod	\$ -0-	\$ 1,240.72	\$ 1,000.00
Gen. Convention Travel	3,200.00	3,200.00	3,200.00
Meeting Costs-Travel	1,214.30	8,552.76	8,000.00
Meeting Costs-Misc.	36.82	253.06	300.00
	\$ 4,451.12	\$ 13,246.54	\$ 12,500.00
4. Other Expenses			
Gen. Conv. Assessment	\$ -0-	\$ 4,090.00	\$ 4,100.00
Provincial Quota	-0-	1,200.00	1,200.00
Seminarians	-0-	1,934.92	2,000.00
Clergy Conferences	1,746.52	4,000.00	4,000.00
Clergy Relocation	-0-	-0-	2,000.00
Diocesan Convention	2,325.30	4,225.03	2,000.00
Election Process Fund	-0-	780.00	780.00
Diocesan Camps	5,000.00	5,000.00	5,000.00
Miscellaneous	-0-	2,100.00	906.00
	\$ 9,071.82	\$ 23,329.95	\$ 21,986.00
Total Management	\$ 38,232.17	\$ 288,278.30	\$ 282,519.00
TOTAL EXPENSES	\$ 56,834.18	\$ 502,661.30	\$ 514,362.00
GAIN or (LOSS)	\$ 50,464.07	\$ 30,734.52	\$ (607.00)
ENDOWMENT INCOME OVERAGE RETURN TO FUND		(12,629.77)	
NET SURPLUS		\$ 18,104.75	

ASSESSMENTS

	<u>Current</u> <u>Month</u>	<u>Actual</u> <u>Thru</u> <u>12/31/80</u>	<u>Budget</u> <u>1980</u>
All Saints'	\$ 1,254.50	\$ 7,527.00	\$ 7,527.00
Calvary	924.38	11,093.00	11,093.00
Christ Church	950.20	5,701.00	5,701.00
Christ Memorial	382.25	1,529.00	1,529.00
*Emmanuel	-0-	-0-	4,369.00
Epiphany	525.00	6,300.00	6,300.00
Good Samaritan	245.88	2,951.00	2,951.00
*Good Shepherd	-0-	8,076.81	13,846.00
Grace	-0-	1,372.00	1,372.00
Holy Apostles'	569.74	6,836.00	6,836.00
Holy Cross	301.00	602.00	602.00
Holy Innocents'	818.12	9,817.00	9,817.00
Holy Nativity	3,266.50	35,666.00	35,666.00
Kohala Missions	491.50	1,969.00	1,969.00
Resurrection	-0-	1,032.00	1,032.00
St. Andrew's	9,988.00	59,928.00	59,928.00
St. Barnabas'	382.12	4,585.00	4,585.00
St. Christopher's	6,704.00	16,908.00	16,908.00
St. Clement's	2,428.40	14,570.00	14,570.00
*St. Columba's	81.36	894.67	976.00
St. Elizabeth's	1,044.00	12,530.00	12,530.00
St. George's	410.13	4,922.00	4,922.00
*St. James'	-0-	4,702.50	5,130.00
St. John's, Eleele	1,831.50	3,663.00	3,663.00
St. John's, Kula	395.37	4,744.00	4,744.00
St. John's By-The-Sea	-0-	1,787.00	1,787.00
St. Jude's	-0-	373.00	373.00
St. Luke's	558.87	6,706.00	6,706.00
St. Mark's	1,121.60	6,740.00	6,740.00
St. Mary's	972.49	11,669.00	11,669.00
St. Matthew's	-0-	2,424.00	2,424.00
St. Michael's	2,390.01	4,168.00	4,168.00
St. Paul's, Kekaha	98.08	1,177.00	1,177.00
St. Paul's, Honolulu	346.90	2,081.00	2,081.00
St. Peter's	3,140.90	18,845.00	18,845.00
St. Philip's	-0-	921.00	921.00
St. Stephen's	1,155.67	6,934.00	6,934.00
St. Thomas	221.00	321.00	321.00
St. Timothy's	1,103.12	13,237.00	13,237.00
Trinity By-The-Sea	208.75	2,505.00	2,505.00
Waikiki Chapel	151.00	1,801.00	1,801.00
Church of the Ascension	66.99	264.61	-0-
	<u>\$ 44,529.33</u>	<u>\$ 309,872.59</u>	<u>\$ 320,255.00</u>
* Receivables:			
Emmanuel		4,369.00	
Good Shepherd		5,769.19	
St. Columba's		81.33	
St. James'		427.50	
		<i>pd</i> <i>pd</i> <i>pd</i> <i>pd</i>	<i>early 1981</i>
		<u>\$ 320,519.61</u>	

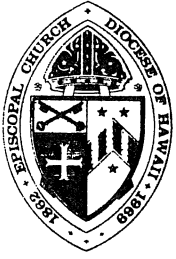
THE EPISCOPAL CHURCH IN HAWAII
PROPOSED DIOCESAN BUDGET FOR 1982

<u>Code</u>		<u>Approved Budget 1981</u>	<u>Proposed Budget 1982</u>
<u>INCOME:</u>			
<u>Unrestricted</u>			
1701	Assessments	\$355,000	\$406,200
1790	Investments	129,500	140,000
1792	Interest	23,000	30,000
1793	Rentals-Apartments	35,500	35,500
1794	Parking	20,500	25,000
1795	Other - Prior Years' Surplus	12,100	-0-
1798	Miscellaneous	1,600	2,000
	Total Unrestricted	\$577,200	\$638,700
<u>Restricted</u>			
2791	Catton Fund	11,000	12,000
2792	Gift for Mission Work	2,500	3,000
	Total Restricted	13,500	15,000
	<u>TOTAL INCOME</u>	\$590,700	\$653,700
<u>EXPENDITURES:</u>			
<u>I. Intra-Diocesan Ministries</u>			
<u>A. Mission & Aided Parish Subsidies:</u>			
1801	St. Paul's, Honolulu	\$ 9,490	
1802	Emmanuel	10,530	
1803	St. John's By-the-Sea	1,420	
1804	Holy Cross	10,800	
1805	St. Barnabas'	15,157	
1806	St. Philip's	5,610	
1807	St. Michael's, St. Thomas, Christ Memorial	8,540	
1808	Grace	12,850	
1809	Resurrection	3,554	
1810	St. Augustine's	5,690	
1811	Trinity By-the-Sea	12,330	
1812	St. Jude's	-0-	
1813	St. Paul's, Kekaha	-0-	
1816	St. George's (Aided Parish)	15,360	
1830	Unallocated	2,669	
	Total Subsidies	\$114,000	\$108,900
1840	Mission Strategy Plan	2,600	-0-
	Total Intra-Diocesan Ministries	\$116,600	\$108,900

<u>Code</u>		<u>Approved Budget 1981</u>	<u>Proposed Budget 1982</u>
<u>II. Ministry to the Community:</u>			
1851 A	Ecumenical: Hawaii Council of Churches	\$ 6,600	
1852 B	Institute for Human Services	5,000	
1853 C	Palama Inter Church Council	1,000	
1854 D	Hawaii East	1,550	
1855 E	Hawaiian Ministries	1,750	
	F Campus Ministries:		
1856	1. Staff	27,500	
1857	2. Program	7,500	
1858 G	Ministry to the Elderly	-0-	
1859 H	New Work & Ministry Models	-0-	
	<u>Total Ministry to the Community</u>	<u>\$ 50,900</u>	<u>\$ 55,945</u>
<u>III. Ministry of Nurture & Education:</u>			
1862 A	Christian Education	\$ 2,900	
1863 B	Liturgical	500	
1864 C	Evangelism	1,700	
1865 D	Stewardship	500	
1866 E	Prayer & Devotional Life	750	
1867 F	Social Concerns	500	
1868 G	Christian Lifestyle	500	
1869 H	Program Emergencies	-0-	
	<u>Total Ministry of Nurture & Education</u>	<u>\$ 7,350</u>	<u>\$ 15,950</u>
<u>IV. Ministry of Camps & Conferences:</u>			
1871 A	Diocesan Camps	\$ 5,000	\$ 15,000
1872 B	Youth Conferences	4,500	4,500
	<u>Total Ministry of Camps & Conferences</u>	<u>\$ 9,500</u>	<u>\$ 19,500</u>
<u>V. Ministry of Communications:</u>			
	A Hawaiian Church Chronicle		
1875	1. Editor & Staff Services	\$ 7,020	\$ 9,470
1876	2. Production & Distribution	17,980	20,530
	B Program Calendar	200	-0-
	<u>Total Ministry of Communications</u>	<u>\$ 25,200</u>	<u>\$ 30,000</u>
<u>VI. Ministry to the Nation & the World:</u>			
1881 A	National Church Quota	\$ 73,000	\$ 74,000
1882 B	General Convention Assessment	4,343	4,755
1883 C	Provincial Quota	1,862	2,032
	<u>Total Ministry to the Nation & World</u>	<u>\$ 79,205</u>	<u>\$ 80,787</u>
<u>VII. Ministry to Retirees:</u>			
1887 A	Group Life - Retired	\$ 600	\$ 600
1888 B	Pension Supplements	17,200	18,944
1889 C	Rental Subsidies	3,920	5,400
	<u>Total Ministry to Retirees</u>	<u>\$ 21,720</u>	<u>\$ 24,944</u>

<u>Code</u>		<u>Proposed Budget 1981</u>	<u>Proposed Budget 1982</u>
VIII. <u>Ministry to Clergy & Seminarians:</u>			
1891	A Clergy Conferences	\$ 4,000	\$ 4,000
1892	B Clergy Relocation	1,000	1,000
	C Commission on Ministry:		
1894	1. Diaconate Scholarships	-0-	6,700
1895	2. Other Programs	550	500
1896	3. Expenses	<u>2,000</u>	<u>1,800</u>
		<u>\$ 7,550</u>	<u>\$ 14,000</u>
IX. <u>Pastoral Ministry of the Episcopate:</u>			
A <u>Payroll:</u>			
1901	1. Salary & Housing	\$ 48,860	\$ 52,770
1902	2. Pension	8,940	9,500
1903	3. Group Life Insurance	160	160
1904	4. Medical	2,500	2,700
1905	5. Workmen's Compensation	<u>260</u>	<u>380</u>
		<u>\$ 60,720</u>	<u>\$ 65,510</u>
B <u>Other:</u>			
1911	1. Automobile	\$ 2,700	\$ 3,000
1912	2. Travel	4,200	6,000
1913	3. Hospitality	6,600	6,600
1914	4. Keyman Insurance	695	695
1915	5. Election Process Fund	<u>780</u>	<u>780</u>
		<u>\$ 14,975</u>	<u>\$ 17,075</u>
<u>Total Pastoral Ministry of the Episcopate</u>		<u>\$ 75,695</u>	<u>\$ 82,585</u>
X. <u>Diocesan Administrative Ministry:</u>			
1921	A Salaries & Benefits	\$114,040	\$ 128,200
1922	B Temporary Clerical	4,000	-0-
1923	C Retirement Trust for Lay Employees	<u>4,000</u>	<u>4,500</u>
<u>Total Diocesan Administrative Ministry</u>		<u>\$122,040</u>	<u>\$ 132,700</u>

<u>Code</u>		<u>Approved Budget 1981</u>	<u>Proposed Budget 1982</u>
XI.	<u>General Diocesan Expenses:</u>		
1931 A	Office Rent	\$ 12,000	\$ 12,000
1932 B	Office Expenses	20,000	21,000
1933 C	Property Maintenance	8,000	9,000
1934 D	Property Taxes	4,500	4,500
1935 E	Investment Fees	9,500	9,500
1936 F	Audit Expenses	5,000	5,000
1937 G	Diocesan Convention	2,000	3,800
1938 H	General Convention Travel	3,200	7,200
1939 I	Meeting Costs - Travel	9,000	9,700
1940 J	Meeting Costs - Other	500	500
1941 K	Staff Travel	-0-	2,000
1942 L	Mission Strategy Travel	-0-	1,100
1943 M	Synod Expenses	500	-0-
1944 N	Planned Deferred Giving	-0-	2,500
1944 O	Chancellor's Expenses	-0-	500
1950 P	Miscellaneous	740	89
	<u>Total General Diocesan Expenses</u>	<u>\$ 74,940</u>	<u>\$ 88,389</u>
	<u>TOTAL EXPENDITURES</u>	<u>\$590,700</u>	<u>\$653,700</u>



THE EPISCOPAL CHURCH IN HAWAII

DIOCESAN OFFICES

QUEEN EMMA SQUARE, HONOLULU, HAWAII 96813

Cable Address: Pecusam Honolulu Phone (808) 536-7776

THE RT. REV. EDMOND LEE BROWNING, D.D.
Bishop

NOTES TO THE 1982 DIOCESAN BUDGET

1. St. Andrew's Priory School presently uses without charge certain classroom space on the ground floor of the Diocesan Hostel Building. The rental value of the space approximates \$20,000.00 annually. St. Andrew's Priory School also uses twenty parking stalls in the Diocesan parking lot. The rental value of these parking spaces approximates \$10,000.00 annually. Therefore, a total of \$30,000.00 of income is not available to the Diocesan Budget.
2. The Campus Ministry staff salary (Item 1856 in the Budget) is a net figure. The total Gross salary and benefits of the Campus Minister are paid by the Diocese. The Campus Minister remits his earnings from teaching at Leeward Community College to the Diocese.

1982 DRAFT BUDGET EXHIBIT: MISSION DEPARTMENT WORKING FIGURES

<u>MISSIONS AND AIDED PARISH</u>	<u>1982 Request from Congregation</u>	<u>Bishop and Staff Recommendation</u>	<u>Mission Department Working Figures</u>
St. Paul's, Honolulu	\$ 9,500	\$ 9,015	\$ 9,025
Emmanuel Church, Kailua	11,139	1/2-time Vicar	11,139
St. John's By-the-Sea, Kahaluu	0	0	0
Holy Cross, Kahuku	*	9,470	9,470
St. Barnabas', Ewa Beach	15,750	3/4-time Vicar	15,200
St. Philip's, Maile	5,316	1/4-time Vicar	5,000
St. Michael's & All Angels, Lihue	*	1/2-time Vicar	8,500
Christ Memorial, Kilauea	*	1/2-time Vicar	
St. Thomas', Hanalei	0	0	0
Grace Church, Molokai	17,655	100% funding	17,655
Resurrection, Hilo	3,605	100% funding	3,605
St. Augustine's, Kapaau	*	5,700	5,700
Trinity By-the-Sea, Kihei	11,200	100% funding	11,200
St. Jude's, Ocean View	1,000	1,800	1,000
St. Paul's, Kekaha	4,500	1/4-time Vicar	4,500
St. George's Honolulu (Aided Parish)	3,914	1/4-time Interim	3,914
			<u>\$ 105,918</u>
			LESS: Adjustment for Auto Allowance decrease
			<u>1,100</u>
		SUBSIDY TOTAL	\$ 104,818
			Mission Clergy Redeployment and Unallocated Funding
			<u>\$ 4,082</u>
		TOTAL	<u>\$ 108,900</u>

- NOTES
- (1) The Diocesan Council reduced the recommended increase in Clergy Automobile Allowance from \$3,300 (Compensation Review Committee recommendation) to \$3,000.
 - (2) No formal subsidy request for 1982 received from mission congregations marked with an asterisk (*).

10/16/81

1982 DRAFT BUDGET EXHIBIT FOR PROGRAM DEPARTMENT BLOCK GRANTS

	1982 Committee Requests	Program Department '82 RECOMMENDATIONS
II. MINISTRY TO THE COMMUNITY		
Ecumenical: Hawaii Council of Churches	\$ 7,500	\$ 7,128
Institute for Human Services	8,000	0 *
Palama Interchurch Council	1,500	1,500
Hawaii EAST	2,270	2,000
Hawaiian Ministries	0	0
Campus Ministries		
Staff Support	30,360	30,030
Program	8,525	8,525
Ministry to the Elderly	1,815	500 **
New Work and Ministries	8,000	6,132
	\$ 67,970	\$ 55,945
TOTALS		
III. MINISTRY OF NURTURE & EDUCATION		
Christian Education	\$ 6,300	\$ 5,500
Liturgical Committee	1,750	1,750
Evangelism	2,365	1,700
Stewardship	1,000	1,000
Prayer and Devotional Life	0	0
Social Concerns	500	0 ***
Christian Lifestyles & Relationships	3,000	3,000
Program Emergencies	5,000	3,000
	\$ 19,915	\$ 15,950
TOTALS		

*IHS will not be included as a line item in the budget, but will be eligible to receive special funding as the need arises in 1982. Congregations are encouraged to implement the Resolution in support of IHS as adopted at the 1980 Diocesan Convention.

**Allocation is Seed/Planning Money to clarify program proposal as submitted to the Program Department. Clarification of Goals, Objectives and Implementation guidelines is requested.

***Social Concerns Task Force will not receive a line item allocation, but will be eligible to receive special funding to implement and develop action programs as each Social Issue/Concern is identified. It is recommended that adhoc task forces be appointed to serve as a "blue ribbon" committee for each issue.

In addition to 1982 Program Summaries circulated as part of the Seventh Draft of the 1982 Diocesan Budget, additional information is available upon request from the Program Department of the Diocesan Council.

MINIMUM CLERGY SALARY SCHEDULE

1981				(Proposed) 1982			
Year	Cash	Housing	Total	Year	Cash	Housing	Total
1	\$ 9,640	\$7,095	\$16,735	1	\$10,652	\$7,840	\$18,492
2	10,170	7,095	17,265	2	11,238	7,840	19,078
3	10,728	7,095	17,823	3	11,854	7,840	19,694
4	11,158	7,095	18,253	4	12,330	7,840	20,170
5	11,495	7,095	18,590	5	12,702	7,840	20,542
6	11,951	7,095	19,046	6	13,206	7,840	21,046
7	12,310	7,095	19,405	7	13,603	7,840	21,443
8	12,679	7,095	19,774	8	14,010	7,840	21,850
9	13,060	7,095	20,155	9	14,431	7,840	22,271
10	13,452	7,095	20,547	10	14,864	7,840	22,704
11	13,720	7,095	20,815	11	15,166	7,840	23,006
12	13,994	7,095	21,089	12	15,463	7,840	23,303
13	14,274	7,095	21,369	13	15,773	7,840	23,613
14	14,559	7,095	21,654	14	16,088	7,840	23,928
15	14,851	7,095	21,946	15	16,410	7,840	24,250
16	15,074	7,095	22,169	16	16,657	7,840	24,497
17	15,299	7,095	22,394	17	16,905	7,840	24,745
18	15,529	7,095	22,624	18	17,160	7,840	25,000
19	15,762	7,095	22,857	19	17,417	7,840	25,257
20	15,998	7,095	23,093	20	17,678	7,840	25,518
21	16,159	7,095	23,254	21	17,856	7,840	25,696
22	16,320	7,095	23,415	22	18,034	7,840	25,874
23	16,483	7,095	23,578	23	18,214	7,840	26,054
24	16,648	7,095	23,743	24	18,396	7,840	26,236
25	16,814	7,095	23,909	25	18,580	7,840	26,420
26	16,982	7,095	24,077	26	18,765	7,840	26,605
27	17,153	7,095	24,248	27	18,954	7,840	26,794
28	17,256	7,095	24,351	28	19,068	7,840	26,908
29	17,360	7,095	24,455	29	19,183	7,840	27,023
30	17,464	7,095	24,559	30	19,298	7,840	27,138
31	17,568	7,095	24,663	31	19,413	7,840	27,253
32	17,672	7,095	24,767	32	19,528	7,840	27,368
33	17,776	7,095	24,871	33	19,643	7,840	27,483
34	17,880	7,095	24,975	34	19,758	7,840	27,598
35	17,984	7,095	25,079	35	19,873	7,840	27,713
36	18,088	7,095	25,183	36	19,988	7,840	27,828
37	18,192	7,095	25,287	37	20,103	7,840	27,943
38	18,296	7,095	25,391	38	20,218	7,840	28,058
39	18,400	7,095	25,495	39	20,333	7,840	28,173
40	18,515	7,095	25,600	40	20,448	7,840	28,289

THE EPISCOPAL CHURCH IN HAWAII

1982

<u>Diocesan Office</u>	<u>Salary</u>	<u>Pension</u>	<u>Auto</u>	<u>Medical</u>	<u>Life</u>	<u>W/C</u>	<u>FICA</u>	<u>Unemp.</u>	<u>T.D.I.</u>	<u>Total</u>
Executive Officer	\$ 24,745.00	\$ 4,454.00	\$ 3,000.00	\$ 2,700.00	\$ 160.80	\$ 259.00	\$	\$	\$	\$ 35,318.80
Finance Officer	26,420.00	4,756.00	3,000.00	2,100.00	160.80	259.00				36,695.80
Executive Secretary	14,785.00			1,000.00	80.40	182.30	990.60	266.13	71.00	17,375.43
Accountant	15,190.00			2,100.00	80.40	187.14	1,017.73	273.42	72.94	18,921.63
Secretary	10,755.00			2,100.00	80.40	133.10	720.58	194.40	51.83	14,035.31
Utility Worker	4,800.00					545.25	321.60	86.40	23.04	5,776.29
TOTAL	\$ 96,695.00	\$ 9,210.00	\$ 6,000.00	\$ 10,000.00	\$ 562.80	\$ 1,565.79	\$ 3,050.51	\$ 820.35	\$ 218.81	\$ 128,123.26

THE EPISCOPAL CHURCH IN HAWAII
DIOCESAN ASSESSMENTS 1982

	1979 Total Income	1979 Operating Income	1981 Assessment	1980 Total Income	1980 Operating Income	1982 Assessment	Increase or (Decrease)
1. All Saints'	\$ 39,354	\$ 38,727	\$ 7,233	\$ 46,653	\$ 41,987	\$ 7,917	\$ 684
2. Calvary	124,853	73,133	15,152	147,378	67,317	13,756	(1,396)
3. Christ Church	27,388	26,388	4,814	61,372	61,372	12,330	7,516
4. Christ Memorial	25,087	4,437	843	27,359	4,871	925	82
5. Emmanuel	114,331	24,781	4,508	107,077	26,010	4,742	234
6. Epiphany	48,842	44,236	8,390	44,787	41,395	7,793	(597)
7. Good Samaritan	24,806	16,734	3,045	44,291	26,588	4,852	1,807
8. Good Shepherd	96,195	86,730	18,415	88,422	82,630	17,431	(984)
9. Grace	20,351	7,791	1,480	25,223	12,765	2,370	890
10. Holy Apostles'	50,553	43,640	8,264	59,286	43,166	8,165	(99)
11. Holy Cross	7,274	5,855	1,112	6,055	5,660	1,075	(37)
12. Holy Innocents'	75,400	65,305	13,273	75,636	65,730	13,375	102
13. Holy Nativity	161,708	147,285	35,313	169,813	163,776	40,095	4,782
14. Kohala Missions	21,536	13,596	2,511	21,199	12,638	2,348	(163)
15. Resurrection	17,387	4,194	797	4,525	4,078	775	(22)
16. St. Andrew's Cathedral	333,493	248,220	64,584	388,902	301,062	79,908	15,324
17. St. Barnabas'	35,944	23,338	4,234	33,155	21,135	3,816	(418)
18. St. Christopher's	94,830	90,646	19,355	123,023	113,668	25,564	6,209
19. St. Clement's	100,941	71,700	14,808	179,207	77,914	16,300	1,492
20. St. Columba's	5,779	5,607	1,065	5,468	4,490	853	(212)
21. St. Elizabeth's	77,859	73,053	15,133	93,662	78,959	16,550	1,417
22. St. George's	29,781	27,501	5,025	23,480	21,405	3,867	(1,158)
23. St. James	37,649	36,475	6,760	42,628	35,022	6,455	(305)
24. St. John's, Eleele	21,609	20,113	3,620	26,603	21,083	3,806	186
25. St. John's, Kula	39,515	37,073	6,885	40,928	40,928	7,695	810
26. St. John's By-The-Sea	13,723	9,955	1,891	15,947	13,453	2,487	596
27. St. Jude's	4,311	2,358	448	10,545	3,053	580	132
28. St. Luke's	49,587	36,289	6,720	41,837	26,704	4,874	(1,846)
29. St. Mark's	41,555	39,416	7,377	40,589	39,235	7,340	(37)
30. St. Mary's	65,608	62,702	12,648	73,489	69,302	14,232	1,584
31. St. Matthew's	19,659	15,123	2,771	18,613	14,607	2,683	(88)
32. St. Michael's	30,709	20,544	3,703	37,901	30,184	5,535	1,832
33. St. Paul's, Kekaha	10,943	6,343	1,205	12,876	11,746	2,197	992
34. St. Paul's, Honolulu	26,206	12,326	2,295	39,724	27,198	4,968	2,673
35. St. Peter's	165,295	103,416	22,591	201,994	102,874	22,434	(157)
36. St. Philip's	7,321	7,149	1,358	9,738	9,738	1,850	492
37. St. Stephen's	33,083	29,946	5,490	35,757	30,832	5,658	168
38. St. Thomas	1,771	1,771	336	2,944	2,944	559	223
39. St. Timothy's	84,433	74,648	15,515	117,912	99,434	21,464	5,949
40. Trinity By-The-Sea	20,756	11,735	2,195	42,660	22,044	3,988	1,793
41. Waikiki Chapel	10,649	9,774	1,857	14,181	12,174	2,270	413
42. Ascension	1,413	1,413	268	1,745	1,745	332	64
TOTALS	\$ 2,219,487	\$ 1,681,466	\$ 355,287	\$ 2,604,584	\$ 1,892,916	\$ 406,214	\$ 50,927

Basic Assessment Formula: (Using operating income - Item E on the Parochial Reports)

19% of the first \$10,000.00
 17% of the second \$10,000.00
 19% of income from \$20,000.00 - \$34,999.99
 21% of income from \$35,000.00 - \$49,999.99
 24% of income from \$50,000.00 - \$99,999.99
 29% of income over \$100,000.00

1982 Assessments	\$ 406,214
1981 Assessments	\$ 355,287
Increase	\$ 50,927

ATTACHMENT 14

CONSTITUTIONAL AMENDMENT

(Second Reading)

BE IT HEREBY RESOLVED that this 13th Annual Meeting of the Convention of the Diocese of Hawaii hereby takes the second constitutional action in accordance with Article XVIII, Section 2 to amend the Constitution of the Protestant Episcopal Church in the Diocese of Hawaii as follows (materials to be added is underlined):

ARTICLE VII

OFFICERS OF THE DIOCESE

Sec. 6. On the nomination of the Chancellor, and with the advice and consent of the Diocesan Council, the Bishop may appoint such Deputy Vice Chancellors with appropriate qualifications as may be reasonably necessary in order to serve the legal needs of the Diocese adequately. Deputy Vice Chancellors shall serve from the time of their appointment until the adjournment of the annual meeting of the Convention next following their appointment.

ATTACHMENT 15

A RESOLUTION ON THE FUNDING
OF RESOLUTIONS

WHEREAS, the process of making Diocesan Convention Resolutions has not heretofore taken funding into account, where and when applicable; and

WHEREAS, from time to time, resolutions are presented and adopted by our Diocesan Convention without prior consultation with or knowledge of the Diocesan Council's budgetary process for the coming year;

THEREFORE, BE IT RESOLVED, that this, the 13th Convention of the Diocese of Hawaii require all resolutions coming before this body which involve funding in order to execute their intent, include within said resolution plans for the source of such funding.

PROGRAM DEPARTMENT

Diana Lockwood, Chair.
The Rev. David Babin
The Rev. Morley Frech, Jr.

ATTACHMENT 16

WHEREAS, The Anglican/Episcopal Church, from the inception of its existence in the Hawaiian Islands, has been deeply involved in the education of the young Hawaiian people of the Islands; and

WHEREAS, notwithstanding this history of over one hundred years of demonstrated conviction as to the value of education within a Christian context, the philosophical basis on which such conviction is predicated has never been fully articulated; now, therefore --

BE IT RESOLVED, that the position paper as adopted by the Commission on Episcopal Schools be adopted by the Diocese of Hawaii at the Thirteenth Annual Meeting of its Convention as the philosophical expression of the position of the Diocese of Hawaii.

Submitted by:
Commission on Episcopal Church
Schools

ATTACHMENT 17

Whereas, the Stewardship Committee of the Diocese has been formed to assist the churches in the Diocese of Hawaii in developing Stewardship programs, and

Whereas, the future of the parishes and missions in the Diocese of Hawaii requires a sound basis of financial support from its members, and

Whereas, in order to attain this support the Stewardship Committee recommends that each pledging unit be a tithing unit. However one interprets tithing at least 5% should be offered to the parish or mission church.

Therefore, be it resolved that this thirteenth annual convention of the Diocese of Hawaii urges all members to work toward the goal of tithing with at least a 1% increase each year.

Submitted by: *Robert B. Moore*
Robert B. Moore, on behalf of

The Rev. Brian Grieves
Mrs. Carolyn Remedios
The Rev. Timoteo Quintero
Mr. Keith Adams
Mr. Richard Okinaka

October 1, 1981

ATTACHMENT 18

MISSION STATEMENT RESOLUTION

WHEREAS, our Bishop has called for the adoption by this Convention of a Mission Statement and,

WHEREAS, the Diocesan Long Range Planning Committee has prepared a Mission Statement for consideration by The Episcopal Diocese of Hawaii; therefore,

BE IT RESOLVED that this Convention adopt as the Mission Statement for The Episcopal Diocese of Hawaii, the following:

The Episcopal Diocese of Hawaii exists to present the Gospel of Christ, to serve people in His Name, and to promote and preserve the worship of God in the Anglican Tradition.

Submitted by The Diocesan Long Range Planning Committee

John J. ...
Charles ...
Barbara L. ...
A. Goshu
Thomas ...
John ...
W. Edwin Boney, Jr.

Michael B. Mitchell
Nancy ...
...
O. ...
Elaine ...
...
Richard ...
Betty Caskey

ATTACHMENT 19

COMPANION DIOCESE RESOLUTION

WHEREAS, it is the desire of the Diocese of Hawaii to establish a Companion Diocese relationship with the Diocese of Polynesia, and

WHEREAS, the Diocese of Hawaii and the Diocese of Polynesia are linked together by a body of water, by a common history, by similar problems in a great area of God's creation, and

WHEREAS, we have much to share and much to learn from one another and above all we have one Lord who calls us to find our unity in one another and him, and

WHEREAS, such a Companion Diocese relationship exists for the purpose of strengthening each Diocese for ministry and mission, and

WHEREAS, the relationship of Companion Diocese is established by resolution of the Executive Council at the joint requests of the respective jurisdictions for an initial period of three years, which period is generally extended to to a full period of six years, and

WHEREAS, such a Companion relationship is a major focus of concern and effort on the part of each Diocese contained therein and serves as a channel for the sharing of resources in accordance with the priorities inherent in such a relationship, and

WHEREAS, the Diocese of Hawaii has contemplated all of the many ramifications contained in the creation of such a relationship with the Diocese of Polynesia and as a result thereof desires steadfastly to establish such a relationship, and

WHEREAS, it is incumbent upon the Diocese of Hawaii to request official recognition of the Executive Council of the Protestant Episcopal Church of the United States of America through the World Mission Staff of said body, and

WHEREAS, the Diocesan Council of the Diocese of Hawaii, meeting on August 20, 1981, endorsed the concept of creating a Companion relationship with the Diocese of Polynesia and recommended that the Convention of the Diocese of Hawaii, meeting on the Island of Kauai, on November 6-8, 1981, do likewise, now therefore,

BE IT RESOLVED that the Thirteenth Annual Meeting of the Convention of The Diocese of Hawaii, meeting on the Island of Kauai, November 6-8, 1981, endorse and enter into a Companion Diocese relationship with the Diocese of Polynesia, and request the Executive Council of the Protestant Episcopal Church of the United States of America to give sanction to and officially recognize the relationship of the Diocese of Hawaii and the Diocese of Polynesia as Companion Dioceses within the greater Anglican Communion as it is represented throughout the countries of the world.

Submitted by The Diocesan Council

ATTACHMENT 20

RESOLVED: that it is the sense of this Convention that the Diocese of Hawaii should send three deputies in each order as Deputies to the General Convention and, be it further

RESOLVED: that the Committee on Constitution and Canons present to the Diocesan Convention in 1982 appropriate legislation to amend Article IX of the Constitution to provide for the implementation of this sentiment at the time of the election of Deputies to the 1985 General Convention.

The Rev. Charles T. Crane

October 1, 1981

ATTACHMENT 21

R E S O L U T I O N

WHEREAS abortion is one of the most complex and emotional moral issues facing the Church in our time; and

WHEREAS all members of this Church should strive to become fully and responsibly informed on this subject; therefore

BE IT RESOLVED that the Christian Education Department of the Diocese of Hawaii be directed to assist congregations in obtaining appropriate resources for the study and discussion of abortion; and

BE IT FURTHER RESOLVED that congregations of this Diocese be urged to plan and implement such study in the calendar year 1981.

SUBMITTED BY:

The Abortion Task Force
Diocese of Hawaii

ATTACHMENT 22

RESOLUTION ON CRISIS IN HUMAN SERVICES

WHEREAS, to balance the federal budget, health and social services have been cut about 25% and are threatened with another 12% reduction; and

WHEREAS, these cuts have already affected about 5,000 families in Hawaii, mainly of the working poor, by eliminating certain subsidies and child care services; and

WHEREAS, human service agencies will be forced to cut back on alcoholism, mental health, refugee assistance, and certain other auxiliary services to families and youth; and

WHEREAS, the estimated loss in human and social services, excluding education is about \$10 million and there is a \$421 million State surplus;

THEREFORE BE IT RESOLVED that this Convention of the Episcopal Diocese of Hawaii:

- urge the Hawaii Congressional delegation to actively oppose any further reductions in human services,
- urge the Governor of the State of Hawaii and the Hawaii State Legislature to actively work to retain or restore all the human services which have a demonstrated need,
- urge local churches to work together to assist people organize to identify social needs, and develop programs and take action to meet those needs; and

BE IT FURTHER RESOLVED that copies of this resolution be transmitted to the Hawaii Congressional delegation, the Governor of the State of Hawaii, the members of the Hawaii State Legislature, and all churches of the Diocese.

ATTACHMENT 23

HISTORIOGRAPHER'S REPORT

- 1981 -

During the year past, the Diocesan Archives has received several gifts including a bound volume of "A Translation of an Explanatory Treatise on the Book of Common Prayer by King Kamehameha IV of the Hawaiian Islands", Honolulu, June, 1863, via Bishop Browning; and a copy of the Order of Service in the Honolulu Cathedral on the Coronation Day of King Edward VII and Queen Alexandra, 26 June 1902, from Mrs. Chauncey B. Wightman, via Bishop Kennedy.

All copies of the Hawaiian Church Chronicle for 1975 through 1980 were bound in a single volume to be added to our well nigh complete file of the Anglican Church Chronicle begun a century ago on 2 December 1882 and its successor, the Hawaiian Church Chronicle.

As custodian of the Episcopal Collection in the State Archives Building, I have lent certain items for historical observances of our congregations. A sizeable exhibit of documents was prepared for the recent Synod of the Eighth Province in Honolulu. This exhibit was attractively mounted by Percy Chung of St. Elizabeth's, Palama, and the cost of the materials was generously donated by that parish.

Another exhibit to which old-time pictures were lent, entitled "To Teach the Children", is the joint effort of the Bishop Museum and the College of Education at the University of Hawaii in observance of the Fiftieth Anniversary of the College of Education. This outstanding exhibition now in progress in the Kahili Room of the Bishop Museum will be open daily from 9 a.m. to 5 p.m. until the end of January, '82, with free admission on Saturdays and Sundays. It traces the history of education through photographs, drawings, objects, and documents. It includes schools in Hawaii before there was contact with the Western world, as well as missionary schools, monarchy and U.S. public schools, private and language schools and higher education. Our Churchmen will be delighted to find the Episcopal contribution to education so well represented. A surprise awaits members from Lahaina and Kona when they view the exhibit.

Considerable correspondence was carried on through the year in response to inquiries about individuals and situations connected with the Diocese in previous generations. A great way to learn more of our history!

Kenneth D. Perkins

1 October 1981

The Standing Committee, Diocese of Hawaii

The following consents were given

- Diocese of Northwest Texas on the election of The Rt. Rev. Sam Byron Hulseley as Diocesan Bishop.
- Diocese of Colorado on the election of The Rt. Rev. William Harvey Wolfrum as Suffragan Bishop.
- Diocese of Connecticut to hold an election for 2 Suffragan Bishops.
- Diocese of Central New York on the election of The Rt. Rev. O'Kelley Whitaker as Bishop Coadjutor.
- Diocese of Central Gulf Coast on the election of The Rt. Rev. Charles Farmer Duvall as Diocesan Bishop.
- Diocese of Alaska on the election of The Rt. Rev. George Clinton Harris as Diocesan Bishop.
- Diocese of Pittsburg on the election of The Rt. Rev. Alden Moinet Hathaway as Bishop Coadjutor.
- Diocese of Kansas on the election of The Rt. Rev. Richard Frank Grein as Diocesan Bishop.
- Diocese of Western Kansas on the election of The Rt. Rev. John Forsythe Ashby as Diocesan Bishop.
- Diocese of Long Island on the election of The Rt. Rev. Henry Boyd Huccles, III as Suffragan Bishop.
- Diocese of Western Mexico on the election of The Rt. Rev. Samuel Espinoza as Bishop Coadjutor.
- Diocese of Maryland to hold an election for a Diocesan Bishop.

Approval was given for the following:

- Postulancy for Richard Philip Ward.
- Standing Committee policy on sale or alienation of consecrated or non-consecrated property.
- Standing Committee policy on encumbrance of property.
- Ordination of The Rev. Heather Muller to the priesthood.
- Summer lease between Seabury Hall and Mr. Mark Sheehan.
- Process for screening applications for postulancy to Holy Orders.
- One year lease of Seabury Hall's Physical Activities Building.
- Church of the Holy Apostle's lease of a portion of their old rectory to a doctor.

Compiled all references to Standing Committee in Diocesan and National Canons.

Served as a Council of Advice to the Bishop on a number of matters.

Respectfully submitted,

The Rev. David K. Kennedy
President of Standing Committee

ATTACHMENT 25

REPORT OF THE EXECUTIVE OFFICER November 1981

Since the last Annual Meeting of the Diocesan Convention of The Episcopal Diocese of Hawaii, I have participated in and carried the following actions in the course of my ministry as the Executive Officer of this Diocese.

AS STAFF TO THE PROGRAM DEPARTMENT

1. Provided staff assistance to the Department and several program units, in order to assist them in the development of Diocesan programs.
2. Assisted in the delivery of specific programs in Stewardship, Evangelism, and Asiamerican Ministries: conducted three Stewardship Workshops, assisted in the development of the Evangelism Workshops with The Rev. Robert Noble, and assisted in program evaluation and designs for Hawaii EAST.
3. Assisted in the preparation of funding applications to the United Thank Offering and other National funding agencies: Hawaii EAST, Kahumana, St. Christopher's, and Hawaiian Ministries.

AS STAFF TO THE MISSION DEPARTMENT

1. Provided staff assistance to the Department as requested.
2. Assisted several mission congregations in preparation of 1982 Subsidy requests and in securing program resources during the course of the year.

STAFF TO THE COMMISSION ON MINISTRY

1. Provided staff assistance to the Commission and brought special concerns to the attention of the Commission: revision of Personnel Policy, the development of a uniform Search/Vacancy Process for the Diocese, and Lay Readers Training and Licensing.
2. Served as Continuing Education Supervisor through September 1, 1981, when The Rev. Norio Sasaki assumed this responsibility. Assisted in gathering of data for the development of the guidelines for Continuing Education grants from the VIM funds.
3. Assisted in the planning and implementation of two clergy conferences.

AS DIOCESAN DEPLOYMENT OFFICER

1. Conducted vacancy consultations with The Church of the Good Shepherd, St. Timothy's, St. John's Church (Kula), Emmanuel, St. George's, and St. Peter's.
2. Assisted nine clergy with the updating of their Church Deployment Office profile, as well as writing their resumes.
3. Assisting clergy search for vacancies in other dioceses of The Episcopal Church through the Church Deployment Office and Provincial Deployment Officers.

THE EXECUTIVE OFFICER'S REPORT - November 1981

4. Took part in consultations with Deployment Officers from Province Eight during Synod and at the Annual Meeting of The Conference for Diocesan Executives.
5. Maintained regular contact with The Church Deployment Office, New York.

OTHER TASKS AS BISHOP'S ADMINISTRATIVE ASSISTANT

1. Assisted in the design, implementation and evaluation of The Mission Study during January to June 1981, visiting every mission congregation twice.
2. Served as Field Evaluator for The Coalition for Human Needs, a unit of The Episcopal Church.
3. Served as staff and recording secretary for the Long Range Planning Committee of the Diocese.
4. Staff to the Episcopal Schools Commission and Convention Steering Committee.
5. Staff to the Venture in Mission Projects Task Force, which reviews all VIM programs quarterly and makes recommendations for funding.
6. Represented the Diocese at the Provincial Stewardship Network in San Francisco, April 1981.
7. Attended the Annual Meeting of The Conference of Diocesan Executives, San Francisco, April 1981, focusing on "The Management of Ministry".
8. Represented the Bishop at the Consultation of the National Episcopal EAST Coalition, San Francisco, June 1981.
9. Assisted the Bishop in responding to congregations requesting assistance in the areas of planning, performance evaluation, and conflict management.
10. Served as acting administrator when the Bishop was absent from the Diocese and represented the Bishop at occasional meetings at his request.

Respectfully submitted,



The Rev. Richard S.O. Chang
Executive Officer

ATTACHMENT 26

The Reverend
Roger M. Melrose, M. Div.
Headmaster



SEABURY HALL

College Preparatory School
Grades 7-12 -- Co-ed -- Day/Boarding
Founded 1964

SEABURY HALL
480 Olinda Road
Makawao, Hawaii 96768
Ph. (808) 572-7235

Annual Report to the Episcopal Diocese of Hawaii

October, 1981

Seabury Hall, a diocesan secondary school with coed day and boarding enrollment, entered its eighteenth year in the fall of 1981.

Statistics: Enrollment is 185, with 60 boarders and 125 day students with as many girls as boys enrolled - the highest enrollment in the history of the school.

Audit for 1980-81 school year shows us to be in the black with operating income exceeding \$800,000.

Eighteen faculty families reside on campus, providing us with a constant community of 100 students, faculty, and families and an indeterminate number of pets. Some of you readers have never been on the 16-acre campus in Makawao, Maui - shame on you!

Our capital fund campaign pledges have reached \$900,000 - not bad for a 17-year-old school with only 365 alumni, all under the age of 32.

Four of our faculty are PKs. If you don't know what that means, ask David Kennedy.

Academic: We are talented in teaching students cognitive, affective, and study skills to do well in their secondary school years AND in their college work. Our primary task is to teach the art of writing, so heavy emphasis is given that from the seventh grade onward, with our senior course in "Literary Analysis" being the capstone of that process.

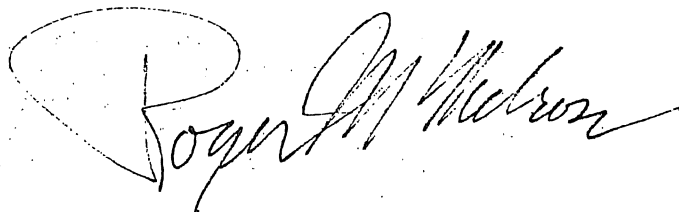
We teach four years of Spanish and French, pre-calculus and calculus, chemistry and physics, U.S. History, economics and psychology in our upper level course. We employ fulltime instructors for physical education, art, and music. Religion courses are taught by five different instructors. We engage in twelve Maui Interscholastic League sports, with 70% of the 9th to 12th grade students participating in MIL games and matches.

Building: We occupied the four faculty apartments a year ago and the new classroom building on the first of October of this year. These were built from gifts to our capital fund campaign. We have eleven classrooms and a ceramics shed, gymnastics center, chapel, a library of 8,000 volumes, and an AV/computer center for learning interaction.

What we desperately need is a place to park cars, for this beautiful campus looks like a used car lot during the academic day!

Goals: We intend to be an instrument of God's peace. We intend to point to Jesus as the full revelation of God worthy of worship. We intend to praise God in all we undertake. We intend to be a family of scholars, who enjoy learning from one another.

Your task? Pray for us; give generously of your wealth; send us your sons and daughters; and come be a part of our corporate worship Tuesdays at 11:00 a.m. or Sundays at 6:45 p.m., for our chapel services are No Ka Oi.

A handwritten signature in cursive script, reading "Roger M. Nelson". The signature is written in dark ink and is positioned in the lower right quadrant of the page.

ATTACHMENT 27

A REPORT FROM THE CHRISTIAN EDUCATION PROGRAM UNIT

1981

Our year began with training in Management by Objectives given by Beth Devereux of the Junior League of Honolulu, Inc. Following our committee training, the committee set the following goal:

"The Goal of the Christian Education Program Unit is to provide congregations of the Diocese of Hawaii with resources, teaching techniques, and programs which will assist them in helping their members to know God through Christ and to serve Him."

To work toward this goal, we have worked in 5 program objectives area this year.

1. Communications - We have published a monthly and "as needed" newsletter sent to all the people we can find in the Diocese and larger ecumenical community in which we have a "swap meet" of Christian Education ideas and plug Christian Education events. The newsletter is consciously "home grown" and attempts to be pragmatic for those in the C.E. "trenches".

We are presenting a display at Diocesan Convention which will further communicate our activities to the delegates. Please come by and look at our offerings and tell us about your C.E. program.

2. Training - We began the year by training ourselves in our own task through M.B.O. In February we gave a LOVE '81 workshop series on Story Telling in the Christian Education Program. It featured Mar Jean Bailey, a Christian Educator from the Diocese of Michigan. We were delighted that thanks to a host of volunteers both lay and clergy, we were able to present the program on Hawaii, Maui, Oahu and Kauai. The series was chaired by Elaine Funayama.

Meg Thompson chaired the first of what we hope will become an on-going set of Christian Education Directors Dinners (to include the "head honchos" of C.E. programs through Oahu.) The sharing was super and we hope the idea will spread to the Neighbor Islands next year.

LOVE '81 (part II) was presented in September as our second annual Teacher Training Workshop. Put on by Co-Chairmen Sue James and Beth Devereux and an all star cast of volunteers, this all day learning experience drew rave reviews AND we were pleased to offer free transportation and registration to some of our neighbor islanders.

The CEPU Chairman serves as liason to the Institute for Lay Training Steering Committee and thus there is coordination between these two groups dedicated to excellence in C.E. in our Diocese.

Karen Kirk, as the Chairman and with the co-sponsorship of the Christian Lifestyles Task Force and Fr. Phil Jerauld, has begun the volunteer recruitment and other administrative work to prepare for possible showing of the Focus on the Family film series in three different geographical locations on Oahu in early 1982. Completion of these plans is pending the budget vote at Convention and fiscal decisions by the Program Committee.

(Please turn the page)

3. Resources- We are beginning to acquire Teacher's Examination Kits from a number of different publishers and we are working to build a better resource base. Frustration comes because we have not yet been able to find a room to serve as our Diocesan Resource Center that will be centrally located and useful to our needs. Continued work on this whole question will go forward next year.
4. Survey - In the person of Elaine Funayama, we have been conducting a Diocesan-wide survey to get some basic Christian Education information from every congregation. Our prayer is that we will have copies of a Directory resulting from this survey ready by Diocesan Convention time.
5. Consultations - While trying to provide training programs that will stimulate educators in the Diocese, we also want to offer as much personal help to specific congregations as our "all volunteer man power" can. Jean Nurdning took "Carry a Story" to Maui in a sort of consultive role. We have offered help to Ed Bonsey on a program for St. Columbo'. We would like to do more and to do so we are now trying to learn more about who knows what and then who needs what and then network them together.

I close with unending gratitude to the dedicated members of the Christian Education Program Unit: Jean Welter, Meg Thompson, Beth Devereux, Sue James, Karen Kirk, Peg Culley, Bev Van Horne, Charlotte Melrose, Elaine Funayama, Fr. Eric Potter and by thanking Fr. David Babin for being our super Program Committee Liason and Fr. Dick Chang who keeps us on course. We pray God will bless this Diocese and its work in Christian Education.

In Christ,

Alice Anne Bell

Alice Anne Bell, Christian Education Program Unit Chairman.

ATTACHMENT 28

"AN UPDATE ON THE DIACONATE TRAINING PROGRAM"

Eleven individuals have entered the second phase of training in preparation for ordination to the Diaconate. These same individuals completed the first phase of training in June of this year when they finished the six month Spiritual Formation Program. That program included an examination of Christian Spirituality and was lead by Fathers John Crean, Tom Yoshida, Vince O'Neill and Bob Rowley, and Diaconate aspirants Dorothy Nakatsuji and Bob Moore. The program was conducted the last weekend of each month and concluded with a Quiet Day lead by Bishop Browning.

The Diocese of Hawaii Diaconate Training Program was developed by a Sub-Commission of the Commission on Ministry, and approved by the Commission and Bishop Browning. It is designed to prepare individuals who do not desire ordination to the Priesthood for ordination to the Diaconate. Any individual who later desires ordination to the Priesthood will have to complete a three year seminary course of study on the Mainland as well as comply with other canonical requirements.

The individuals currently enrolled in the Diaconate Training Program include Linda Akana (Christ Memorial), John Holmes (Holy Apostles'), Bob Brooks (St. Jude's), Helen Jennings (Good Shepherd), Ken Perry (Calvary), Bruce Angell (Holy Nativity), Eleanore Akina (Emmanuel), Greg Chong (Epiphany), Bob Moore (St. Peter's), Meg Thompson (St. Clement's) and Dorothy Nakatsuji (St. Andrew's). Four other individuals completed the Spiritual Formation Program but did not continue into the second phase of the program. One of these, Rick Wirtz from Holy Nativity, intends to enter seminary in the fall to study for the Priesthood. The other three decided to postpone their possible preparation for ordination.

The second phase in the Diaconate Training Program is a continuation of the Spiritual Formation Program, which is the foundation of the entire process leading to ordination, and the beginning of Field Education and study in the academic subjects specified by the Canons of the Episcopal Church. Currently the students are studying New Testament under Father Doug McGlynn and Religions and Cultures of Hawaii under Fathers Norio Sasaki and Tom Yoshida. Father Bob Rowley, who is also the Diocesan Director of the Diaconate Training Program, is teaching the course Theory and Practice of Ministry. The latter course is a four semester course which intergrates the other academic subjects, the field education experience of the students and the Spiritual Formation Program. New Testament, and Religions and Cultures of Hawaii are both one semester courses. The academic subjects to be taught in subsequent semesters include Church History, Theology, Liturgics, Ethics, Homiletics and Old Testament.

This fall the students have also received specialized training in Ministry to the sick under the leadership of the Rev. Ralph Honjo who developed the Chaplancy Program at Kuakini Medical Center. This

specialized training will be followed by similar training in other areas this fall and next spring. It is a part of the regular monthly meetings of the individuals in the program which are held the last Friday and Saturday of each month in Honolulu at St. Andrew's Priory School.

The third phase of the Diaconate Training Program for the individual currently enrolled will begin in August 1982. It will consist of a continuation of the Academic and Spiritual Formation Programs and the addition of specialized Field Education to prepare the individual aspirant for the ministry which she or he intends to exercise. This specialized training will be individually designed for each student after their proposed ministry has been approved by their Pastor and Congregation, and Bishop Browning.

Tuition charges are \$500. per semester, for a total of \$2,000. for the second and third phase of the Diaconate Training Program. These charges meet the expenses of the program which include books, air transportation for Neighbor Island participants, and costs of instruction. Partial funding for 1981 is also from a grant from the Atherton Family Foundation. The proposed 1982 Diocesan Budget includes monies for partial funding which will also be used for scholarships granted by Bishop Browning.

There will be informational programs on each island of the Diocese following the Diocesan Convention. These programs are intended for individuals who are interested in studying for ordination to either the Diaconate or Priesthood, and for those who only desire further information. The schedule for these meetings will be published in the near future.

Beginning in January 1982 the six month Spiritual Formation Program will again be offered for individuals who desire to investigate a possible call to either the Diaconate or Priesthood. This program will be offered at St. Andrew's Priory School and will be open to all communicants of the Diocese who desire to explore a possible call. There is no charge for this program but individuals will be responsible for paying their own expenses incident to attending. Upon completion of the six month Spiritual Formation Program individuals desiring to continue to prepare for possible ordination to the Diaconate will enter the Diocese's Diaconate Training Program in August 1982. Those desiring to prepare for possible ordination to the Priesthood will enter seminary on the mainland.

Further information on the Diocese of Hawaii Diaconate Training Program or on preparation for ordination to either the Diaconate or Priesthood can be obtained from the Rev. Robert D. Rowley, Jr., Rector, St. Timothy's Episcopal Church, 98-939 Moanalua Rd., Aiea, Hawaii 96701 or by calling Fr. Rowley at St. Timothy's (488-5748).

POSITION PAPER FOR THE DIOCESAN TASK FORCE ON ABORTION

"SACREDNESS OF UNBORN LIFE" POSITION

PROLOGUE

A resolution was passed in the 1980 Convention of the Diocese of Hawaii which read: "Resolved that the Bishop appoint a commission to report to the Thirteenth Convention the current and traditional teachings on abortion."

The Abortion Task Force (Commission) decided that the paper of the Ad Hoc Theological Commission of the Episcopal Church in Hawaii, 1980, was still a good summary of the history of the Church's teaching, but that we needed to up-date that paper and express at least two divergent views that exist within the Episcopal Church currently.

This is a position paper ("Minority Report" of the Committee) on the view that unborn life is sacred in God's eyes and needs the protection of the Church and Society in our day.

ALARMING FACTS

These are some of the startling facts that initially alarmed us, the undersigned, and started our investigation process. We hope that all who read these highlights of our findings will, likewise, begin their own prayerful investigation.

The United States Supreme Court ruled in the landmark Roe v. Wade and Doe v. Bolton decisions, January 22, 1973, that unborn human beings are not legal "persons" according to the U.S. Constitution. An unborn baby is the property of the owner (mother) and she can have the unborn child killed at her request, even up to the time of birth if her doctor agrees.

In a similar judicial act of March 6, 1857, the U.S. Supreme Court ruled in the landmark Dred Scott decision that black people were not legal "persons" according to the U.S. Constitution. A slave was the property of the owner and could be bought and sold, used, or even killed by the owner at the owner's discretion.

Estimates show that there is now one abortion for every three live births. Translated into numbers the figure means that there are now 4.3 million babies conceived a year, of which at least 1.2 million are aborted. In some cities, such as Washington D.C. and New York there are more abortions than live births.

A young girl, 13 years old, may not have her ears pierced without parental consent, but may have an abortion without permission or notification of parents.

Abortion on demand is legal in Hawaii up to time of birth.

Dr. C. Everett Koop, former surgeon-in-chief of Philadelphia Children's Hospital, recently told an international congress in Dublin, Ireland, that some doctors are acting as "social executioners," that infanticide is widely practiced: "Physicians deny it. Nurses affirm it."

Reliable local medical people affirm this is true in Hawaii, also. Infanticide is the aborting of live babies which are then left to die or are "encouraged" to die since the purpose has been abortion, not delivery.

Because of large numbers of abortion the number of babies available for adoption has declined in Hawaii and nationwide.

THE CHURCH'S PROPHETIC VOICE

The pages of the O.T., the N.T. and Church History are full of those prophetic voices which call forth from time to time, "Thus said the Lord." The O.T. prophets spoke both to God's people when they had slipped from covenant righteousness, and to other nations, about their rebellion against God and His ways.

The sermons in the N.T. are full of calls to God's people to live holy and righteous lives - not like their pagan neighbors.

Church History is salted with stories of those like Athanasius, Augustine, Francis, Teresa, Luther, Martin Luther King and others who have called God's Church to repentance and renewal and righteous witness in the world.

Jesus said his Kingdom was not of this world, and the Christian Church has always been concerned to be "the salt of the earth" and "the light of the world," as our Lord has called us to be.

And now, there are some of us who feel that the time has come to bring a word of truth and light both to our Church and then to the world, regarding the taking of human prenatal life - known as induced abortion.

We believe that the incursion of the world upon the Church has blinded us to the reality of what is happening in an induced abortion. We believe that the right of the unborn child has been almost completely ignored by our society, and that now we must speak with a "thus saith the Lord" to all who will listen. It has always been the mark of a healthy Church to defend the rights of those who are the most defenseless; indeed, we see from the pages of the Bible that this truly a God-like quality, as we see Yahweh represented as especially concerned about the widows, the orphans, the poor and down-trodden.

There is hardly anything more defenseless than an unborn child. And yet we find that all too few today are crying out for their protection. Indeed, are these the "Holy Innocents" of our day, for whom we should pray on December 28th?

There has been controversy all down through the centuries as to whether the unborn child is a human being - a person. There have been all kinds of attempts to set certain time factors for the beginning of truly human life: for instance 40 days (for boys), 80 days (for girls!), "quickening" (when the mother can first feel movement), "viability" (when the baby could live if born), 3rd trimester, birth, etc. There are some now who want to extend it to three days after birth, so that a birth-defected child could be legally allowed to die. Question: Are we living in a land where only the perfect, the privileged and the planned have a right to live? Is there such a thing as a life not worthy to be lived?

We feel that the burden of proof, with rational cause, must be upon those who would say that unique human life of every human being does not begin at conception. Everything after that point is the development of that life. The more delicate and sophisticated the technology we have for measuring and viewing the life of these little ones in the womb, the more we can see how early they develop all their human faculties and functions. THE WONDER AND MIRACLE OF LIFE IS THERE - JUST AS EARLY AS, AND EVEN EARLIER THAN, IT CAN BE DETECTED.

" THUS SAITH THE LORD "

The Christian Church's Teaching has always set forth the sanctity of life as consistently expressed in the biblical term, "created in God's image." (Genesis 1:26,27) Holy Scripture gives us a picture of God's plan and destiny for us long before we were born, "choosing us in Him before the foundation of the world." He reveals the sacredness of our life to Himself by destining us "to be holy and blameless" from this earliest time of our existence in our Creator's mind. (Ephesians 1:4,5) This prenatal destiny is further illustrated for us in God's calling of the prophet Jeremiah (Jeremiah 1:5), "Before I formed you in the womb I knew you; before you were born I consecrated you..."

The personal involvement of our Creator with us, His creation, is graphically portrayed in Psalm 139:13-16,

"For thou didst form my inward parts,
thou didst knit me together in my mother's womb.
I praise thee, for thou art fearful and wonderful.
Wonderful are thy works!
Thou knowest me right well;
my frame was not hidden from thee
When I was being made in secret,
intricately wrought in the depths of the earth.
Thy eyes beheld my unformed substance;
in thy book were written, every one of them,
The days that were formed for me,
when as yet there was none of them."

(See also Isaiah 44:2,24; 49:1 LB.) Imagine! Every day of our life known

and planned beforehand by the Almighty.

Then look at John the Baptist, still in his mother's womb, exercising his full personhood by "leaping for joy" at the sound of Mary's voice! (Luke 1:4) Does this not give us a beautiful picture of "the babe in the womb" as already being a member of the human race, responding to His Lord in spiritual perception?

NEW MEDICAL FINDINGS

If that seems incredible to us, or "a special case," such development is increasingly substantiated by recent findings in the fastest growing medical field: fetology. According to world-renowned research professor of fetal physiology and known as "Father of Fetology," Dr. A.W. Liley says, "...Biologically, at no stage can we subscribe to the view that the fetus is a mere appendage of the mother. Genetically, mother and baby are separate individuals from conception...

"...By 25 days the developing heart starts beating, the first strokes of a pump that will make 3,000 million beats in a lifetime. By 30 days and just two weeks past mother's first missed period the baby, a quarter inch long, has a brain of unmistakable human proportions, eyes, ears, mouth, kidneys, liver and umbilical cord and a heart pumping blood he has made himself...

"...We know that he moves with a delightful easy grace in his bouyant world, that fetal comfort determines fetal position. He is responsive to pain and touch and cold and sound and light...He wakes and sleeps. He gets bored with repetitive signals but can be taught to be alerted by a first signal for a second different one.

"...This then is the fetus we know and indeed we each were. This is the fetus we look after in modern obstetrics, the same baby we are caring for before and after birth, who before birth can be ill and need diagnosis and treatment just like any other patient."

Further current medical thought: Dr. Jerome Lejeune, professor of Fundamental Genetics at the University of Rene Descartes in Paris, and internationally acclaimed for his discovery of the genetic basis of Downs Syndrome, says in legislative hearings of April 22-24, 1981, before the Sub-committee on Separation of Powers, in Washington, D.C., "Life has a very, very long history, but each individual has a very neat beginning, the moment of conception."

Dr. Micheline Matthews-Roth, in the same hearings, principal research associate in the Department of Medicine at Harvard, on April 23, 1981, stated, "It is widely accepted and widely taught that human beings...start their existence at the time of conception or fertilization as a single cell, the zygote...No study or experiment has ever refuted these scientific facts; and no competent scientist denies them. Thus one is being scientifically accurate if one says that an individual human life begins at fertilization or conception."

Dr. Hymie Gordon, a professor of Medical Genetics associated with Mayo Clinic told the Senators, "By all the criteria of modern molecular biology, life is present from the moment of conception."

So it seems, as medicine advances, we can appreciate more and more the scriptural implications that the reality of our life exists from its first conception in God's mind, through physical conception and formation in the womb,

to birth, and on to grey hair. (Isaiah 46:3-4)

PASTORAL CONSEQUENCES

What about social issues and consequences of such a view of the sacredness of unborn life? Issues such as over-population have been raised in regard to abortion. On this issue, we quote from Report No. 5 from the Lambeth Conference of 1958: "The plight of families, or, indeed, of governments, trapped in hopeless poverty and over-population, may well help us understand why they think abortion more merciful than the slow starvation which looms ahead. Still, the sacredness of life is, in Christian eyes, an absolute which should not be violated."

Indeed, we know that other significant ethical factors have impinged upon abortion decisions at times; such as, the mental or emotional health of the mother, economic hardships, unwanted pregnancies, possible birth defects in the unborn, and other situations. However, Moral Theology has always recognized different levels of seriousness of sin, and that the taking of a life would outweigh other social matters.

"PRO-CHOICE"?

Then, from the view of the sacredness of life of the unborn child, would there be a situation where induced abortion would be a valid choice for the Christian? It would seem that the only situation in which we could choose to take the life of the unborn infant, then, would be if the life of the mother were definitely threatened. Both lives would be at stake, in these very rare instances, and the life of the mother would prevail. (However, according to current medical reports, modern technology has virtually eliminated the need for this tragic choice.)

Of course, a Christian must "choose" this view of the rights of the unborn child as sacred in God's sight, and make his or her moral choices based on this view.

The authors of this particular position paper believe strongly that this view and position is the only truly valid "choice" in the light of Scripture, tradition and reason. In good conscience we can only sign this position paper of this report to the 13th Convention. Here we stand. We can do no other! We invite others to make this choice!

Signed

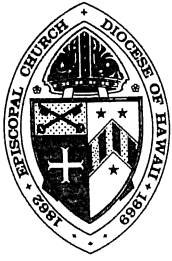
The Rev. J. A. Edwards
Member, Abortion Task Force Committee

Signed

Mrs. Bev Beardsley (pz)
Member, Abortion Task Force Committee

September 15, 1981

ATTACHMENT 30



THE EPISCOPAL CHURCH IN HAWAII
DIOCESAN OFFICES

QUEEN EMMA SQUARE, HONOLULU, HAWAII 96813
 Cable Address: Pecusam Honolulu Phone (808) 536-7776

October 15, 1981

THE RT. REV. EDMOND LEE BROWNING, D.D.
 Bishop

TO: The Bishop and Delegates to the 13th Annual Convention
 of The Episcopal Church in Hawaii

FROM: The Rev. R.A. Duncan, Treasurer *R. A. Duncan*

SUBJECT: Venture in Mission Financial Report to October 15, 1981

The following is a Financial Report of our Venture in Mission effort to October 15, 1981 indicating what has been received and what has been disbursed for expenses and for grants. In addition we are reporting the cash that has been received from each church and how this relates to the amount pledged.

Total Cash Received to October 15, 1981 (35% of \$1,508,536 pledged)	\$532,133
Total Cash Disbursed for Expenses (\$100,000 Budgeted for Expenses)	<u>93,789</u>
Net Cash Available for Distribution	\$438,344

Cash Distributed to October 15, 1981:

	<u>TOTAL ALLOCATION</u>	<u>DISBURSED TO DATE</u>
Clergy Continuing Education Fund	\$150,000	\$ 37,500
Lay Training Institute	50,000	15,000
Diocesan Scholarship Endowment	100,000	25,000
Institute for Human Services	100,000	25,000
Ministry to the Elderly:		
Palama Interchurch Council	24,000	6,000
Undesignated	76,000	-0-
Refugee Ministries	20,000	-0-
Immigrant Ministries:		
Korean	6,000	1,500
Chinese	6,000	2,900

(over)

Immigrant Ministries (continued)

Japanese	6,000	1,900	
Filipino	6,000	-0-	
South Pacific People	6,000	-0-	
Hospice Seed Money:			
Maui	10,000	5,000	
Oahu	30,000	-0-	
Undesignated	10,000	-0-	
Camp Mokuleia	200,000	90,350	
St. Andrew's Priory Building Fund	100,000	65,000	
Seabury Hall Building Fund	100,000	35,000	
St. Andrew's Cathedral Building Fund	100,000	30,000	
Future Mission Opportunities	50,000	-0-	
DIOCESAN TOTALS	<u>\$1,150,000</u>	<u>\$340,150</u>	
South Pacific Partnership	\$ 100,000	\$ 18,333	
CDSP/Asian Seminarian Exchange	30,000	10,000	
Church in Uganda	75,000	25,000	
Future Mission Opportunities	45,000	13,500	
NATIONAL TOTALS	<u>\$ 250,000</u>	<u>\$ 66,833</u>	
DIOCESAN & NATIONAL TOTALS	<u>\$1,400,000</u>	<u>\$406,983</u>	<u>\$406,983</u>
<u>NET AVAILABLE AT OCTOBER 15, 1981 FOR FIFTH DISTRIBUTION</u>			<u>\$ 31,361</u>

Some of our congregations began remitting VIM money to the Diocese in May 1980, others began during the months that followed. Generally, cash remittance performance has been good so far. It is suggested that those congregations whose cash remittance performance is below 33% at this time make a special effort to improve collection administration.

All congregations are urged to inform their VIM pledging units of what they have paid to date and what is still outstanding -- this to be done quarterly or at least every six months. Reminders from the pulpit every so often might help also. The final success of our Venture in Mission effort depends on good record keeping, continuing communication, and follow up. Keep up the good work!

We hope this report is informative. There will be another several months from now.

<u>CHURCH</u>	<u>PLEDGE AMOUNT</u>	<u>CASH RECEIVED TO DATE</u>	<u>PERCENT OF PLEDGE RECEIVED</u>
All Saints'	\$ 18,053	\$ 4,695.00	26%
Calvary	18,159	2,900.35	16%
Christ Church	-0-	-0-	-0-
Christ Memorial	5,730	3,470.00	61%
Emmanuel	20,962	5,941.46	28%
Epiphany	65,582	25,120.95	38%
Good Samaritan	23,984	9,485.00	40%
Good Shepherd	32,400	9,500.00	29%
Grace	6,955	3,200.80	46%
Holy Apostles'	38,212	18,353.68	48%
Holy Cross	6,280	3,041.00	48%
Holy Innocents'	50,000	20,000.00	40%
Holy Nativity	216,047	128,286.33	59%
Kohala Missions	10,708	4,838.00	45%
Resurrection	2,980	666.00	22%
St. Andrew's	277,061	71,670.32	26%
St. Barnabas'	7,631	2,974.00	39%
St. Christopher's	90,000	27,595.88	31%
St. Clement's	63,934	19,897.50	31%
St. Columbas'	3,240	448.57	14%
St. Elizabeth's	95,000	15,636.53	16%
St. George's	10,320	4,333.33	42%
St. James'	12,835	2,623.33	20%
St. John's, Eleele	24,128	12,157.00	50%
St. John's, Kula	37,718	13,367.00	35%
St. John's By-the-Sea	17,148	3,901.50	23%
St. Jude's	3,158	1,550.00	49%
St. Luke's	33,000	11,812.75	36%
St. Mark's	14,024	7,498.27	53%
St. Mary's	33,007	15,428.37	47%
St. Matthew's	27,690	7,540.00	27%
St. Michael's	21,000	11,661.00	55%
St. Paul's, Kekaha	5,510	2,215.00	40%
St. Paul's, Honolulu	2,260	155.00	7%
St. Peter's	90,000	15,560.97	17%
St. Philip's	7,500	1,921.50	26%
St. Stephen's	24,000	6,126.15	26%
St. Thomas	2,100	60.00	3%

<u>CHURCH</u>	<u>PLEDGE AMOUNT</u>	<u>CASH RECEIVED TO DATE</u>	<u>PERCENT OF PLEDGE RECEIVED</u>
St. Timothy's	\$ 60,000	\$ 20,000.00	33%
Trinity By-the-Sea	7,870	2,260.00	29%
Waikiki Chapel	6,600	3,410.00	52%
Ascension	250	300.00	120%
Special Gift	15,000	5,000.00	33%
Special Gift	500	500.00	100%
Interest & Miscellaneous	-0-	5,030.81	100%
	<u>\$1,508,536</u>	<u>\$532,133.35</u>	<u>35%</u>

ATTACHMENT 31

OFFICIAL CLERGY LIST

Canonically resident in the Diocese of Hawaii in the order of their residence which is prefixed, with the order of their ordination to the diaconate which is affixed, as of October 22, 1981.

Active

1949	The Reverend Claude F Du Teil, DD Waikiki Chapel, 227 Lewers Road, Honolulu, Hawaii 96815	1949
1950	The Reverend William R Grosh 1315 Opuua Street, Honolulu, Hawaii 96818	1950
1954	The Reverend W Edwin Bonsey, Jr Church of the Holy Apostles', 1407 Kapiolani Street, Hilo, Hawaii 96720	1954
1954	The Reverend David P Coon, DD, MA Iolani School, 563 Kamoku Street, Honolulu, Hawaii 96826	1954
1956	The Reverend Morimasa Kaneshiro Iolani School, 563 Kamoku Street, Honolulu, Hawaii 96826	1956
1957	The Reverend Charles T Crane Church of the Holy Nativity, 5286 Kalaniana'ole Highway, Honolulu, Hawaii 96821	1957
1958	The Reverend Norio Sasaki Iolani School, 563 Kamoku Street, Honolulu, Hawaii 96826	1958
1959	The Reverend Canon Timoteo P Quintero St. Paul's Church, Queen Emma Square, Honolulu, Hawaii 96813	1954
1959	The Reverend Roger M Melrose Seabury Hall, 480 Olinda Road, Makawao, Hawaii 96768	1959
1960	The Reverend Joseph H Pummill San Francisco International Hostel, Building 240, Fort Mason, San Francisco, California 94123	1958
1960	The Reverend William H Aulenbach, Jr 14371 Morton Street, Tustin, California 92680	1960
1960	The Reverend Covy E Blackmon St. Barnabas' Church, Box 297, Ewa Beach, Hawaii 96706	1960

1961	The Reverend Thomas K Kunichika Box 68, Pepeekeo, Hawaii 96783	1961
1961	The Reverend J Hollis Maxson 447 Kawaihae Street, Honolulu, Hawaii 96825	1961
1961	The Reverend Fred G Hinuth 1272 Kina Street, Kailua, Hawaii 96734	1961
1962	The Reverend Eugene B Connell 423 Portlock Road, Honolulu, Hawaii 96825	1958
1962	The Reverend Delbert S Westling 400 Hobron Lane #1115, Honolulu, Hawaii 96815	1962
1962	The Reverend Thomas K Yoshida Iolani School, 563 Kamoku Street, Honolulu, Hawaii 96826	1962
1963	The Reverend Darrow LK Aiona St. John's By-The-Sea, 47-074 Lihikai Drive, Kaneohe, Hawaii 96744	1963
1963	The Reverend John P Engelcke Holy Cross Church, 59-495 Ke Waena Road, Haleiwa, Hawaii 96712	1963
1963	The Reverend David K Kennedy St. Andrew's Priory School, 224 Queen Emma Square, Honolulu, Hawaii 96813	1963
1963	The Reverend (Chaplain) Victor H Krulak, Jr Marine Aircraft Group 39, 3rd Marine Aircraft Wing, FMFPac, Camp Pendleton, California 92055	1963
1963	The Reverend Guy H Piltz Hawaii Preparatory Academy, Kamuela, Hawaii 96743	1963
1965	The Reverend Justo R Andres Church of the Good Shepherd, Church and Main Streets, Wailuku, Hawaii 96793	1955
1966	The Reverend Gerald G Gifford II, DMin St. Elizabeth's Church, 720 N. King Street, Honolulu, Hawaii 96817	1952
1966	The Reverend Charles S Burger Holy Innocents' Church, Box 606, Lahaina, Hawaii 96761	1966
1966	The Reverend Richard SO Chang Executive Officer, Diocesan Office, Queen Emma Square, Honolulu, Hawaii 96813	1966

1967	The Reverend John YF Liu 1726 Anapuni Street #D, Honolulu, Hawaii 96822	1962
1967	The Reverend Elsbery W Reynolds, V, DD St. James' Church, Box 266, Kamuela, Hawaii 96743	1967
1968	The Reverend George Lee 2468 Lamaku Place, Honolulu, Hawaii 96816	1957
1968	The Reverend (Chaplain) Douglass C Colbert, USA Staff Chaplain, Heidelberg Medical Department Activity, APO New York 09102	1960
1968	The Reverend Franklin SH Chun St. Andrew's Priory School, 224 Queen Emma Square, Honolulu, Hawaii 96813	1968
1968	The Reverend Rudolph A Duncan Finance Officer, Diocesan Office, Queen Emma Square, Honolulu, Hawaii 96813	1968
1969	The Reverend Joseph W Turnbull St. Mark's Church, 539 Kapahulu Avenue, Honolulu, Hawaii 96815	1945
1969	The Reverend Donn H Brown St. Matthew's Church, 47-617-7 Hui Kelu Street, Kaneohe, Hawaii 96744	1969
1971	The Reverend Charles L Halter Iolani School, 563 Kamoku Street, Honolulu, Hawaii 96826	1971
1971	The Reverend Richard E Winkler, Jr 896 Aipo Street, Honolulu, Hawaii 96825	1971
1971	The Reverend Paul S Kennedy Iolani School, 563 Kamoku Street, Honolulu, Hawaii 96826	1963
1972	The Reverend Brian J Grieves Camp Mokuleia, Queen Emma Square, Honolulu, Hawaii 96813	1972
1973	The Reverend Peter E Van Horne Church of the Epiphany, 1041 Tenth Avenue, Honolulu, Hawaii 96816	1970
1973	The Reverend Imo S Tiapula Box 2030, Pago Pago, American Samoa 96799	1971
1974	The Reverend Jan C Rudinoff Church of St Michael and All Angels, Box 572, Lihue, Hawaii 96766	1972

1974	The Reverend John E Crean, Jr 1327-A Moku Place #2, Honolulu, Hawaii 96822	1974
1975	The Reverend John A Filler Kohala Episcopal Mission, Box 220, Kapaau, Hawaii 96755	1975
1975	The Reverend Canon Vincent dP O'Neill, PhD St. Andrew's Cathedral, Queen Emma Square, Honolulu, Hawaii 96813	1964
1976	The Right Reverend Edmond L Browning, DD, Bishop Diocesan Office, Queen Emma Square, Honolulu, Hawaii 96813	1954
1976	The Reverend Alejandro S Geston St. John's Church, Box 247, Eleele, Hawaii 96705	1967
1977	The Reverend Lynette Golderman Schaefer Grace Church, Box 157, Hoolehua, Hawaii 96729	1977
1977	The Reverend Robert D Rowley, Jr St. Timothy's Church, 98-939 Moanalua Road, Aiea, Hawaii 96701	1977
1977	The Reverend Robert E Walden All Saints' Church, Box 248, Kapaa, Hawaii 96746	1977
1978	The Reverend J Sargent Edwards Calvary Church, 45-435 Aumoku Street, Kaneohe, Hawaii 96744	1966
1978	The Very Reverend John A Bright St. Andrew's Cathedral, Queen Emma Square, Honolulu, Hawaii 96813	1956
1979	The Reverend John C Park 3030 Ala Ilima Street #204, Honolulu, Hawaii 96818	1964
1979	The Reverend William T Austin 440 W Lanikaula Street, Kailua-Kona, Hawaii 96740	1969
1979	The Reverend Harry R Burton Click Route, Llano, Texas 78643	1969
1979	The Reverend Heather M Mueller Holy Innocents' Church, Box 606, Lahaina, Hawaii 96761	1979
1979	The Reverend Robert E Brown St. Christopher's Church, Box 456, Kailua, Hawaii 96734	1966

1979	The Reverend David N Holsinger St. Luke's Church, 45 North Judd Street, Honolulu, Hawaii 96817	1964
1979	The Reverend Brian F Nurdin Parish of St. Clement's, 1515 Wilder Avenue, Honolulu Hawaii 96822	1960
1979	The Reverend Morley E Frech, Jr Trinity Church By-The-Sea, Box 813, Kihei, Hawaii 96753	1973
1979	The Reverend J Douglas McGlynn St. Mary's Church, 2062 South King Street, Honolulu, Hawaii 96826	1963
1980	The Reverend Alice D Babin Christ Church, Box 545, Kealahou, Hawaii 96750	1975
1980	The Reverend David E Babin Christ Church, Box 545, Kealahou, Hawaii 96750	1960
1980	The Reverend W Eric Potter St. Stephen's Church, 1679 California Avenue, Wahiawa, Hawaii 96786	1954
1980	The Reverend John G Shoemaker 70 Piper's Pali, Honolulu, Hawaii 96822	1954
1980	The Reverend James P Eron Seabury Hall, 480 Olinda Road, Makawao, Hawaii 96768	1958
1981	The Reverend Lloyd F Gebhart Church of the Good Shepherd, Church and Main Streets, Wailuku, Hawaii 96793	1955

Retired

1932	The Reverend Kenneth D Perkins 1350 Ala Moana Boulevard #2103, Honolulu, Hawaii 96814	1932
1933	The Reverend Edward M Littell 311 Sixth Street, Hoboken, New Jersey 07030	1933
1944	The Right Reverend Harry S Kennedy, DD, STD, LHD 1001 Wilder Avenue #806, Honolulu, Hawaii 96822	1925
1944	The Reverend Norman R Alter 78-7233 Puupele Road, Kailua-Kona, Hawaii 96740	1927
1945	The Reverend Burton L Linscott 1533-A Pualele Place, Honolulu, Hawaii 96816	1945
1951	The Reverend Evans D Scroggie 7811 Eads Avenue #403, LaJolla, California 92037	1948

1952	The Reverend Norman C Ault 336-A Aliiolani Street, Pukalani, Hawaii 96788	1952
1954	The Reverend Paul H Kim 85-1330-H Waianae Valley Road, Waianae, Hawaii 96792	1930
1955	The Reverend Paul M Wheeler, DD 469 Ena Road #1703, Honolulu, Hawaii 96815	1939
1957	The Reverend Arthur B Ward 3006 Pualei Circle #308, Honolulu, Hawaii 96815	1938
1964	The Reverend James S Nakamura 3141 Olu Street, Honolulu, Hawaii 96816	1940
1967	The Reverend Richard E Winkler, Sr 12 Alaiki Place, Makawao, Hawaii 96768	1952
1979	The Reverend David Melish Paisley 8860 Shoshone, Northridge, California 91325	1952

Licensed

	The Reverend George Entwisle St. Jude's Church, Star Route Box 6026, Captain Cook, Hawaii 96704	1941
	The Reverend John J Morrett St. George's Church, 511 Main Street, Honolulu, Hawaii 96818	1947
	The Reverend Justin Van Lopik 512 Uluaa Street, Kailua, Hawaii 96734	1950
	The Reverend Philip E Jerauld 92-940-87 Palailai Street, Ewa Beach, Hawaii 96706	1954
	The Reverend (Chaplain) Richard H Holley 402 Gordon Road, Wahiawa, Hawaii 96786	1964
	The Reverend (Chaplain) Gerald M Bell 308 A Travis Street, Honolulu, Hawaii 96818	1967
	The Reverend Warren Hall St. Andrew's Cathedral, Queen Emma Square, Honolulu, Hawaii 96813	1971
	The Reverend Alberto P Alarcon St. Paul's Church, 98-308 Kaluamoi Drive, Pearl City, Hawaii 96782	1973

I hereby certify that the foregoing list of canonically resident clergy of the Diocese of Hawaii is correct and that under the provisions of Article III of the Constitution and Canon I of the Diocese are entitled to full membership of the Convention. Also listed are our licensed clergy who will be given seat and voice at Convention.

+ *Edmond L. Browning*
The Rt. Rev. Edmond L. Browning
Bishop

ATTACHMENT 32

13TH ANNUAL DIOCESAN CONVENTION

DELEGATES LIST

ISLAND OF OAHU

Calvary

Delegates: Bill Bauer
Beverly Beardsley
Jeff Babb
Helen Edwards
Nellie Manuwai

Alternates: James Tilton
Shirley Bryan
Gyneve Wong
Bea Goris

Emmanuel

Delegates: Peter Cowland
James Lumeng
Nancy Rowe

Alternates: William Simonson
Rita Merriam

Epiphany

Delegates: Kenneth Fleming
Barbara Moore
Robert Nakamura

Alternates: Herbert Chang

Good Samaritan

Delegates: Grace Yamashita
Tom Sekimura
Hatsune Sekimura

Alternates: Eleanor Yoshikawa
Masao Okamoto

Holy Cross

Delegates: William Sullivan
Shirley Sullivan
Armstrong Perry

Alternates: Helen Westly

Holy Nativity

Delegates: Jan Bond
Jim Vellis
Jeanne Grant
Arthur Kusumoto
Jean Welter
William Woodbridge
Kate Roberts

Alternates: Robert Gadwill
Barbara Hill
Bryan Shaw
Virginia Lee Worley
Richard Wirtz
Diane Lent
Coralie Vellis
Hugh Welter

St. Andrew's Cathedral

Delegates: John Howett
Bea Wilson
Patty Howett
Finley Dunn
Peggy Bartels
Jane Giddings
Marilyn Howard
Peter Ogilby
Marilyn Greenwell
Bob Miller

Alternates: Jack Lyle
Thomas Dunn
Wendy Jean
Spencer Hines
John McConnell
Thomas Jones
Kenneth Luke
Michael Mitchell
Minday Opsahl

St. Barnabas'

Delegates: David Malvin
Bitsy Lyon
Joan Malvin

Alternates: Roy Murphy
Norman Nutter
Bill Tuttle

St. Christopher's

Delegates: Alice Anne Bell
Marilynn Brown
Beth Devereux
Eleanor Fukushima
Bettye Harris
John Hawkins
Tom Van Culin

Alternates: Joanna Johnson
Kathy Bowers
Kay Hamlin
Bill Smith
Betty Smith
Rollie Smith

St. Clement's

Delegates: Betty Caskey
Dora Kraul
Jean Nurdning
William Potter
Fred Thomas
Wendell Wade

Alternates: Robert Sleight
Margaret Thompson

St. Elizabeth's

Delegates: Dorothy Jung
Violet Wong
Gretchen Jong
K.L. Ching
Patsy Ching

Alternates: Elizabeth Wong

St. George's

Delegates: James Hartrick
Ginny Broussard
Tom Cahill

Alternates: None

St. John's By-the-Sea

Delegates: Miriam Ryder
Lois Murphy
Anna Au

Alternates: Sarah Yee
Ruth Lucas
Jan Horn

St. Luke's

Delegates: John Ome
Henry Sung
Elmer Alu
Lily Ome

Alternates: Lani Kim
Rose Choi

St. Mark's

Delegates: Stephen Fitzgerald
William Foltz
Ernest Neddermeyer
Dorothy Tamagawa

Alternates: Paul Tamagawa

St. Mary's

Delegates: Keith Collier
Maryan Bowen
Moheb Ghali
Bea Collier
Ana McGlynn
Lester Muramoto

Alternates: Henrietta Muramoto
Doug Spaulding
Marion Vitalis

St. Matthew's

Delegates: Helen Redding
Dee Chang
Mary Carter

Alternates: Maryann Freudenberg

St. Paul's

Delegates: Imelda Padasdao
Nancy Matias

Alternates: Antonio Preza
Avelina Gamponia
Vincente Bolibol
Luisa Balmilero
Paula Sacamos

St. Peter's

Delegates: Joanne Na'ai
Robert Moore
Alice Scheuer
Kathleen Chang
Ethel Ching
Sheldon Tyau
Daniel Ching

Alternates: Nee Fat Ho
George Lim
Marjorie Young
Martha Ho
Henry Young
Stanley Ho

St. Philip's

Delegates: Bea Ware
Eva Kum
Phyllis Bay-Schmith

Alternates: None

St. Stephen's

Delegates: Doug Cheape
Carl Wilson
Buzz Melvin
Elaine Funayama

Alternates: Guy Hogue
John Parker

St. Timothy's

Delegates: Ernie Uno
Grace Uno
Dave Millard
Bill Lucas
Charlotte Kippen
Vickie Millard

Alternates: Tom Cahill
Charlie Kippen
Melva Craft
Pat Konno
Ginny Cahill
Pat Coyne

Waikiki Chapel

Delegates: Fred Huddle
Edith Frembd
Margaret Huddle

Alternates: Roberta DuTeil
Bob Poole
Angie Poole

ISLAND OF MOLOKAI

Grace Church

Delegates: Nancy Poepoe
Barbara L. Hanchett
Joyce Hanchett Arce

Alternates: Richard Hanchett
Rachael Kamakana
Barbara J. Hanchett

ISLAND OF MAUI

Good Shepherd

Delegates: Bert Olais
Roger Deeks
Ricky Melchor
Margaret Cameron
Carol Malo

Alternates: Magie Evangelista
Donna Fuller
Marsha Melchor
Pedro Macadangang

Holy Innocents'

Delegates: Tuila Greig
Hazel Mahoe
Joe Luder
Annie Greig

Alternates: Marion Wright
Dee Anne Mahuna
Marsha Aquinde

St. John's, Kula

Delegates: Bob Johnson
Florence Anthony
Blanche Hew
John Hanley
Alternates: Steve Sutrov
Maggie Sutrov
Marilyn Cleghorn

Trinity By-the-Sea

Delegates: Marinell Eron
Dorcas Munroe
Robert Joerger
Alternates: Adele Lyttleton
Ted Ion

ISLAND OF KAUAI

All Saints'

Delegates: Edna Stoffel
Aurel Ostendorf
Tsukasa Wataya
Victor Punua, Sr.
Alternates: Marshall Mock
Anna Sloggett
Alice Knight

Christ Memorial

Delegates: Linda Sproat
Leatrice Barr
Tokumatsu Gushiken
Alternates: Muriel Lawrence
Mary Moritsugu

St. John's, Eleele

Delegates: Takeo Fuji
Irene Kawane
Marion Keat
Alternates: Bob Burnz
Ruth LeFiel
James Wong

St. Michael's & All Angels

Delegates: Paula Rudinoff
Chuck Hull
Lucy Kawaiholau
Alternates: Jack Kruse
Dorothy Kruse

St. Paul's, Kekaha

Delegates: Judy Thompson
Alternates: Ruth Okihara
Tsuruko Goto
Florence Morinaga

St. Thomas

Delegates: Nelson Hardenbergh
Penelope Hardenbergh
Alternates: None

ISLAND OF HAWAII

Christ Church

Delegates: Cullen Tendick
Joan Focht
Sylvia Tendick
Bertha Weeks
Alternates: Harvey Weeks
Jim Ward
Marilyn Parker

Holy Apostles'

Delegates: Katie Bonsey
Winnie Lum
Mickie Kimball
Pat Curtis
Alternates: Joe Spivey
Kathy Choi
Paul Bennett
Bev Hookano

Kohala Missions

Delegates: Ruth Higa
James Hanano
Kikue Yee

Alternates: Kayoho Hamano
Pierre Bowman

Resurrection

Delegates: Maria Domingo
Leona Gabriel
Gabriela Jadulang

Alternates: Fredista Manuel

St. Columbas'

Delegates: Norma Yadao
Elisa Yadao
Louisa Agraan

Alternates: Maria Balmilero

St. James'

Delegates: Charlotte Wilson
Susan Reynolds

Alternates: Sam Kimura
Robert Johnston
Satsui Hamada

St. Jude's

Delegates: Doris Black
Donald Black
Elinor McKinney

Alternates: Robert Brooks
Marky Brooks
William Glover
Gay Glover

ISLAND OF OAHU

Calvary

Pamela M. Bland

Emmanuel

Warren C. McDermid

Epiphany

Alfred Yen Lee
Buelah Buttles
Alice Ah Fung McDaniel
Jean Pritchard Fraser
Norma Marie LaBarre
Violet Hyatt Mobbs
Tami Nakamura

Holy Nativity

Herman F. Kuhlmann
George Frederick St. Sure
Dorothy D. Beggs
Lara Jane Taylor
Douglas Scott Guild

St. Andrew's Cathedral

Margaret Apple
Margaret Tinkham Bright Crowley
Frances McFall
Gladys Hart Mattson
Eileen Alys Stanley
Frances Swift

St. Clement's

Masaru Hotoke
Charles Emery
Martha Martin
Melani Chapman
Joseph Fette
Laurence Houghton
Alden Brown

St. Elizabeth's

Grace Kwai-Yin Kan Ching
Rebecca Pou Chi Francisco
William Seong Tau
Charles Fah Hin Tyau
James K.S. Ching

St. John's By-the-Sea

Jacqueline Kehaulani Ryder
Frank Tong
Frank Rodrigues Carreira, III
Luther L. Todd
John K. Hanalei Hoopii, Jr.
Edward J. Valera
Arthur Kuuleialoha Reese, Sr.

St. Luke's

Kimberly Park
Violet (Chang Sok Li Han) Lee
Naomi "Nixie" Marshall
Dick Kentoku Kaneshiro
Wilfred Yong Woon Chung

St. Mark's

Robert Clopton

St. Peter's

Rufus Yap
Kenneth Chu
Robert M.G. Chung
Henry T.J. Wong
Rose K.L. Shim
Jennie En Oi Zane
Harry Soon Fat Goo
Ruth Zane
William Yuen Kong Kam
Ruth Chu Hee
Joseph Yu Choy Chung

St. Timothy's

Stanley T. Yamamoto
Bernice Halstead Bibee
Peggy Kapiko' Okalani Hitchcock
John Oliver Warren
William Wood McCarthy
Neil Williams
Ellen Briggs
Richard Allen Piepei
Laura Nott Dowsett
Amy Kachiko Dickinson
Kameyo Yoshikawa
Michael Lawrence McNeil
Alice Roth Thompson

ISLAND OF MAUI

Good Shepherd

Pedro Paet
Laureana Agaran
Mary D'Esmond
Margaret Eastment
Wilhelmina Jijine

Holy Innocents'

Harriet Woods
Grace Catugal
Hazel Smith
Susan Davis
Edward Ho
Joseph McKay
Virginia Hope
Ophelia Jones

ISLAND OF KAUAI

All Saints'

Joyce Pauline Rice
Vernon Barker
Nancy Y. Kimura

Christ Memorial

Julia Spencer Akanà

St. John's, Eleele

Ronald Leslie Hamamoto
Emmy Lou Pugh

ISLAND OF HAWAII

Christ Church

Margaret Wilson Apple
Eloise O. Vose
Dorothy Alexander Crumpacker
Charles William Focht
Mary Margaret Shamberger
Dorothy Greenwell Mitchell

Holy Apostles'

Helen Broderick
John Douglas Blythe
David Helfrich
Ronald Carroll Yoder

Resurrection

Regino Lacaba Jadulang
Ryan Nolan Udac

St. Augustine's

Adam Shin Kon Shim

St. James', Kamuela

E. Paul Simpson

ISLAND OF MOLOKAI

Grace Church

James Christopher Olds
Joe Naughtrip
Ichi Mitsui

(ISLAND OF OAHU CONTINUED)

St. Christopher's

Shirley Sweesy
Conrad Hilbinger
John Thomas
Virginia Carpenter

