

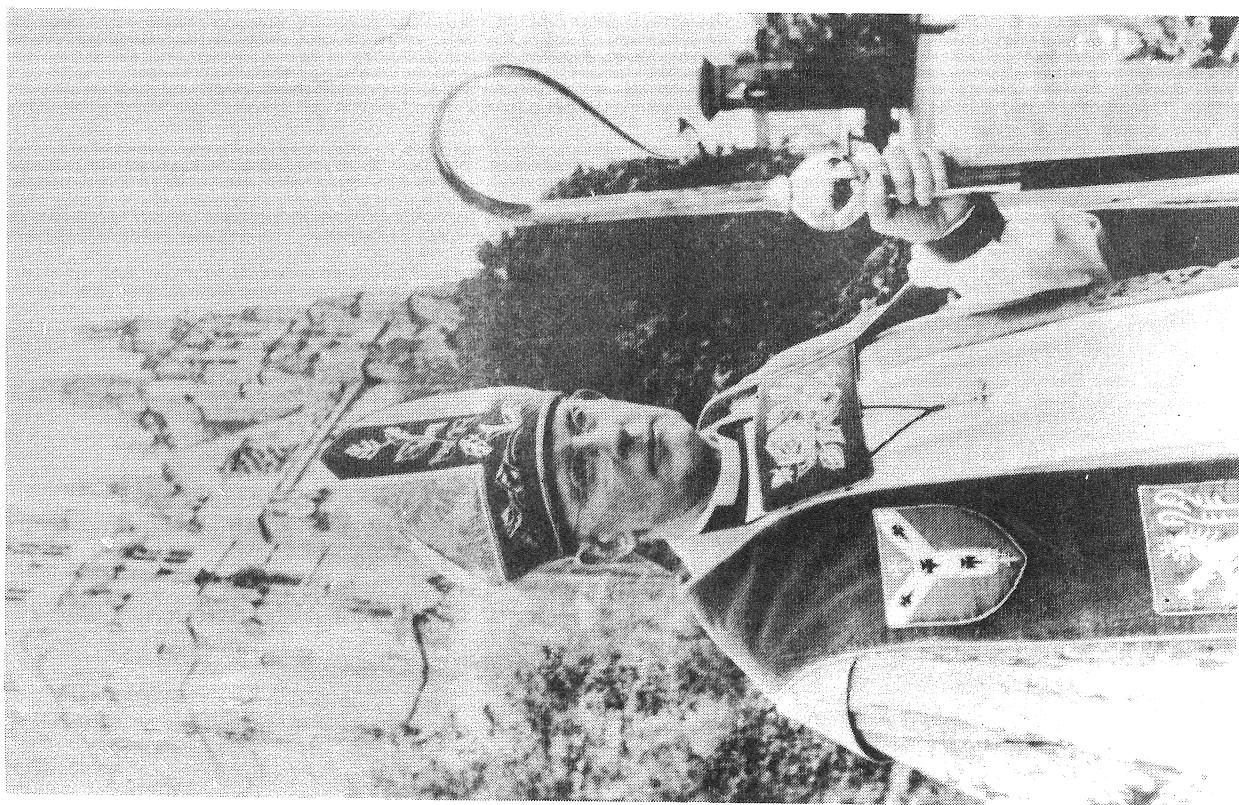
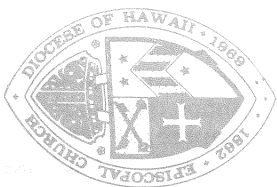
HAWAIIAN CHURCH CHRONICLE

JUL 3 - REC'D

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JUNE 1978

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THE 101st ARCHBISHOP OF CANTERBURY & HOST for the 11th Lambeth Conference meeting this July & August: The Most Reverend & Right Honorable Frederick Donald Coggan, Primate of All England & Metropolitan. See page 4

Hawaii Historical Society
650 Kalia Ave. St.
Honolulu, Hawaii 96813

STILL MORE, ABOUT THE DIOCESE

PRIORY RENEWAL

(From Page 5)

... is now proceeding to solicit gifts that will enable construction to begin this summer."

GRADUATES

The graduates among clergy families include: Steven Bonsey, *magna cum laude* in English, from Harvard; William Grosh, Radford High; and Mark, also *magna cum laude*, and Paige Browning, University of the South, Sewanee, Tennessee. Also, Jeff Lee, Paul Sasaki, and Peter Winkler.

SICK BAY

Fr. Herbert Conley will not undergo surgery in Boston but is now receiving treatment in New York City. He and Eloise expect to be back in Hawaii soon. He will continue treatments here.

Fr. John Engelcke was discharged from Queen's on May 13th after open-heart surgery (three bypasses).

CHANGING ADDRESS?

Please let the **Chronicle** know.
Your letter in time saves over two
dimes.

ECW NEWS

(From Page 2)

committee in Paris, where she has lived for 24 years.

Peg Apple, who writes a column with her husband Russ for the *Star-Bulletin*, has just completed needle-point covers for chairs and benches at St. Christopher's. Designed by Dorothy Hasinger against a turquoise background, they depict St. Christopher's lantern, acorn and oak leaves, breadfruit, olives and olive branches and laurel leaves — symbols of fertility, achievement, peace and endurance. This "labor of love" all of the Lord took two and a half years to do. When Bishop Browning visited St. Christopher's on June 4 for baptism, confirmation, "sealing" and affirmation, these covers were duly blessed.

Virginia Isbell, Hilo, is a candidate for Lieutenant-Governor of the State, and plays the organ at Christ Church, Kealahakua.

Lyn Ho, Hazel Mahoe, Genie Sakaguchi, Koko Blakeslee of Holy Innocents', were named among ten outstanding Lahaina women by the West Maui Soroptomist Club.

"I am sick and tired of churches that split up on the question of women clergy instead of concentrating on really vital and burning issues . . . I do wish the churches in the West would learn to heed the call from the poor and oppressed."

—Colin Winter, exiled Bishop of Namibia

CHRISTIANS & HOMOSEXUALITY: A WORLD VIEW (From Page 7)

tional family roles in African society — a strictly defined pattern that left no room for homosexuality.

The most recent attempt to raise the subject to the level of public debate occurred last year at the Lutheran World Federation Assembly in Dar-es-Salaam, Tanzania. A group of European delegates suggested the matter be discussed, but the initiative failed on the grounds of inadequate time for preparation and the potentially divisive effect of such a debate in an African church setting.

The Netherlands

"It remains a touchy subject, but on the whole I think that the churches in Holland have reacted with understanding for the problems of the homosexual community," says our correspondent. Congregations have been helped by a pastoral letter on the subject from the Reformed Church which was well received, as was a National Council of Churches' report "People don't have to be lonely."

One church leader told us: "We have some homosexual pastors who are known as such in their congregations. Although they will have trouble finding new congregations, they are usually well accepted by their present community."

"Perhaps our best achievement is that more and more people dare to

“speak up,” he said, “both homosexuals themselves as well as their parents and partners.”

* * *

The net result of this brief survey is to show that in any global ecumenical sense, the dialogue on homosexuality (affecting as it does some 5% of Western populations at least) has yet to begin, even though the debate on so many related questions of human rights is well advanced.

For those who fear that any ecumenical initiative in this debate would lead to new outbreaks of moral irresponsibility, the survey just described ought to reassure. Given the present balance of opinion, any ecumenical consensus would surely err on the side of caution. Even so, it might well serve to confront the unacknowledged sin that riddles the churches, liberal or conservative, East, West or in between. The sin is homophobia, described by the United Presbyterian report as a "mingled contempt, hatred and fear of homosexual persons". Such sin is best removed by approaching homosexuals with justice rather than oppression, grace rather than guilt, says the report. And for the ecumenical movement that's not a bad way to start.

—John Bluck

(Reprinted from *ONE WORLD* (May),
a monthly magazine of the World
Council of Churches, by permission.)

ABOUT THE DIOCESE

VACANCIES: Epiphany, Calvary & St. Elizabeth's

Besides the Cathedral (see p. 5, col. 1), the Church of the Epiphany, Kaimuki, is seeking a successor to retiring Fr. Burton Linscott; Calvary Church, Kaneohe, a successor to Fr. Gene Harshman; and St. Elizabeth's, Palama, a successor to Fr. John Liu, who recently announced his resignation.

Those considered by Epiphany are Fr. Brian Grieves, Bishop's Staff, Director of Camps and Conferences; Fr. Charles Halter, Vicar, Good Samaritan, Palolo; Fr. George Hartung, formerly St. Christopher's, Kailua, now assisting at St. Andrew's Cathedral; Fr. Peter Van Horne, Rector, St. John's, Kula, Maui; and Fr. Curtis Zimmerman, Canon, St. Andrew's Cathedral.

Fr. Brian Grieves has asked that his name be withdrawn. The remaining four candidates will be at Epiphany on the Sundays from May 28th through July 2nd. Selection is scheduled for July 10th. Fr. Linscott, the senior priest in the Diocese, retires at the end of July.

Calvary's list has been narrowed to four clergy — two diocesan and two from the mainland. Their names have not been published, but the nine month process to fill the vacancy left by Fr. Harshman's resignation last October is nearing completion, the *Chronicle* has learned. The "four" are currently being interviewed by the parish committee responsible.

And Fr. John Liu of St. Elizabeth's, Palama, has announced his resignation effective the end of June.

WOMEN OF THE CHURCH OF THE GOOD SHEPHERD, WAILUKU, HONORED

At the service on May 7th, the Women of the Church of the Good Shepherd in Wailuku were honored for their dedicated service as workers in the New to You Thrift Shop, which observes its 9th year of operation, writes our correspondent.

A handful of women who started at this shop continue to give unselfishly of their time manning the store daily. Proceeds from operation of this shop have been given by the Women for church outreach and scholarships. Annually the Women give to Seabury Hall for scholarship assistance \$1,030.00 and over \$4,800.00 for Outreach in Maui, including the Teen Challenge.

Those recognized for dedicated service at the New to You Thrift Shop since its opening day some nine years ago were Hannah Bonsey, Naomi Crivello, Chris Hair, Marion Haling, Margaret Humphreys, Nui Kwock, Lillian Mukai, Eve Park, Eleanor Shogren, Esther Vermooten, and Vera Webster.

Father Richard Kim, Rector of the Church, recognized in particular Marion Haling, who, in addition to working in the shop, assists the Treasurer in bookkeeping. "Never has she missed a service, failed to show up for proclamation services, been late for appointments, or misplaced a penny," says Father Kim. And for duty above and beyond the call, the Rector awarded Mrs. Haling the Rector's Cross in appreciation.



AT A RECENT MEETING of HAWAII EAST'S COMMITTEE at Good Samaritan Church, Palolo (left to right): Fr. Alex Geston (Resurrection & St. Columba's, Big Island), Hatsune Sekimura (Chairwoman, Good Samaritan), Fr. George Lee (St. Luke's, Nuuanu), Marc Aquino (Good Shepherd, Wailuku), Teodora Soliva (All Saints', Kapaa) & Fr. Timoteo Quintero (St. Paul's, Honolulu).

RECTOR "ROASTED"

"Dear Friends," writes Fr. Charles Burger in Holy Innocents' parish newsletter, "I am still overwhelmed by the surprise party last Friday evening at the Sheraton-Maui! What an unforgettable celebration of the Burgers' 10th anniversary at Holy Innocents', and what a way for the ol' Rector to be 'eased over the hill' on his 40th birthday!"

"The presence of the McConkeys and our Bishop made the evening truly extra-special.

"I must ruefully admit that the Bishop not only did a professional job of 'roasting' the Rector — *more* than getting even for Hilo! But he also established himself as a stand-up comedian of no mean talent! Dean Martin, watch out!"

"Seriously, your many gifts and warm expressions of aloha will be cherished for a long, long time — especially that wild painting by Guy Buffet!"

"Thank you all for your love, your caring, your support, and most of all, for just being you — very special people who make Holy Innocents' a very special place that the Burgers are privileged indeed to call 'home'!"

THE BOOK OF COMMON PRAYER (1928)

Bishop Browning has announced a Communion service at Park Chapel of the Cathedral Church of St. Andrew, Honolulu, Sundays, at 5 p.m. according to the Book of Common Prayer (1928), beginning the Feast of the Transfiguration (6 August), with Fr. John Engelcke as the regular celebrant.

The Diocese of North Carolina and the Diocese of Texas have joined the Diocese of Virginia in calling for the 1979 General Convention to authorize the 1928 Book of Common Prayer for alternative use, if it adopts the present Proposed Book of Common Prayer.

TRAVELING CLERGY

Bishop and Mrs. Browning to the Lambeth Conference (see page 4, col. 1) and then a fortnight in Switzerland.

Fr. Jan Rudinoff, St. Michael's & All Angels', Lihue, to the Province 8 Christian Education Conference in Los Angeles.

Fr. Richard Chang, All Saints', Kapaa, in San Francisco, directing a workshop at the National EAST Consultation.

Fr. John Crean, St. Clement's, Makiki, returning from a sabbatical in Germany and Austria in mid-August.

BOARD OF DIRECTORS

At the May 19th meeting of the Board of Directors of the Episcopal Church in Hawaii, the opening prayers were offered by Bishop Browning and the meeting called to order at 12:10 p.m.

At this meeting:

— Dr. Paul Wheeler (Ecumenical Commission) distributed copies of study guidelines on the "Lund Principle" (that churches do nothing separately which they can do together) and introduced the Rev. Stanley Kain, Executive Director, The Hawaii Council of Churches, who "described in broad terms the desired relationships between the Hawaii Council of Churches and the members, asking the Board's help in publicizing available resources and programs."

— Ray Collins, Campaign Director, Priory Renewal Program, was introduced and distributed copies of a Progress Report dated May 17th. (see p. 5, col. 4).

— Copies of the Operating Budget for April were discussed briefly by Fr. Herbert Conley and accepted as circulated.

— Keith Adamson distributed an "Evaluation Questionnaire Response Summary" concerning the May Planning Conference. The Board of Directors officially commended the Program Committee for a job well done.

— Marilyn Greenwell indicated that a report will be made at the next meeting of the Board concerning all resolutions passed at the last Convention and "to whom they went for action."

— Members of the Finance Committee (Fred Overstreet & Fr. Rudolph Duncan) reported on clergy salary and housing and on a revised mission salary scale; on the Budget; and on Federal Unemployment taxes.

— Tom Van Culin (Real Estate Committee) recommended the leasing of the classroom building facilities at St. Elizabeth's to the Kindergarten and Children's Aid Association Pre-Schools and on the renting of a 2-bedroom apartment owned by the Diocese. Lease and rent provisions were approved as recommended.

The Real Estate Committee, working with the Finance Officer and the Finance Committee, will review the possibility of establishing a capital improvement fund for maintenance and repairs of all Diocesan owned apartments.

The sale of certain properties in behalf of St. Jude's, Naalehu, and a loan to St. Timothy's, were approved

(Continued on Page 5)



THE SUFFRAGAN BISHOP of NAMIBIA, the Rt. Rev. James Kauluma, blesses his exiled Bishop, the Rt. Rev. Colin Winter, following the Suffragan's consecration in Westminster Abbey. Photo: Keystone Press, London.

EPISCOPAL CHURCHWOMEN OF HAWAII

Ruth Birnie, Editor

BOARD NEWS

The next board meeting will be on July 13 at Foster Gardens at 9:30 a.m. You are asked to park in the main parking area and go to the classroom near the orchid display at the bottom of the garden. A short business meeting will be followed by a talk "Plants as Religious Symbols" and a tour of the Gardens. Bring your own sack lunch to eat on the grass.

Please call me at 988-6573 to say if you're coming for the tour is limited to 25.

—Nancy Ghali, Program Chairman

Theme for July meditating is: "By their fruit ye shall know them" (Matthew 7:20) and "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." (Galatians 5:22-23)

—Peggy Kai, Devotions Chairman

May Bolton is the new Church Periodical Club Chairman. New Corresponding Secretary is Mrs. Joseph (Bess) Montgomery, 667 Old Makapu Road, Kailua. Phone 254-4945.

A small group of 12 attended the May meeting at Camp Mokuleia. Fr. Brian Grieves celebrated the Eucharist, and then brought us up-to-date on the status of the camp — its program, problems, accomplishments, and hopes for the future. A tour of the buildings and grounds followed. ECW's recent gift to the Camp purchased two kitchen units for cottages. Renovating is being done by volunteers and includes ramps for handicapped, rails and removable doors for bathrooms, new showers, and a paved walkway across the grounds for wheel chairs. Lunch in the cafeteria followed.

It is important for ECWomen to consider helping Camp Mokuleia in our budget planning and giving.

IN MEMORIAM

Many will mourn the passing of Mary Kapuahualani "Girly" Hart Robinson, a lifetime member of St. Andrew's Cathedral, and a leader in business, community, and church affairs. She was baptized and confirmed at St. Andrew's, where she served on the Chapter and in many other ways.

Graduated from St. Andrew's Priory, one of her chief concerns and interests was this school. She served on its Board of Directors and Fund Raising Campaign Committee.

At 82, she was only semi-retired, continuing to go to her office at Robinson Hawaiian Tours and World Wide Travel, which she founded in 1951, and which grew into a multi-million dollar travel business. She was a successful career woman, employed in various government positions, and served on the Hawaiian Homes Commission, as well as in the Territorial Senate for a term.

"Mary K." was active in many Hawaiian Civic organizations, women's groups, and the Masonic order. She was a true leader and a self-made woman.

Iolani Guild was another of her great interests, and her judgment and sound business acumen will be greatly missed on its Board.

The widow of Mark A. Robinson, she is survived by stepchildren, sisters, and brothers. Funeral services were held at St. Andrew's Cathedral on Friday, June 9, followed by inurnment at Oahu Cemetery. Contributions in her memory may be made to St. Andrew's Priory Building Fund. At the Priory graduation she was honored for giving the largest gift ever to St. Andrew's Priory School.

SPIRIT SPINDRIFT

by
Ruth Miller

A Michigan pastor recently dramatized the excuses people give for skipping Sunday worship service with a show and tell sermon.

His astounded congregation found an array of props symbolic of or answers to the many statements people drum up to explain their absence in the pews. There was everything from hearing aids for those who say they can never hear the sermon to a set-up of sleeping bag, pillow, keep-alert pills and an alarm clock for those who like to sleep on a Sunday morning.

The minister's imaginative flare included an Easter lily and a Christmas poinsettia for those who come only on special occasions; TV dinners for those who say they need the whole day to prepare the Sunday main meal; a scoreboard so those who complain of church-going hypocrites can evaluate and keep score on the others in their midst; a tree, fishing pole, set of golf clubs and a sailboat for those who say they get as much from communing with nature as going to church, and much more.

The point of the "telling" which accompanied the "showing" is that people use these excuses because they have the wrong priorities. Even with apparently advance publicity for the show and tell sermon, attendance that day was only slightly higher than normal. It could be concluded that no amount of dramatics or attention-getting devices is going to add many to the membership in Christ's Church Univesal, the Kingdom of God.

Even dedicated Christians don't care to go to a church that is Dullsville. The house of God should be a happy place. But, unless a person has not only made Christ his personal friend but also Lord of his life, he will

opt most Sundays to do something besides go to even a lively church.

We do not become Christians by worshipping (though hopefully from the minister's standpoint something he says or something that happens at church will turn someone to a decision for Christ). Rather, because we are Christians we want to worship God. Even for Christians, human nature being what it is, there are Sunday mornings when the thought comes, "Maybe I should stay home this morning."

Theologian Helmet Thielicke, in cussing our negligence in prayer comes forth with an answer which is quite applicable to spasmodic or infrequent church-going. The answer is simple: God just does not have first place, neither first place in time on a Sunday morning nor the first place in the actual importance he has for our life. "Anybody," says Thielicke, "who sets up conditions for God is off the track from the start. . . . God gives himself only when we put ourselves unconditionally in his hands."

Author Leslie D. Weatherhead, in talking about a relationship with Jesus on a friend-to-friend basis, says, "I look into my own heart and I know that if I get a little bit careless and very little prayerless, I go right down to the very bottom with a bang."

This adds up to the fact that we cheat ourselves if we neglect worship.

Religion, because it requires decision, is a personal matter, but it can't be separated from the community of believers if a person wants to grow and mature spiritually. As J. Neville Ward, another Christian writer, points out, "It is not possible to find out what Christians mean by the word 'God' except in their company. Jesus came to know God by a similar route."



AT CAMP MOKULEIA on May 11th (left to right): Mary Kilby, Nancy Ghali, Fr. Grieves, Maxine Rothwell, Ruth Todd, Helen Redding, Bess Montgomery, & Dottie Hole.

Summer is here. School is out and we are off on vacation trips. Newsletters from churches appear less frequently, and churches are bidding aloha to military members rotating. Little seems to be happening during "summer doldrums." But some of us welcome quiet times after flocks of family and friends visiting. Plans have begun for fall fairs and money-raising events.

It isn't too late to send the children to Camp Mokuleia or Camp Pecusa on Maui for a week or two. Many churches offer summer school sessions. Call the Camp office at 637-9500, or the church school of your choice.

Co-sponsored by St. Luke's and Olive Methodist Church, Wahiawa, two students and two teachers came from St. Peter's School, Seoul, to compete in Hawaii Special Olympics on May 26 and 27, a special event for retarded and physically handicapped children. Living quarters, air fare and entertainment were provided by church members

during their stay in the Islands. Song In Kyung and Chooi Chong Chul, students, each won medals in the competition.

On Sunday, May 28, Mr. Michael Kim, teacher, and Sister Veronica Yu, Anglican nun, presented the students at St. Luke's and showed slides, and spoke of their work with children at St. Peter's School.



AT ST. LUKE'S on May 28th (left to right): Fr. John Park, Michael Kim, Song In Kyung, Chooi Chong Chul, & Sr. Veronica.

NAMES IN THE NEWS

Debbie Scheuer, St. Peter's, ran for the Con Con from upper Manoa . . . Jean, Goodenow, Holy Nativity, was elected a delegate from her district . . . Cindy Beardsley, St. Stephen's, 1977 Camp Mokuleia counselor and student at Oral Roberts University, has been selected to tour the U.S. with the O.R. World Action Players, presenting outstanding Christian drama.

Becky Benson, St. Stephen's, entered a Women's Professional Surfing Championship in Australia, placing second the first day, and 5th on a later date, after a bout with the 'flu.

Joanne Chang, represented St. Peter's at the EAST Consultation in San Francisco June 21-24.

Shirley Towers is filling out Mary Kilby's term as ECW president at Holy Nativity. HN wahines honored these women at their May meeting, presenting Mary with a silver cross and chain. Also honored, with leis, were Jean Adams, UTO chairman, Barbara Hill, Secretary-Treasurer, and Diane Crane, the successful graduate.

Olivia de Havilland, motion picture actress, serves as one of 32 members of the cabinet of the Episcopal Church's Venture in Mission program. Her interest began when she was appointed to a local Venture

(Continued on Page 8, Col. 2)

AROUND THE CHURCH

MAORI MINISTRY STRENGTHENED

Bishop Manu Bennett of Aotearoa, a June visitor to Hawaii on his way to Lambeth and one-time assistant at the Church of the Holy Nativity, Aina Haina (1952), has been given enhanced "status and Mana" by the Church of the Province of New Zealand, according to a report in the April *Newsletter* of the South Pacific Anglican Council.

Previously, Bishop Bennett was Suffragan to the Bishop of Waiapu and needed commissions from each diocesan bishop in order to visit the Maori people. Now Bishop Bennett will

- Enjoy most of the privileges that any Diocesan Bishop in New Zealand enjoys in his own right.

- Now be licensed by the Primate.

- Have a seat in General Synod with the right to speak and vote as a Bishop.

- Have a Council — like a Synod — to care for the affairs of the Bishopric.

These canonical changes strengthen the voice of the Maori — and thus of all Polynesians — within Anglicanism.

Namibia DIOCESE OF DAMARALAND

As Independence Day (31 December 1978) approaches, the leaders of Anglican, Roman Catholic, and Lutheran Churches warn of "the terrible consequences" that may result if the Agreement of 30 March 1978, entitled a "Proposal for the Settlement of the Namibian Situation" is not adopted.

The situation there remains tense. South African security forces raided the Ecumenical Center in Windhoek, as well as the office and house reserved for the Anglican Bishop, on 22 February.

The previous day, some 200 students from St. Mary's Anglican School at Odibo crossed into Angola to join the South West African People's Organization (SWAPO) liberation movement.

Formerly German South-West Africa, Namibia's largest Christian communities are Anglican, Lutheran, and Roman Catholic.

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CHURCH OF ENGLAND'S CONFERENCE ON CATHOLIC RENEWAL

A conference at Loughborough, near Nottingham, this April, dedicated itself to Catholic renewal within the Church of England.

Among those addressing the one thousand in attendance: the Archbishop of Canterbury, the Most Rev. Dr. Donald Coggan; the Abbot of Nashdom, Dom Wilfred Weston, OSB; and Bishop Robert Terwilliger, Suffragan of Dallas.

The "major issues for follow-up" which emerged from the conference were, according to *The Living Church*:

1. A repeated emphasis on devotion to the Lord Jesus Christ as "the mainspring of all that we think and do."

2. A determination to be more outward-looking and evangelistic.

3. A concern for "the social problems of our time, and the bearing upon them of Christian theology. In particular there was an affirmation of the value of a multi-racial society and the need for Christians to resist those who promote racial conflict."

4. An affirmation of longing for Christian unity, and a "deep concern lest unilateral action by the Anglican Communion in the ordination of women to the priesthood be a serious barrier to unity with the rest of catholic Christendom."

The idea of the conference was that of an American priest at Oxford, Fr. John Heidt, who suggested it to Mr. Geoffrey Evans, then General Secretary of the Church Union. Mr. Evans, once secretary to the former Bishop of Polynesia, is well known to many Island Episcopalians.

ROME' AMERICAN CLERGY SHORTAGE

In 1966, the Roman Catholic Church in the United States had 46,000 seminarians. Today, it has 16,800, according to the *National Catholic Reporter*. That is a decline of 64%.

To meet this shortage, Rome man turn to the seminaries of the Episcopal Church.

In a list of what it calls "obvious and practical solutions . . . under some discussion," the following paragraphs appear in the May 12 *National Catholic Reporter*: "Another potential vocation source involves Protestant or Episcopal clergy who join the (Roman) Catholic Church, and wish to be ordained. An ad hoc committee of the U.S. bishops currently is negotiating with the Vatican's Doctrinal Congregation on such a request from a group of Episcopal priests.

"Episcopal interest in the (Roman) Catholic priesthood may be of more than passing interest because the Episcopal Church is experiencing a virtual glut of clergy — the very opposite of the current Catholic experience.

"Since 1970, the number of its priests nationwide has risen from 11,000 to 13,000 and enrollment in its seminaries remains steady, even though the number of Episcopalian church members and communicants is showing a steady decrease. Thus, more and more Episcopal parishes are ill-equipped to support clergy," reports *The Living Church*.



AT THE GRAVE of BISHOP RESTARICK, Ascension Day 1978, Priory Class Officers, Grades 7-12: Trisha Shimabuku (7th) & Rhonda Kihune (8th) (kneeling); Grace Tomasa (11th), Joan Kanashige (10th), Sheila Ebesu (9th), Fr. Donn Brown (Chaplain), Marie Miyashiro (12th) (standing).

SPANISH & PORTUGUESE CHURCHES IN ANGLICAN COMMUNION

The Lusitanian (Portuguese) and Spanish Reformed Episcopal Churches — already Anglican in doctrine, order, and liturgy — have asked to be included within the Anglican Communion "as full members of the worldwide family of churches."

This request has been approved by a conference in London, in which the Episcopal Church, the Old Catholics, and the Anglican Consultative Council, among others, also participated.

If approved at the Lambeth Conference this summer, "this will be the first case in Anglican history when another church is 'adopted' by the worldwide family," reports the *Diocesan Press Service*.

Like some Old Catholics, the Lusitanian (Portuguese) and Spanish Reformed Episcopal Churches emerged in the late 19th century from dissatisfaction over certain developments in the Roman Catholic Church.

These churches in Spain and Portugal have been in inter-communion with the Episcopal Church since 1961.

CHANGING ADDRESS?
Please let the **Chronicle** know.
Your letter in time saves over two dimes.

WILLIAM BARCLAY: APOSTLE TO THE PLAIN MAN

The death of the Rev. Dr. William Barclay, CBE, this January in Glasgow brings to an end the earthly life of an extra-ordinary Apostle to the Plain Man.

"Dr. Barclay," said the Archbishop of Canterbury, "had a wonderful gift of making available to the ordinary reader the insights of scholarships, particularly as related to the meaning of the Bible."

A pastor of the Church of Scotland (Presbyterian) since 1933 and professor in Glasgow University (1943-1974), Dr. Barclay's *The Daily Study Bible* has sold over 5 million copies. He helped with the *New English Bible* and also published his own translation.

The reading Christian can do no better than Barclay's *The Life of Jesus for Everyman* and *The Beatitudes & The Lord's Prayer for Everyman*, both published by Harper & Row.

ASIAN AMERICAN EPISCOPALIANS PLAN NATIONAL CONSULTATION

A national gathering of representatives from various Asian American ministries in the Episcopal Church is being sponsored by the Episcopal Asiamerica Ministry this summer. The consultation will be held in San Francisco, Calif., June 21-25.

Persons will come from dioceses with Chinese, Filipino, Indochinese, Japanese, and Korean ministries to gather in ethnic and inter-ethnic sessions to consult and to suggest plans for the further development of ministries in the Episcopal Church which involves Asian people in the United States.

The development of congregations — which includes recruitment and training of lay and ordained leadership — and the establishment of social ministries, with an emphasis on the needs of new immigrants, are among the concerns to be discussed.

This is the fifth such consultation to take place since the establishment of the Episcopal Asiamerica Ministry by the General Convention in 1973.

These ethnic convocations and 10 dioceses with ministries involving Asian Americans have joined together in a partners-in-mission relationships in a national organization known as the EAST COALITION of DIOCESES and ETHNIC CONVOCATIONS. The dioceses in the EAST Coalition are California, Chicago, San Diego, and San Joaquin.

Other dioceses not formally related to the EAST Coalition but supportive of such ministries and from which persons are also expected include Maryland, Minnesota, and Southwest Florida.

—DPS.

BRAZIL'S ROMAN CATHOLIC BISHOPS STAND FAST

Brazil's Roman Catholic bishops have re-emphasized their commitment to a theology of liberation and their Church's support of social change.

Their action is in response to a conservative paper defining "the church's role in society as essentially evangelistic," a paper issued preparatory to the third general Latin American (R.C.) Bishops' Conference (CELAM) scheduled for this

(Continued on Page 6, Col. 1)

LAMBETH 1978: THE ISSUES

Once every ten years, the bishops of the Anglican Communion meet in the Lambeth Conference. It takes its name from Lambeth Conference. It takes its name from Lambeth Palace, the residence of the Archbishop of Canterbury, who is the titular head of the 25 churches in the Anglican Communion, ranging in size from the Igreja Episcopal to Brazil with four dioceses to the Episcopal Church in the United States with one hundred dioceses.

The Lambeth Conference is "a fellowship . . . bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference." It has no legislative power, but adopts reports of an advisory nature for the guidance of the churches. Actions of the Lambeth Conference carry great weight.

This year about 400 bishops will gather from July 22 to August 13. It will be a working and study conference, with the bishops in residence at the University of Kent, in Canterbury, and with a minimum of ecclesiastical or social festivities. In addition to the bishops, there will be about 25 observers from other churches, including one from the World Council of Churches. Twenty-two people have been specially invited as consultants. Cynthia Wedel, one of the WCC's presidents as well as President of the National Committee of the American Red Cross, has been chosen as one of the two women to serve in that capacity:

Because I have been active in support of the ordination of women, people have assumed that I was asked to consult on that subject. It is sure to produce hot debates and I hope to share in them. But I am listed as a consultant on "Ecumenical affairs, World Council of Churches, laity, women in the Church, adult education", all subjects of deep interest to me.

Preliminary documents describe the concern of the Lambeth Conference as *Today's Church and Today's World*. I see one consultancy role as representing that "world" within which the churches must work and witness.

Ecumenical Movement

A major force in the modern world is unquestionably the ecumenical movement. Few churches, including the Anglicans, have really taken the ecumenical imperative to heart. We participate in councils of churches and other ecumenical bodies with varying degrees of seriousness but there is still a very limited sharing of resources and sovereignty. A whole-hearted commitment to the Lund Principle of doing together everything which we are not in conscience require to do separately, would increase the effectiveness of Christian witness and mission to an overwhelming extent.

I do not fault the Anglican Communion more than other churches for a lack of ecumenical zeal, but our preoccupation with the Roman Catholic and Orthodox churches sometimes hampers our cooperation with our Protestant brethren. If, in any real way, we are to be the "bridge" church which we like to claim to be, we must find creative ways to reach out equally in both directions.

Laity's Role

To me, the most serious problem faced by all churches today is the proper role of the laity. Through most of the past 2,000 years the majority of lay Christians were uneducated, over-burdened, and accustomed to authoritarian rule in all areas of life. Education was primarily for the clergy. As a result, the average lay person has inherited a "spectator" mentality as to his or her role in the Church.

Within the present century a profound revolution has occurred. Lay men and women are increasingly educated, well-informed, and accustomed to sharing in decision making in most arenas of life. As our Roman Catholic brethren have reminded us, the Church is "the people of God", and 99% of them are not ordained. Unless the churches are able, within this generation, to discover ways to involve the laity in every aspect of the life of the Church, the present decline in church membership — at least in the "older" churches — will accelerate. Needed are new forms of

congregational life; much better Christian education, especially of adults; and a new sense of clergy-lay partnership. The Anglican Communion, with its "high" doctrines of ministry, is in an ideal position to take a lead in designing and implementing such a revolution.

It is my fervent prayer that the Holy Spirit will stir the Lambeth Conference of 1978 to bold new ventures as Christianity moves swiftly towards its third millenium.

—Cynthia C. Wedel

(Reprinted from *ONE WORLD* (May), a monthly magazine of the World Council of Churches, by permission.)

CHANGING ADDRESS?

Please let the **Chronicle** know.
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BOOKS: Briefly Noted. *The Wilson Quarterly* (Winter 1978), "a national review of ideas and information" notes some books of importance to Christians in Hawaii.:

— *Growing Old in America*. By David Haskett Fischer (Oxford, 1977). Pp. 242. \$10.95.

— *Rites of Passage: Adolescence in America, 1790 to the Present*. By Joseph Kett (Basic Books, 1977). Pp. 327. \$16.50.

— *Reaping the Whirlwind: A Christian Interpretation of History*. By Langdon Gilkey (Seabury, 1976). Pp. 446. \$19.95. "... Unquestionably important. It picks up and advances one of Christianity's central but most neglected themes: Providence," writes Avery Dulles.

— *A History of the Churches in the United States and Canada*. By Robert T. Handy (Oxford, 1977). Pp. 471. \$19.95. Professor Handy is on the staff of Union Theological Seminary, New York City.

— *Storm over the Multinationals: The Real Issues*. By Raymond Vernon (Harvard, 1977). Pp. 260. \$12.50. Vernon directs Harvard's Center for International Affairs.

— *The American Touch in Micronesia*. By David Niven (Norton, 1977). Pp. 224. \$9.95.

— *Tin Roofs and Palm Trees: A Report on the New South Seas*. By Robert Trumbull (University of Washington, 1977). Pp. 302. \$17.95.

Niven, a former writer for *Life*, speaks of a "fumbling U.S. neocolonialism." And Trumbull, formerly with the *New York Times*, writes of a "rusted Trust."

— *Ethics in Medicine: Historical Perspectives and Contemporary Concerns*. Edited by S.J. Reiser, A.J. Dyck, and W.J. Curren (M.I.T., 1977). Pp. 679. Paperback: \$19.95. A "comprehensive text developed for use in medical courses at Harvard," important for the lawyer, legislator, pastor and layman. "The emphasis throughout is on human needs rather than on narrow personal concerns."

"Wisdom consists of the anticipation of consequences."

—Norman Cousins



BISHOP BROWNING & Dora Kraul during his recent visit to St. Clement's. Photo: M. Nunn.

TV'S HOLOCAUST: Some Reflections

The extermination of European Jewry, now commonly called the "Holocaust," was placed before the American public once again with a 9½ hour drama aired over NBC-TV this April.

The timing was not accidental. Shortly after Passover (27 Nisan, according to the Jewish calendar, or 19 April, according to the Gentile one), Judaism annually remembers their sufferings in the Nazi era (1933-1945) and the heroism of the uprising of the Warsaw Ghetto.

And 1978 was the 35th anniversary of that uprising and the 30th of the State of Israel.

The effect of NBC's presentation *Holocaust* is hard to assess. The commercial interruptions, sometimes nearly interminable, seemed doubly vulgar in this particular context. To trivialize evil is itself obscene.

And those familiar with the literature of the Death Camps, not to mention with the survivors themselves, find the NBC presentation too clean, almost sanitized into unreality and dishonesty. The stench, starvation, and bestiality of the Camps were missing. That continual pall of smoke and fall of human ashes from crematoria kept flaming day and night were likewise missing. Commercial TV apparently has stomach only for make-believe, deodorized, not real, horror.

But the viewer did gain some idea of what happened in those nasty years 1933-1945. However, as William F. Buckley, Jr., John J. O'Connor of the *New York Times*, and Jacob Neusner of Brown University pointed out on PBS's *Firing Line*, the NBC presentation made no effort to probe the dark, essential question posed by the Holocaust: Why?

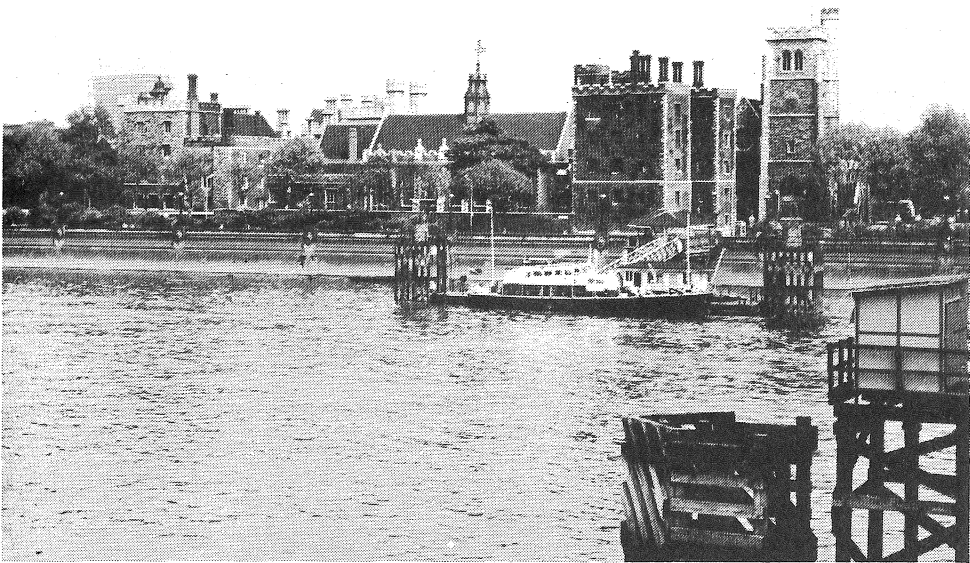
Why did the Holocaust happen?

Telling what man did or does is so much easier than probing man's Heart of Darkness. It was this easy way which NBC took.

One of the nastiest facts we contemporaries face is that ours is Death's century, an era of Holocausts.

We would like to be remembered for penicillin, the (possible) obliteration of smallpox and polio, and life-giving operations and technology which amaze the mind and restore the body.

(Continued on Page 6, Col. 3)



LAMBETH PALACE, the Archbishop of Canterbury's London residence on the banks of the Thames and site of previous meetings of the Lambeth Conference of Anglican Bishops. Photo: Diocesan Press Service.

MORE, ABOUT THE DIOCESE OF HAWAII

BOARD OF DIRECTORS

(From Page 1)

subject to certain conditions.

The Bishop announced that the Commission on Ministry and the Standing Committee had recommended the ordination to the priesthood of the Rev. Lynette Golderman Schaefer; that the Bishop had accepted these recommendations; and that the date June 29th was set for her ordination. Sincere congratulations were extended to her by the other members of the Board.

The Board meets next on Friday, July 14th, at 12 noon, at St. Andrew's Cathedral.

Adjournment was at 2:30 p.m.



ENGLAND
Plot

You wear it your way, I'll wear it mine.

A DEAN FOR ST. ANDREW'S

St. Andrew's, without a Dean since the resignation of the Very Rev. Herbert Conley as of 1 January 1978, will hear and interview this June and July seven candidates screened from 62 nominees for Dean by the Cathedral's Selection Process Committee headed by Arthur Awai.

The seven candidates are:

—Fr. David K. Kennedy, Rector of St. Timothy's, Aiea, at the Cathedral on June 4th. Fr. Kennedy has served St. Barnabas', Ewa Beach; St. Peter's, Honolulu; and the Church of the Ascension, Kwajalein, since graduation from the Church Divinity School of the Pacific in 1963.

—Fr. John A. Bright, Rector of Christ Church, Lake Oswego, Oregon, June 11th. Fr. Bright has served parishes in Oregon and Southern Brazil since his graduation from C.D.S.P. in 1956.

—Fr. Peter C. Moore, Rector of St. Michael's and All Angels', Albuquerque, New Mexico, since 1971, the 18th of June. Graduated from the General Theological Seminary, New York City, in 1952, Fr. Moore has served parishes in New York City; Clarksville, Missouri; and Indianapolis, Indiana. For five years prior to his present pastorate, Fr. Moore was a Canon of St. John's Cathedral, Albuquerque. Fr. Moore has studied at Salamanca in Spain (1971) and has an S.T.M. from General (1957).

—Fr. George H. Price, Rector of St. Luke's, Fairport, New York, is scheduled for June 25th. Since graduation from Philadelphia Divinity School in 1964, Fr. Price has served parishes in New Jersey, Maryland, and New York. He holds an S.T.M. from the University of the South (1974).

—Fr. Allan H. Hohlt, Dean of St. John's Cathedral, Wilmington, Delaware, will preach on the 2nd of July. A graduate of the Church Divinity School of the Pacific, Berkeley, in 1966, Dean Hohlt has served parishes in Houston and Freeport, Texas, and for the six years previous to becoming Dean was the Cathedral's Canon and Urban Missioner (1970-1976).

—Fr. Marion J. Hammond, Rector of St. Thomas' Church, Denver, Colorado, is scheduled for July 9th. He is a graduate of Yale's Berkeley Divinity school and has been Rector of St. Thomas' Church since 1963. His entire ministry has been spent in Colorado.

—Fr. John H. Backus, Rector of Holy Trinity Church, Everett,

Washington (1975-), has served parishes in Seattle and Tacoma, been camp director, and studied at Oxford, England, since his graduation from C.D.S.P. in 1965. From 1973-1975 he was the Archbishop of Canterbury's Apokrisarios (Personal Representative) to the Ecumenical Patriarch and Honorary Chaplain to Her Britannic Majesty's Consul General, Istanbul, Turkey. He is the author of *Archbishop Temple and the Orthodox*. Fr. Backus will be at the Cathedral July 16th.

Canon law stipulates that "the Dean shall be nominated by the Bishop and elected by the Chapter."

The Dean is executive officer of the Chapter, of which the Bishop is President. The Dean is chairman ex-officio of all committees of the Cathedral and exercises "detailed supervision and powers of management as such, subject to the control of the Bishop." (*Statutes of St. Andrew's Cathedral Chapter*, Article V.)

Within Hawaii's Christian community, St. Andrew's Cathedral ranks with the Cathedral of Our Lady of Peace, Central Union, Kawaiahao, and the Church of the Crossroads as a major center for Christian thought, proclamation, and activity.

Election of a Dean is expected in mid-July.

FR. "CHUCK" HALTER'S NOTES FROM A SABBATICAL

On sabbatical from Iolani School and assisting at St. Christopher's Church, Sun City, Arizona, Fr. "Chuck" Halter of Good Samaritan, Palolo, writes:

"I am just having a fantastic ministry here in Sun City. I am helping out at the Sunday services and two days a week I go to the two retirement homes in this area and bring joy and happiness to the people that are there. I could write a book on these people that I am visiting. Each person is so different. They are all in their late eighties and early nineties. They are still sharp, intellectually speaking, and I just get quite a "bang" out of them. I'm called the "happy Hawaiian" or "personality kid". It is a real joy visiting with them. I will be much richer for the experience that I am having here in Sun City.

"The area is a retirement center for people fifty and over. It is made up of single story homes, or condo-

miniums, and is kept so clean that it is unbelievable. It is just a beautiful, marvelous place to live. It also has some of the most friendly people that I have ever come in contact with.

"The area is also very church oriented. In as much as it is rather new and a well-planned community, areas have been designated for churches, so all of the churches are new, big, and very attractive. People go to church in droves. If a service starts at 8:00 a.m., people are in their seats raring to go by 7:30. It is absolutely amazing."

IOLANI CO-ED IN 1979

Iolani, like Harvard and Yale, is going co-ed.

The 115-year-old Episcopal school will for the first time admit girls (to the 7th and 9th grades) in September 1979. By 1985, girls will comprise one-fourth of Iolani's student body in the grades 7 through 12.

Fr. David Coon, Headmaster since 1970, called an all-boy school "anachronistic." He saw educational and social-developmental advantages to going co-ed.

Faculty (92%), students (82%), alumni (75%), and parents of students presently enrolled (57%) approved the change which was voted unanimously by the school's Board of Governors.

Damien and St. Louis, both Roman Catholic schools, remain all-male.

Fr. Fritz Minuth, Headmaster of St. Andrew's Priory School, indicated that there the traditional "girls only" policy would remain in effect.

25TH ANNIVERSARY OF ORDINATION: Fr. Dick Winkler, Sr.

Good Shepherd, Wailuku, celebrated the Silver Anniversary of Fr. Dick Winkler's ordination to the Priesthood on Sunday, June 11th.

As "Fr. Dick Winkler's Day," son Peter, just graduated from college, was the Crucifer. And Fr. Dick Winkler, Jr., now in UH Medical School, preached.

In the course of his 25 year priestly ministry, Fr. Winkler has served churches in Weaton and Chicago, Illinois, as well as Maui and Molokai. He was Rector of the Church of the Good Shepherd, Wailuku (1967-1976), until invalidated by a stroke.

ORDINATION TO THE PRIESTHOOD: The Rev. Lynette Golderman Shaefer

On the Feast of Sts. Peter & Paul (June 29th), at 7:30 in the evening, in St. Peter's Church, Honolulu, Bishop Browning will ordain the Rev. Lynette Goldermann Shaefer a priest — the first of Hawaii's women priests.

Among those officiating in the ordination service, besides the Bishop, are: Fr. Franklin S. H. Chun, Rector of St. Peter's, Chaplain to the Bishop; Frs. Robert Rowley and Robert Walden, Valerie Baldovi, and Winthrop Shaefer, Presenters; and Dr. Claude DuTeil, Preacher.

The whole diocese is invited to attend both the service and the reception in St. Peter's parish-hall following the service.

HONORS

The dedication of the Lahainaluna High School gymnasium to the memory of Jimmie Greig of Holy Innocents', Lahaina, just prior to David Malo Day (April 30th). Jimmie was a Christian gentleman, who loved and helped Hawaii's youth.

The awarding of the Doctor of Ministry degree to Dr. Claude DuTeil of St. Christopher's, Kailua. Now a double Doctor — one honorary (C.D.S.P., 1967) and one earned. His thesis deals with the Windward Coalition and was accepted by the San Francisco Theological Seminary of the United Presbyterian Church, San Anselmo, California.

Hawaii's clergy doctors, honorary and earned, also include Bishop Browning, Bishop Kennedy, Headmaster David Coon of Iolani, Dr. Paul Wheeler, Dr. Gerald Gifford, Dr. Elsberty Reynolds, and Canon Wai On Shim.

The special awards to Priory seniors at graduation: Headmaster's Award to the Outstanding Senior: Dana Giddings; Award for Academic Excellence: Dana Giddings and Suzanne Aquino, both with a 3.97 grade point average; Bishop's Award for Christian Citizenship: Laurie Young; Alumnae College Scholarship: Dawn Hughes; and Finalist, Commission on Presidential Scholars: Carolyn Shiraki.

The honors at Iolani's graduation: Valedictorian, Edwin Lee; Alumni Medal, Curtis Ching; Bishop's Award, David Onasch; Headmaster's Award, Lenbert Wong.

And Seabury Hall's Senior Awards: Bishop's Christian Citizenship Prize, Rebecca King; Lawrence Senior Mathematics Award, Homer Yung; Virginia Baldwin Wells Senior English Award, Donna Teekell; Senior Academic Award, Homer Yung; Senior Merit Award, Neda Faridian-Aragh.

PRIORY RENEWAL

The Priory Renewal Program is off to a fresh start with Ray Collins of Ward, Dreshman & Reinhardt, and a Committee composed of George Sumner, Chairman; Peggy Bartels; Jocelyn Chang; Edward Swoffard; Richard Wheeler; Edwin Wong; John Bellinger; James Gary; William Aull; Frank Steffan; Fr. Herbert Conley; Fr. Fritz Minuth; and Bishop Browning.

"You will be happy to hear," the bishop writes, "that the Committee

(Continued on Page 8, Col. 1)

AROUND THE CHURCH

BRAZIL'S R. C. BISHOPS

(From Page 3)

October in Puebla, Mexico, writes the *National Catholic Reporter*.

After-shocks still re-verbate throughout the Roman Catholic world because of the Vatican's travel ban (since lifted) on Dom Helder Camara, Bishop of Olinda and Recife, an outspoken proponent of the Church's championing of social justice.

THE CHURCH IN BURMA

Anglicanism appears to be thriving in the Socialist Republic of the Union of Burma, according to a report recently published by the (Anglican) United Society for the Propagation of the Gospel (U.S.P.G.) of London:

"In Akyab diocese, Christians in one area have grown in the past 20 years from 200 to 6,000," the report said. "Bishop John Maung Pe has opened an entirely new mission area among the Lay Myo tribe, and the Anglican Young People's Association is helping him. . . .

"One area of the Pa'an diocese is in rebel hands. Two priests care for the people there. They are entirely cut off from the rest of the diocese. . . .

"In the mother diocese of Rangoon several new churches have been built recently. Unemployment is serious, and the church is planning vocational training shops. . . . Everything is short in Burma, especially food. Paper is short, but there was great joy. . . . when it was announced that the government had released paper and printing facilities for 10,000 Burmese Bibles."

The fourth diocese (Mandalay) is not mentioned in the above U.S.P.G. report as printed in *The Living Church*.

Burmese bishops were prevented from attending the 1968 Lambeth Conference. And the Church has been under constraint since Burma's

independence from Great Britain. Not more than 3% of Burma is Christian. Buddhism is the state religion, although the constitution defends religious freedom.

THE CHURCH IN CHINA

Little is known of the present state of the Anglican Church in China (Chung Hua Sheng Kung Hui). But sometime Anglican Bishop K.H. Ting appeared on the platform at the recent National People's Congress in Peking as representative of religion. Bishop Ting now heads a theological seminary in Nanking, *Credo*, an excellent Australian parish newsletter, reports.

Termed "formerly" an Anglican Bishop in an interview in the *Canadian Churchman* (March), Dr. Ting stated to a visiting group of United States church people recently that:

— Christianity "worked against our Revolution in many ways."

— "To many Chinese a church (building) is a reminder of the imperialist past."

— "Our Protestant Christianity is declergized, de-institutionalized. We do not have denominations."

— "Nanking has 35 church buildings for 500 Protestants. . . . There is a constant decrease in the number of Christians. . . . There have been new converts (however), but the number is not big."

— While "religious faith is to be respected", "the Party thinks religion is bad."

— "Christians have always appreciated good things that have appeared outside the churches, in science and in art. What is happening in China is only one of these things, on a larger scale."

— "Christianity in China is more and more a world view in the minds of those people who still hold to the truth of the Bible. . . . There is a very informal relation among Christians.

They meet very informally, not even on Sunday mornings because factories work on Sundays.

"Mostly Christians meet in the evenings, not necessarily every week, maybe one in every two or three weeks as they may decide. They just meet as Christians. There is no ritual. They share their convictions or insights after studying the Bible or after certain experiences. The Quakers would feel at home. We do study the Bible. Our meetings are very simple, just meetings. There has been some printing of the Bible since liberation, done by the churches themselves."

After this meeting with Dr. and Mrs. Ting, Dr. Eugene Stockwell (United Methodist Church & National Council of Churches) wrote, "We walked out into Nanking's night rain uplifted by the warm contact with a man and a woman whose radiant faith strengthened ours."

(The *Canadian Churchman* is North America's best Anglican paper. It excels in Canadian, United States, and world-wide Anglican coverage. A year's subscription is only \$2.00 from 600 Jarvis Street, Toronto, Ontario, Canada M4Y 2J6.)

TV'S HOLOCAUST

(From Page 4)

However, consider the roll of our century's dead, murdered by their fellow human beings:

— World War I (1914-1918): 10 million.

— Armenians by the Turk (1894-1915): 1 million.

— Prosperous peasants (*kulaks*) by Stalin (1929), millions, with 2-3 million dead in the resulting famine (1932), plus 12 million dead in his Gulag camps (1935-1956).

— Jews by the Nazis — 6 million (the Holocaust).

— World War II (1939-1945) — 15 million military and 15 million civilian, with even a possible total of 35-40, even 50, million dead.

— The Ibos of Biafra by Nigeria (1967, 1968) — over 1 million.

— Pakistan-Bangladesh War (1971) — 1 million.

— Cambodia (1976 to date) — over 1.8 million and increasing daily.

And then there are the massacres in Sudan, Uganda, Tibet. . . .

The total of those done to death by their fellow human beings these last 78 years approximates 78 million. Our era of *Holocausts* averages 1 million a year since 1900.

And note how racially impartial and religiously ecumenical these horrors are. Europeans are hardly the culprit, as some like to think.

Indeed, Christianity maintains that, however noble man is ("little lower than the angels," Psalm 8:5), he is inescapably, essentially, and radically flawed, so that he is mired in the mildest, and capable of the most monstrous, enormities.

TV's *Holocaust* failed by failing to probe this terrible flaw in humanity.

But in reminding some 120 million viewers of their own Hearts of Darkness and nascent Auschwitzes within, if indeed it did so, TV's *Holocaust* can claim some success.

"We have to fail at something," remarked Jacob Neusner, speaking of man's essentially flawed efforts. NBC's *Holocaust* failed doubly: it did

JULY CALENDAR

- 1 Commission on Ministry.
- 2 St. Philip's - Maile - Bishop's visitation.
The Very Rev. Allan Hohlt, Candidate, to preach at St. Andrew's.
- 4 HOLIDAY - INDEPENDENCE DAY.
- 9 Waikiki Chapel - Bishop's Visitation.
The Rev. Marion Hammond, Candidate, to preach at St. Andrew's.
- 11 Commission on Ministry.
- 12 Bishop visiting Hilo.
- 14 Board of Directors - Meeting 12 noon - Von Holt Room.
- 16 The Rev. John Backus, Candidate, to preach at St. Andrew's.
- 19 Bishop departs for Lambeth Conference.
- 20 Ecumenical Commission Meeting - 4:30 p.m., St. Clement's.

AUGUST

- 18 HOLIDAY - ADMISSION DAY.
- 25- Marriage Encounter -
- 27 Airport Ramada Inn.
- 30 Bishop returns from Lambeth and vacation.

not even ask that imperative question, Why?, nor attempt the impossible, but necessary, answer.

TV's failure still leaves us with Primo Levi's *Survival in Auschwitz*, Elie Wiesel's *Night*, Anne Frank's *Dairy*, and more, both from the Jewish Holocaust and the others, for those whom the question Why? still haunts.

—JPE.

A PRAYER FROM A HOSPITAL BED

Lord, on the cross you taught us so much and you taught us also to pray. The word 'Father' said from a cross is so different from the word said on the coasts of Galilee.

In the dead of the night, in the middle of emptiness and fear, I thank you for the gift of your spirit which moved me to pray for my fellow-patients, for the nurses and doctors.

It was so cleansing an experience that in your Son we are all in relationship; that the suffering of Jesus is sufficient to encompass the pain of all your children.

I remember the anxiety of a patient who is fearful to go home. I pray for a mother who has a girl who is mentally retarded and who cries for her daughter; for a young man who seldom has a visitor but is such a quiet patient; for the young doctors studying for major examinations.

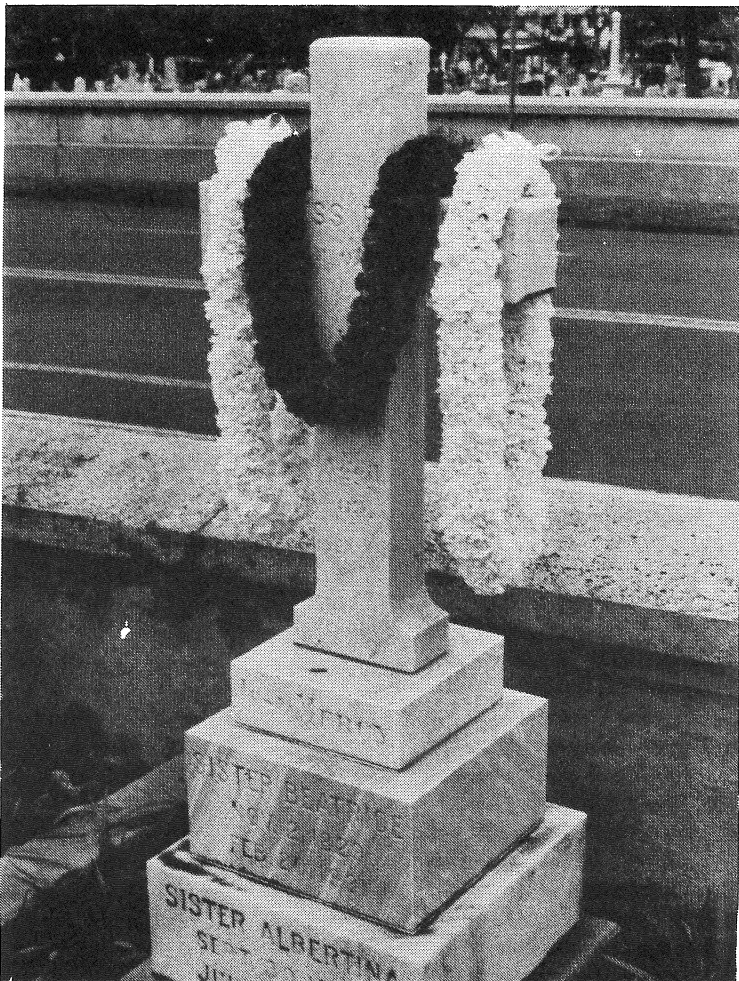
I give you thanks for those who try to cheer me up and who extend so much love. In so short a while you have linked me with so many of the nurses and doctors and patients in strong human ties.

These relationships have a meaning in you. Lord, help me this day to forge such relationships with my fellow men and women and never to cease to give thanks and to pray.

—The late Canon Subir Biswas, Vicar of Calcutta Cathedral.

CHANGING ADDRESS?

Please let the *Chronicle* know. Your letter in time saves over two dimes.



GRAVE of THREE of THE PRIORY'S EARLY SISTERS
— Eldress Phoebe, Sister Beatrice & Sister Albertina —
Oahu Cemetery, Nuuanu, Ascension Day 1978.

CHRISTIANS & HOMOSEXUALITY: A WORLD VIEW

Red hot debate or rock cold silence. The issue of homosexuality can create either condition when it is raised in church circles, under the heading of civil rights, biblical exegesis or church polity. In the US (and to a lesser extent in Western Europe), nearly every denomination is in the middle of an unsettled dispute over the issue, especially as it applies to ordination and membership. For example, the United Presbyterians at their General Assembly this month (May) will be asked to make decisions regarding the "ordination of self-acknowledged practising homosexual persons". The majority report from the preparatory task force that has studied the question for the last 15 months says "yes" to such ordinations, leaving the decision to the session of a particular church. (The General Assembly rejected the report's recommendations. Such ordinations are not allowed.)

But the issue isn't confined to liberal mainstream churches. "Gay" caucuses are active among Seventh Day Adventists, Mormon and Jewish traditions. The latest issue of *Judaism* published by the World Jewish Congress carries a scholarly article on the Jewish approach to homosexuality. It describes the approach as one of "utter condemnation and categorical prohibition", then ends surprisingly with a sympathetic case for blessing homosexual couples.

(The writer suggests that God's word to homosexuals may be no less reassuring than what he said to the eunuchs in the Babylonian exile. Is. 56:3-5.)

Yet for all the heat that homosexuality has created in the US, it has yet to appear at all on official church agendas in Asia, Africa and Latin America.

Internationally, then, the issue is elusive, and partly for that reason it's never arrived on the list of WCC concerns and programmes. The

Ecumenical Centre library in Geneva has five books to choose from on the subject. By comparison, the library offers 89 titles on mixed marriage. There have been attempts to raise the question in the context of pastoral ministry and at least one Council staff committee has considered discussing the WCC response to "gay" churches if they applied for membership.

To discover whether the issue really is of sufficiently widespread concern to warrant study at an international ecumenical level, *One World* wrote to a sampling of church leaders and commentators from the WCC's 293 member churches.

The small survey doesn't pretend to be comprehensive, but the result does show that homosexuality is by no means a concern among North American churches alone. What's more, some sensitive reflection on the issue from a range of different cultural and confessional backgrounds may well help to cool the heat and where appropriate crack the silence that surrounds the question.

Latin America

Though it never surfaces in public in church debates, homosexuality seems to be "classified in the traditional manner with the most heinous sins", says our correspondent. Other Latin American churchmen we talked to say the issue is handled pastorally and privately when it arises. They suggest it's an imported problem, associated in some parts of the Caribbean, for instance, with drug abuse. In Cuba, according to a recent *Christian Century* report, homosexuals are treated as an outcast class, subject to surveillance, interrogation and imprisonment, their condition explained away as the product of "capitalist decadence".

But if the Brazilian writer Aguinaldo Silva is even half-way correct, homosexuality is a bigger question for the continent. In a rare press reference to the issue, in the Lima newspaper *La Prensa*, Silva claimed homosexuals in Brazil alone numbered 11 million. This is the only reference to the subject found by our correspondent after following several major Latin American dailies over a six-month period. (Generalizations about vast areas of the world, such as Latin America, Asia or Africa, are almost always unreliable. But in this study, reports we received from contacts in several different countries in each region showed a striking similarity. The subject of homosexuality proved to be rarely discussed in the churches. Attempts to explain why were invariably uncertain and incomplete.)

Asia

"The only time homosexuality is mentioned in Asian churches is when certain parts of the Old Testament are read," says the church official we asked to report. "Otherwise a heavy pall of silence lies over the subject." Church conferences rarely discuss sexual ethics and the few ecumenical attempts to do so have produced little visible response. An Asia-wide seminar on family life held in Penang in 1975 discussed population planning, the role of women and youth, and family life education. Homosexuality wasn't mentioned.

Secular Asian society is also silent on the question. Some small feature

articles are starting to appear in the newspapers in Japan, Hong Kong and the Philippines, yet the rest of Asia's media appears to have a taboo on the subject. One South-East Asian newspaper which printed a feature article on homosexuality was advised by the government that a repeat performance would mean withdrawal of the license to publish.

So strong are the moral, religious and political strictures that homosexuality is seldom mentioned publicly and never given social approval. Gay liberation as a movement does not exist; consenting males and females will only rarely live together.

Some Asian critics of the West will ask why homosexuality has become such a burning question for European and American churches. They would claim it is part of the theology of boredom of the West, a trivial matter compared to their own fight for justice and survival.

Yet beneath the surface of Asian society, says the *One World* correspondent, there are those who will say that homosexuality is a crisis problem. They would claim that it has never emerged as a public issue because the media has been prevented from featuring it. This is conjecture. What is clear is that both church and society in Asia find homosexual behaviour unacceptable and currently not a matter for debate.

Australia & New Zealand

In contrast to their Asian neighbours, homosexuality has been a matter of open debate in these countries. Since 1961, the Methodist Church in New Zealand has helped to pioneer a call for greater tolerance and understanding of homosexuals and for reform of the law that treats them as criminals.

And in Australia the call to repeal criminal sanctions against homosexuality has gained widespread support from the churches (Anglicans, Roman Catholics, Presbyterians and Congregationalist bodies have all made statements in the last six years.)

Generally, the churches don't go further and "affirm" homosexuality as a Christian option, which is what a family life conference did, back in 1973, under the auspices of the Commission on Christian Education of the Australian Council of Churches. The ACC later dissociated itself from the conference's statement after it had become a minor sensation in the press.

But attitudes are changing, says our Australian correspondent, towards greater acceptance. "If this trend continues, the churches will probably reflect it, though it just isn't on at the moment for mainline churches to ordain an openly declared homosexual." One of the problems behind all this, he says, is a serious shortage of theologians competent to produce decent material on human sexuality.

German Democratic Republic

Although the subject of homosexuality has yet to be raised here within official church bodies, there's much evidence that individual parishes have gone a long way towards personal and professional acceptance of homosexuality. Our correspondent cites cases of homo-

sexuals holding a variety of important roles in the teaching and pastoral ministries, after they had shared their personal situations fully with church authorities.

This climate of acceptance has more to do with the prevailing secular attitudes in the socialist state than the country's theological tradition, expressed in Karl Barth's advice that homosexuality was "an indication of perversion, decadence and decay".

Secondary school textbooks in the GDR treat the subject differently. "We want to respect all human personalities and assess them according to their performance and character. Among homosexuals there are important artists and scientists," says the 1973 edition of *Sex Education in the Socialist Secondary School*.

And not only artists and scientists. Our correspondent cites cases of self-declared homosexual teachers winning promotion, homosexual couples gaining apartment allocation in housing cooperatives, and holding important political office. Couples were judged on whether they had an orderly and stable relationship, as opposed to the sexual promiscuity condemned by Marxist ethics.

Great Britain

The general picture would show a sizeable number of homosexuals in the British churches — and among the clergy — who are tolerated and accepted as long as they are discreet about their relationships and activities, says our correspondent.

The lack of theological debate on the issue is partly due to the fact that the churches have done very little to provoke it. Currently the Board of Social Responsibility of the Church of England's General Synod has a working party exploring the subject under the chairmanship of the Bishop of Gloucester, the Rt Rev. John Yates. The report of this working party, expected to be of a fairly liberal character, is due about mid-1978. Due about the same time — and ready for the next Methodist Conference — is a report on "The Nature of Human Sexuality" which, in this somewhat broader context, will discuss questions related to homosexuality. Our correspondent was unable to find any evidence of priests or ministers being removed from office in recent years on the grounds of homosexuality.

Africa

Homosexuality remains a taboo subject in African church life. "It's not an issue for our people at present," said one Kenyan church official, "but should it become one, we would follow a traditional biblical attitude." Homosexual involvement would probably result in instant dismissal for clergy, said the same official. Where sexes are artificially segregated (in military or prison situations, for example) homosexuality proves a problem for Africa as it does anywhere else in the world, and the churches are pastorally involved in these contexts. But normally discussion of homosexuality receives little attention. One African cleric we talked to suggested one reason for this taboo was the crucial importance given to tradi-

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