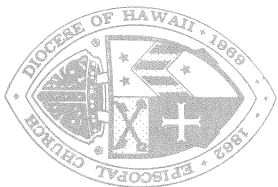


# HAWAIIAN CHURCH CHRONICLE



An Official Publication of the Episcopal Diocese of Hawaii

VOL. 68 NO. 7

SEPTEMBER 1978



**THE ORDINATION OF HAWAII'S FIRST WOMAN  
PRIEST:** The Rev. Lynette Golderman Shaefer, St. Peter's, Honolulu, Feast of St. Peter & St. Paul. Bishop Browning (right), with Fr. Robert Rowley (left) and Winthrop Scott Schaefer. See page 1, col. 3.

Hawaii Historical Society  
650 Kawaiahao St.  
Honolulu, Hawaii 96813

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## LAMBETH ADDRESS TO HUMANITY

(From Page 3)

systems with their ever-increasing technological complexity diverts attention from the real needs of mankind. We call to all people to protest in whatever ways possible, at the escalation of the commerce in armaments of war and to support with every effort all international proposals and conferences designed to achieve progressive world disarmament in a way that recognizes the need for power balances. New initiatives are urgently required for mutual co-existence and toleration which are essential if real justice and peace are to be established.

11. The resources of our planet are limited; delicate ecological balances can be disturbed by modern technology, or threatened by the toxic effects of human ingenuity. Ways must be found to stop waste, to re-cycle resources and to monitor and control the manufacture of substances dangerous to life and health. The use of nuclear fuel must be subject to the safe and permanent disposal of its toxic by-products. Alternative sources of energy must be harnessed for use.

Such changes will not be easy to make and will require wise leadership from both secular and religious sources. Creative solutions will require both technical knowledge and moral insights. Decisions will be not only difficult but unpopular.

We recognize and acknowledge with gratitude the many people and agencies who have pioneered in thinking and acting towards the future well-being of the human family. We confess that, the Churches to which we belong have shared in attitudes and acquiesced in structures which have been hurtful to the true welfare of the peoples of the world.

We do not pretend to a knowledge of the practical solutions for these problems. But we do affirm that God intends all of us to enjoy this planet and not ruin it; he intends all of us, as his children, to live together peaceably and creatively; to use our skills and knowledge not to destroy but to fulfill human potentialities.

We believe that time is running out. Beneath all the choices lies the ultimate choice of life or death. We join with all men of goodwill in appealing that we shall choose life. We know that tasks and situations which to human view seem hopeless can, with the boundless resources of God's grace, be transformed.

We believe that a response needs to be made at three levels:

**FIRST** we appeal to leaders and governments of the world

1. to participate actively in the establishment of a new economic order aimed at securing fair prices for raw materials, maintaining fair prices for manufactured goods, and reversing the process by which the rich become richer and the poor poorer;

2. to consider seriously all efforts towards a peaceful settlement of international disputes;

3. to persist in the search for ways leading to progressive world disarmament, in particular limiting and reducing the production of, and commerce in, arms;

4. so to limit the development of nuclear energy that they guard against the proliferation of nuclear weapons, at the same time applying every effort to the development of alternative sources of energy;

5. aware that the world is one indivisible system in its operation, to provide that those whose lives are affected by global decisions should be heard in the formulation of policies;

6. to pay attention to human needs in the planning of cities, especially in those places where growing industrialization brings people together in such numbers that human dignity is at risk;

7. to make provision for a new understanding of the place of work in the life of individuals. If the human race as a whole is to reassess its philosophy of economic growth in order to conserve our environment, we will have to find new ways of human fulfillment, paying as much attention to leisure as to paid employment. This needs re-education and a redistribution of resources at national and international levels.

**SECOND** we call on the Churches and in particular the Anglican Communion

1. to make provision locally to educate their membership into an understanding of these issues;

2. in the face of growing urbanization all over the world to make urgent provision for the training of lay and pastoral leadership in urban mission and to concentrate the use of their personnel and financial resources ecumenically in order to minister to the growing number of urban people with little hope or freedom of choice.

We recommend that greater attention be paid to the work already being done by agencies both within and outside the Churches, that provision be made for communicating their findings in appropriate forms, and that greater use be made of the specialist skills of our lay members to inform the Church's decision-making on social, economic and technological issues.

**THIRD** we call upon members to exercise their rights as citizens of their respective countries

1. to create a moral climate which enables governments to act for the benefit of the world community rather than sectional interests;

2. in situations where the interests of minorities are in conflict with large scale development schemes to give consideration to the needs of persons rather than economic advantage;

3. to review their life-style and use of the world's resources so that the service and well-being of the whole human family comes before the enjoyment of over-indulgent forms of affluence.



From Oregon

FR. JOHN BRIGHT CHOSEN DEAN

Fr. John A. Bright was chosen Dean of St. Andrew's Cathedral by unanimous vote of the Cathedral Chapter on July 18, succeeding Dean Herbert Conley, who resigned the post this January for reasons of health.

Dean Bright and his family arrived Hawaii in mid-September.

His installation as Dean is scheduled for September 27.

Rector of Christ Church, Lake Oswego, Oregon, Dean Bright was one of seven finalists from an original 62 candidates reviewed by the Cathedral's screening committee.

In nominating Dean Bright, Bishop Browning characterized him as "a highly intelligent person, gifted with the grace to communicate the Gospel message in the love and compassion that is at its core."

Dean Bright "has a keen social consciousness that comes from a Biblical and theological basis that will provide the kind of leadership to the Cathedral that will give hope and courage to a sometimes hopeless and timid society," the Bishop declared.

Dean Bright, 51, was born in Portland, Oregon, and is a graduate of Princeton University (1949) and of the Church Divinity School of the Pacific (1956). He served in the Diocese of Southern Brazil from 1960 to 1962.



DEAN JOHN BRIGHT

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HAWAIIAN CHURCH CHRONICLE

## Kauai & Guam FILIPINO MINISTRY STRENGTHENED

Senior seminarians Randolph Albano and Antonio Gomowad were posted, respectively, to Kauai and Guam this July to assist Philippine Independent and Philippine Episcopal Church members there, Canon Timoteo Quintero of St. Paul's Church, Honolulu, and senior PIC priest, announced.

Mr. Albano serves under the immediate supervision of, and together with, Fr. Richard Chang of All Saints', Kapaa, Fr. Jan Rudinoff of St. Michael's and All Angels', Lihue, and Fr. Joseph Pummill of St. John's, Eleale, and St. Paul's, Kekaha, and the Kauai Filipino Ministry Committee under the chairmanship of Mrs. Teodora Soliva.

Mr. Gomowad works under the guidance and supervision of Fr. Jordan Peck, Archdeacon of Micronesia, and the clergy and lay mis-

sioners in the area, Fr. Quintero reported.

The purposes of this Diocesan Filipino Internship Program are to provide:

— Seminarians a period of extended experience in the ministries to which priests are called,

— Seminarians cross-cultural experience within the Filipino and American Churches, and

— The Diocese of Hawaii opportunity to learn how better to minister to Hawaii's Filipino community and to educate future priests of both the PIC and PEC, Canon Quintero stated.

Bishop Browning and the Hawaii EAST Committee initiated these latest steps strengthening the already strong ties between the Episcopal Church and the Philippine Independent and Philippine Episcopal Churches.



WELCOME TO GUAM: Fr. John Moore (left), Headmaster; Fr. John Sato, Nippon SeikoKai Missionary; and Fr. Jordan Peck, Archdeacon (right), welcome Seminarian Tony Gomowad.

## RETIREMENT, VACANCIES, CALLS

33 Years in Hawaii

### EPIPHANY'S FR. LINSOTT RETIRES

This August, Fr. Burton Linscott of the Church of the Epiphany, Kaimuki, retired after 28 years as Rector and 33 years of service within the Diocese of Hawaii.

In a letter to the clergy, Bishop Browning praised Fr. Linscott as "one of the finest priests this Church has ever produced."

Fr. Linscott's years of service span Hawaii's post-war years. First posted to Christ Church, Kealahou, in November 1945, Fr. Linscott has served but two of Hawaii's churches — and the whole Church in Hawaii.

In retirement, he and his wife Genie remain in Hawaii. In September and October, Fr. Linscott will supply at St. Elizabeth's, Palama.

The Linscotts have two children — John Burton and Elizabeth Louise — and two grandchildren on the mainland.

Gilroy to Kaneohe

### FR. J. SARGENT EDWARDS CALVARY'S NEW RECTOR

Fr. J. Sargent Edwards has been chosen Rector of Calvary Church, Kaneohe, and began his pastorate on September 1st, John Newcomer, Senior Warden, announced.

Fr. Edwards comes to Calvary from St. Stephen's, Gilroy, California, where he served as Rector since 1969. Previously, he assisted at All Saints', San Leandro, following graduation from C.D.S.P., Berkeley, in 1966.

Fr. Edwards and his wife Helen have three children: Mark (18), Paul (15), and Steven (13). The eldest will be attending college in California.

"I'm more affectionately (hopefully) known as 'Father Sarge' (because we are a family in Christ), but more formally as Father Edwards, Mr. Edwards, Sarge, or whatever. . . ." the new Rector writes in *Calvary Crossings*.

"Mail is properly addressed: The Rev. J. Sargent Edwards (J. stands for Justin, my dad's first name, and he got first choice). I've always loved 'Sargeant,' though, especially after finding out that it means 'Servant of the King.' (That's what I trust I am becoming)," he continues.

### VACANCIES

Four churches in Hawaii are currently looking for a pastor: St. John's, Kula; St. Barnabas', Ewa Beach; St. Elizabeth's, Palama; and Holy Cross, Malaekahana.

St. John's, Kula, is seeking a successor to Fr. Peter Van Horne, called to Epiphany, Kaimuki, on the retirement of Fr. Burton Linscott.

St. Barnabas' seeks a replacement for Fr. William Collins, who left this June for a position in Texas.

St. Elizabeth's is at work finding a pastor to succeed Fr. John Liu, now in Washington, D.C.

And Holy Cross, Malaekahana, is preparing to call its first Vicar.

### THE REV. LYNETTE SCHAEFER TO MOLOKAI'S GRACE CHURCH

The Rev. Lynette Golderman Schaefer, the first of Hawaii's woman priests, became the Vicar of Grace Church, Hoolehua, on September 1.

Ordained June 29 in St. Peter's, Honolulu, by Bishop Browning in a service which saw standing room only and much media attention, she has served St. Peter's as assistant to

Fr. Franklin Chun for the past 21 months.

Grace Church, Hoolehua, goes back to visits by Bishop Alfred Willis to the Meyer Family of Molokai and, more recently, to the pioneering work of Dr. Mildred Staley, daughter of Bishop Staley, at Shingle Hospital, with its Holy Cross Chapel.

The congregation of Grace Church numbers among its sons the late Bishop E. Lani Hanchett of Hawaii.

The Rev. Mrs. Schaefer will be Molokai's first full-time resident Episcopal pastor since Fr. Donald Giddings was posted to St. Christopher's, Kailua, in 1969.

★ **ST. STEPHEN'S LANAI SALE** ★

Plants, baked goods, Christmas and other crafts, clothing, and white elephants will be featured at the St. Stephen's Lanai Sale, Saturday, October 14, 9 a.m. - 4 p.m., 1679 California Avenue, Wahiawa (621-8662).

A hotdog lunch is available from 10 a.m. to 2 p.m.

★



ALOHA COFFEE HOUR FOR THE VAN HORNES, St. John's Kula. Adults (left to right): Shandra Hanchett, Mrs. Tom Hanchett, Mrs. Harvey, Mrs. Fullaway, Mrs. Biddle, Allyn Fullaway, Fr. Van Horne, Beverley Van Horne & Fr. James Orsini. Photo: M. Cameron.

# EPISCOPAL CHURCH WOMEN OF HAWAII

RUTH BIRNIE, Editor

## BOARD NEWS

Theme for September mediating is: "May He strengthen you, in His glorious might with ample power to meet whatever comes with fortitude, patience and joy." Colossians 1:11, New English Translation.

—Peggy Kai, Devotions Chairman

Theme for scriptural sharing at the September Board Meeting is "Grace."

## CONVENTION PLANS

At the August Board Meeting, tentative plans for the October 27 annual meeting of ECW were discussed. "The Dignity of Death" is the theme for the workshop meeting. Definite plans will be told in the next month's *Newsletter*.

## BISHOP'S SPECIALS

Maxine Rothwell's committee has presented the following for your consideration. Please discuss these with your ECW groups and decide what your pledges will be at the forthcoming Annual Meeting.

1. Christian Counseling & Educational Center, Inc., Aiea, Oahu. A non-profit non-denominational organization which provides Christian counseling and ministers to the ill.
2. Guam: funds to send Alban Shinichiro Sato to an Episcopal Church Farm School in Pennsylvania to study agricultural methods. Sato's father is our first Anglican missionary sent to Guam from Japan.
3. Institute for Human Services, 1128 Smith Street. A Diocesan project to give help to alcoholics, "down and outers," *et al.* with temporary shelter, food, etc.
4. Camp Mokuleia: Funds for continuing renovation of cabins.
5. Bishop's Discretionary Fund.

## TRIENNIAL

The Board voted to send five delegates to the Triennial ECW Meeting in Denver in September, 1979. Approximately \$2400 will be available to the divided equally among delegates for travel expenses.

Plans are already well under way for this meeting, the theme of which is to be "Walking in the Light." The logo of three mountains will characterize the journey of delegates as they move from the mountain peaks of the Transfiguration to the Crucifixion, to the Ascension throughout their Triennial experience.

Mrs. Daniel S. Connelly, Los Angeles, will be Presiding Officer of Triennial and announces that three "mountain top" speakers will be Madeleine L'Engle, writer; the Rt. Rev. Festo Kivengere, Bishop of the Kigezi Diocese of Western Uganda; and the Rev. Alexander Stewart, Bishop of Western Massachusetts.

Our delegates will be elected at the annual meeting October 27. Helen Redding, Nominating Committee Chairman, welcomes your suggestions for possible delegates.

### CHANGING ADDRESS?

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

## SUMMER NEWS

St. Peter's bid aloha to Lynette (The Rev. Mrs. Schaefer), newly called to Grace Church, Molokai, on August 20 with coffee hours after services and a parish lunch in charge of Thelma Pang.

Melody Kubo, St. Andrew's Priory student, was named outstanding student volunteer by the Department of Social Services and Housing at a special ceremony at Washington Place recently. Since June, 1977 Melody has voluntarily served as a clerical aide and administrative assistant in the Department's Volunteer Service office.

Kitsy Kim, Good Shepherd, Maui, recently attended a retreat in Kansas and was admitted as a lay sister in the Order of the Worker Sisters for the Holy Spirit. Within the Order, she is now known as Sister Catharine and will wear the veil and habit of a lay sister.

Kitsy was awarded another honor when she placed one of 15 winners of Guideposts Magazine Writers' Workshop contest. The story she submitted will appear early next year in the magazine. Along with the other winners, Kitsy will attend, at Guideposts' expense, a one week writers' workshop in New York from September 25-29.

Miss Gertrude Sumners, retired missionary of the Episcopal church in Japan, died early in the summer. Known as "Sum-chan" (Dear Sum), she was greatly beloved by students and friends in Japan. In 1968 she was honored by the Emperor when she received the "Fifth Order of the Sacred Treasure" for her contribution to the education of women in Japan. She also taught in Mexico City before going to teach at Heian Women's College (St. Agnes' School), Kyoto, Japan from 1931-41. Following the war, she returned to Japan and remained until retirement in 1969.

## NEWS FROM NEIGHBOR ISLANDS

Resurrection Mission, Hawaii, were saddened by the death of the sisters-in-law Ubasa in an auto accident in Hilo in mid-summer. Both women had been very active in their mission and will be greatly missed. The older Mrs. Ubasa, with her husband, helped to found Resurrection Mission, and the younger lady left three small children. Their deaths were a great loss to families and friends. Holy Apostles', Hilo, responded generously with financial gifts for the Ubasa and Jadulang families.

St. John's, Kula, Maui, made a next-door cottage into a temporary shelter for abused spouses, filling a great need on that island. They donated furniture, curtains, food and needed equipment, and put the place in proper shape.

Guam . . . Funds raised by ECW at St. John's Mission Gift Shop helped to bring Antonio Gomowad, a new missionary from the Philippines, to serve at St. Andrew's Mission, Agat, for ten months. This is a Partnership in Mission project with the PEC arranged by Bishop Browning.

Pamela Ching Leong, St. Peter's, is a travel agent for China Holiday Tours which seeks institutional groups desiring travel into China.



Dr. Ruether, Peggy Schwertfeger and Marilyn Greenwell, President, Women of St. Andrew's, on Aug. 6.

## WOMEN & RELIGION IN HAWAII

A significant event of the summer was the Conference "Women & Religion in Hawaii," held from July 28-30 at Chaminade University. Sponsored by the University and the Hawaii Council of Churches, and supported in part by a grant from the Hawaii Committee for the Humanities, it attracted over 200 people of all backgrounds and religious beliefs.

It was an "interfaith dialogue which examined the symbols and traditions in religion which have exerted tremendous impact upon men's perception of women; upon women's sense of self; and hence upon women's roles in society."

Joining the panel of outstanding speakers from the mainland who were resource persons, were Jane Giddings of Hawaiian Trust Company, and Dorothy Shimer, Assistant Moderator, United Church of Christ. The Rev. Lynette Schaefer participated in the Ecumenical Religious Celebration portion on July 31.

As a follow-up to the Conference, portions were repeated in August on the neighbor islands and a special course featuring "Creative Ministry" was given for 12 days in August at Chaminade.

Impressions of some who attended the Conference:

A clergyman: "Conservative or liberal, there was something for everyone there. I especially enjoyed Rabbi Geller, one of the first women rabbis, who presented both the Judaic and Christian point of view. . ."

A woman member of St. Andrew's: "I had mixed feelings . . . but felt it was worthwhile and we should have more of this . . . It was a happy, warm group of all ethnic backgrounds, mostly women, but many men, including clergy. . ."

Rosemary Radford Ruether, one of the resource persons, was a guest speaker at St. Andrew's Hour of Information on August 6, sponsored by the Women of St. Andrew's and arranged by Peggy Schwertfeger. Dr. Ruether is a nationally recognized religious scholar and writer, presently Georgina Harkness professor at Garrett Evangelical Theological Seminary, Evanston, Illinois. Her writings include "Religion and Sexism" and "From Machismo to Mutuality."

The Episcopal Church Center's Task Force on Women invites women to attend the 1968 Open Conference on the Ministry of Women to be held from November 2-4 in Cleveland, Ohio. Purpose of the Conference is to " . . . examine and affirm (our) ministries afresh, both lay and ordained, in the church and in the world. . ."

If you plan a mainland trip this fall and are interested, call Ray Elizabeth Herkner, 422-2310, or your editor for more information.

## ALOHA TO

Dana Giddings, June Priory graduate who won a scholarship to Trinity College and the Headmasters' award to an outstanding senior. She was also named best actress and received the Bishop's award for Christian citizenship.

Sara Anne Cole who began new duties August 1 as Director of Holy Nativity's Youth Center.

Alice Ann Bell, new Christian Education Director at St. Christopher's.

Paula Van Arsdale Woods, former St. Stephen's member, ordained to the Sacred Order of Deacons in June.

Meg McCandless, June graduate of Punahou, awarded the Awa Lau Wahine scholarship.

New clergy wives on Oahu: Sandra Bright, wife of St. Andrew's new Dean John Bright; Helen, wife of the Rev. J. Sargent Edwards, Calvary; and Bev Van Horne, moving from St. John's, Kula, Maui, to Epiphany with her husband, the Rev. Peter Van Horne.

Genie Linscott, enjoying a well-earned retirement with her husband, the Rev. Burton Linscott, newly retired from Epiphany, but remaining in Honolulu.

Charlotte Melrose, Seabury Hall, Maui, returned from a sabbatical spent with her husband, Roger at CDSP, Berkeley, and in Britain.

## OPPORTUNITIES

### . . . . . OUTREACH

Our newly opened haven at 1128 Smith Street needs a constant supply of peanut butter particularly, but many other things can be used, including instant coffee, cream, toilet tissue, paper towels, canned meat and fish, powdered milk, jelly, sugar, plastic garbage bags, soap, cleaning supplies, old shoes and men's work clothing. Most of all, volunteers are needed and of course, contributions for the phone bill, rentals for beds, etc.

The Priory urges us all to continue saving labels from Campbell's soups and Franco-American products. Aluminum cans bring in 17¢ a pound, so round up all those beer cans accumulated in summer weather. Leave at Priory office.

Plans are under way for the 98th annual market at St. Andrew's on November 18. This will be a combined effort of Women of St. Andrew's, Tuesday Thimblers (formerly Friendly Friday), St. Paul's, St. Matthew's, St. Luke's and Iolani Guild. Many interesting events are planned, with food and items in great variety to be offered for sale.

## TRAVELERS . . . Jan Bond off again

to UTO Allocations Committee meeting at Seabury House, Greenwich, Ct. Peggy Kai to Trinidad and French Guiana forests to bird watch, then to England for a sisterly visit. Elizabeth James. St. John's, Maui, and Seabury Hall student, spent the summer studying and living in Tehran, Iran, as an "American aboard scholar." . . . Patti Browning to Lambeth Conference with her husband, and to visit on the continent. . . Katharine Kennedy, along with the Bishop, to the mountains of Colorado for a brief visit. . . Ruth Perkins to California, New York State and Nova Scotia with her husband Ken.



# LAMBETH ADDRESS TO HUMANITY



LAMBETH 1978: Bishop & Mrs. Browning with Bishop & Mrs. Christopher Keller, Arkansas, and Bishop and Mrs. John Wasikye, Mbale, Uganda.

WE'RE FIGHTING FOR YOUR LIFE

**Have Your  
Blood Pressure  
Checked**

Hawaii Heart Association



## SEPTEMBER CALENDAR

- 26 Area Meeting - Kauai - All Saints', Kapaa, 7:14 p.m.
- 27 Area Meeting - Maui & Molokai - Good Shepherd, Wailuku, 7:15 p.m.  
Dean John Bright's Installation - St. Andrew's, 7:30 p.m.
- 28 Bishop Browning departs for meeting of the Joint Commission on World Mission, Wheeling, West Virginia, and for the Interim Meeting, House of Bishops, Kansas City, Missouri.

## OCTOBER

- 1 Refugee Sunday  
Area Meeting - Hawaii - St. James', Kamuela, 1 p.m.  
Benediction - St. Mark's, Kapahulu, 7:30 p.m.  
Sung Compline - Lutheran Church of Honolulu, 9 p.m.
- 2 Area Meeting - Leeward Oahu - St. Timothy's, 7:15 p.m.
- 3 Area Meeting - Windward Oahu - St. Christopher's, 7:15 p.m.
- 4 Area Meeting - Central Honolulu - St. Peter's, 7:15 p.m.
- 5 Area Meeting - East Honolulu - Holy Nativity, 7:15 p.m.
- 6- Diocesan Youth Workshop - Mokuleia
- 7 Bishop Browning returns from mainland meetings.
- 8 Sung Compline - Lutheran Church of Honolulu, 9 p.m.
- 9 HOLIDAY - DISCOVERS' DAY
- 10 Hawaiian Evening - Holy Nativity, 6:30 p.m.
- 11 Bishop with St. Barnabas' Vestry
- 13 Board of Directors - 12 noon - Von Holt Room - St. Andrew's
- 13- Cursillo - Mokuleia
- 14 Bishop's Retreat - St. James', Kamuela  
Lanai Sale - St. Stephen's, Wahiawa - 9 a.m. - 4 p.m.
- 15 Bishop's Visitation - Resurrection/St. Columba's, Hawaii  
Sung Compline - Lutheran Church of Honolulu, 9 p.m.
- 18 Iolani Board of Governor's Meeting
- 22 Bishop's Visitation - St. Matthew's, Waimanalo  
Sung Compline - Lutheran Church of Honolulu, 9 p.m.
- 27 ECW Annual Meeting - St. Andrew's Cathedral & St. Andrew's Priory
- 27- Diocesan Convention - St. Andrew's Cathedral & St. Andrew's Priory
- 29 Sung Compline - Lutheran Church of Honolulu, 9 p.m.

In a revolutionary and urgent statement, the world's Anglican bishops, meeting in the 11th Lambeth Conference in Canterbury, England, this summer, addressed all mankind on the "great potentialities for advance in human well-being" and on the "real possibilities for catastrophic disaster."

The address is revolutionary in urging a new economic order, re-education of peoples as to work and leisure, the "redistribution of resources at national and international levels," the over-riding consideration of human dignity in urbanizing or industrializing, progressive world disarmament, and the prevention of nuclear proliferation.

"Time is running out," say the bishops.

In appealing to all humankind, Christian and non-Christian, capitalist and communist, the bishops avoided theological or ideological jargon. However, their religious stance is clearly stated.

"We do not pretend to a knowledge of the practical solution of these problems," say the bishops.

"But we do affirm that God intends all of us to enjoy this planet and not ruin it; he intends all of us, as his children, to live together peaceably and creatively; to use our skills and knowledge not to destroy but to fulfill human potentialities."

A complete text of the bishops' address follows.

## RESOLUTION ADOPTED BY LAMBETH CONFERENCE 1978

The Conference approves this statement as expressing some of the concerns of the bishops about today's world in which today's Church must proclaim a total Gospel. It is printed here for study and action wherever possible, by the member Churches.

## RESOLUTION

We, the bishops of the Anglican Communion gathered from many parts of the world, having experienced a deep unity in the conviction of our faith and in our calling as bishops, wish to share with all people some matters of universal concern.

On earlier occasions we have appealed not only to Anglicans but to all Christian people. Today because we have discovered a new dimension of unity in our intense concern for the future well-being of all mankind in the new era of history which we are now entering we dare to appeal also to governments, world leaders and people without distinction because all countries, however nationalist in sentiment, are now inter-dependent. No nation is an island unto itself.

The choices before us are real, and so are the consequences of them. On one hand there are great potentialities for advance in human well-being but there are also real possibilities of catastrophic disaster if present attitudes and the expectations of individuals do not swiftly change and if vital problems of society are not confronted and resolved by governments and through international cooperation.

We draw attention to the following areas where there is need for a change in attitude and practice:

1. We need to see the necessary

exchange of commodities in the market place as an area where human values can be affirmed and not ignored; to seek to ensure that those involved are not treated merely as functional units but as being worthy of and able to enter into relations of friendship.

2. We need to challenge the assumptions that 'more is better' and 'having is being' which add fuel to the fire of human greed.

3. We need to stress that the well-being of the whole human family is more important than egotistic self-interest.

4. We need to change the focus on technology and see it not as the master with an insidious fascination of its own but as the servant of the world and its people, beginning with those in need. We must face the threat of science and technology as well as their promise.

5. We need to be diverting our planning and action to the development of a new kind of society. Much time is still spent in overtaking problems. We must direct our efforts to the achievement of a kind of society where the economy is not based on waste, but on stewardship, not on consumerism but on conservation, one concerned not only with work but with the right use of leisure. We may need to contemplate a paradox — an increasing use of appropriate technology while returning, where possible, to many of the values of pre-industrial society; in some places this can include home industries, the local market, the fishing village and the small farm.

6. We need to recognize that at present all over the world there tends to be a growing urbanization. Many cities are in crisis due to the growing number of people with little hope of freedom of choice. The gap between the rich and the poor, between the powerful and the powerless continues to grow.

7. We need to recognize that some earlier evaluations of the place of work in human life are becoming dangerously obsolete. In many societies more goods are produced, but there is less employment. We need to orientate education so as to help people develop new attitudes both to work and leisure.

8. We need to help people in the parts of the world classed as economically underdeveloped not to mirror industrialized societies, but to retain or shape a style of life which affirms both the dignity of the person and the value of close human community.

9. We need to help developed industrial nations and the people who live in them to face the necessity of a redistribution of wealth and trading opportunities. Such a redistribution could place the major burden on those groups within such societies which are already most vulnerable. We need, therefore, to urge such nations to face the challenge to work for much greater internal justice.

10. We need to recognize that expenditure on armaments is disproportionate to sums spent on such essentials as health and education and constitutes a vast mis-direction of limited resources that are badly needed for human welfare, especially for the eradication of poverty. The escalation of weapons

(Continued on Page 8)



# MORE, ABOUT THE DIOCESE OF HAWAII

## AN INVITATION TO A LOVELY EVENING

The Church of the Holy Nativity, Aina Haina, plans an authentic Hawaiian evening on Tuesday, October 10, featuring the Na Wahine Uhane (The Dream Ladies), the friends and fashions of Nake'u Awai, with music by Charles K. L. Davis at the piano.

The evening features "a walking supper with wine" from 6:30 to 8:30 p.m. The featured program follows from 8:00 to 9:00 p.m. After 9 o'clock, Charles K. L. Davis will play the piano in the courtyard. During supper, Hawaiian entertainment will set a festive mood.

Tickets for Holy Nativity's Hawaiian evening (and fund-raiser for a piano) are \$7.50 per person. They may be reserved through the Church Office (373-2131), or by calling Marilyn Saul (373-2829) or Relda Loomis (373-3965), or by writing the Church at 5286 Kalaniana'ole Highway, Honolulu 96821.

## At St. Andrew's Cathedral ECUMENICAL TRIBUTE TO POPE PAUL VI

Christians of various traditions gathered at St. Andrew's Cathedral on August 12 to celebrate the life and ministry of Pope Paul VI in a memorial service sponsored jointly by the Hawaii Council of Churches and the Episcopal Church in Hawaii.

Bishop Joseph Ferrario, Vicar General and Auxiliary Bishop of the Diocese of Honolulu, represented the Roman Catholics of the Islands and accepted the many warm expressions of sympathy.

In discussing this ecumenical event, quite impossible before good Pope John XXIII, Bishop Ferrario said, "We are grateful to the people of the many faiths gathered with us to honor the memory of Pope Paul VI. As this Pope of Peace traveled throughout the world to reach and touch the hearts of men, this service demonstrated that he had achieved a position of respect and honor among all men of good will."

Other participants in the service included representatives from the Baptist, Congregational, Disciples of Christ, Lutheran, and Methodist traditions.

## Renewal & Achievement ST. ANDREW'S PRIORY SCHOOL

Several large gifts — generally in the \$100,000 range — have recently been pledged to the St. Andrew's Priory Renewal Program, announced George Sumner, Jr., Chairman of the Renewal Program's Executive Committee.

Mr. Sumner also announced that an expanded, intensive program was underway to raise the balance of the needed \$1,000,000.

A great victory dinner is scheduled for October 23.

Among Priory alumnae in the news: Hawaii's 1978 Cherry Blossom Queen, Sharon Tomasa ('74)... Mary Louise Peck Kekuewa ('44), author with her daughter of *Feather Leis as an Art*, honored for her featherwork and other expertise in Hawaiiana by the National Society of Arts & Letters... Loretta Pang Hicks ('59), Instructor in History at Kapiolani Community College, winner of the 1978 Board of Regents' Excellence in Teaching Award.

### CHANGING ADDRESS?

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

## HUMAN SEXUALITY COMMITTEE'S PLANS FOR 1978-1979

"The Diocesan Committee on Human Sexuality is planning several educational activities," reports Fr. William Grosh, "and welcomes requests from individuals and churches for consultation on educational activities related to human sexuality."

Three conferences under the general title "Christian Love & Human Sexuality" are being planned, according to Fr. Grosh. A diocesan conference for laity and clergy is tentatively planned for Oahu. Another has been requested for Kauai's church and community people. And, the University Christian Ministry (UCM) — combining the Episcopal, Lutheran, Roman Catholic, United Church of Christ and United Methodist campus ministries — has scheduled a conference for the University of Hawaii (Manoa), Fr. Grosh announced.

## October 27-29 10th DIOCESAN CONVENTION

The 10th Diocesan Convention of the Episcopal Church in Hawaii meets for three days, October 27-29, at St. Andrew's Cathedral and St. Andrew's Priory, commencing with the opening service in the Cathedral at 7 p.m., Friday.

Registration of the delegates, lay and clergy, commences at 6 p.m.

Among the items already on the Convention's agenda are the 1979 budget, restructuring and staff help for the Bishop, a thorough revision of the constitution and canons, elections, and various resolutions.

The Chairman of the Resolutions Committee is Christopher W. Magee of St. Mary's, Moiliili. The Resolutions Committee's address: Diocesan Office, Episcopal Church, Queen Emma Square, Honolulu 96813.

To be elected by this Convention are:

**Board of Directors (8, 2 clergy & 6 lay).** The 24 Directors are responsible for the corporate powers, business, and property of the Episcopal Church in Hawaii. They also are charged with the development, prosecution, and review of the program and mission of the Diocese. The Board meets monthly at the Cathedral for approximately three hours. The Diocese pays the Directors' travel expenses from the neighbor islands. Directors serve three year terms.

**Standing Committee (2, 1 clergy & 1 lay).** The 8 members of the Standing Committee serve as the Bishop's Council of Advice and, when there is no Bishop, become the Diocese's Ecclesiastical Authority. The Standing Committee meets monthly at the Cathedral for approximately one and one-half hours. The Diocese pays the travel expenses of committee members from the neighbor islands. Members serve four year terms.

**Deputies to General Convention (8, 4 clergy & 4 lay).** Deputies to General Convention represent the Episcopal Church in Hawaii at the triennial General Convention of the Church, which next meets for approximately two weeks in Denver, Colorado, in September of 1979. The 8 deputies are elected for three year terms.

The Convention will also elect:

— a **Vice-Chancellor**, a laymember and lawyer licensed in Hawaii;

— two **Judges of the Ecclesiastical Court**, 1 clergy & 1 lay, for three year terms;

— two **Judges of the Ecclesiastical Court of Appeals**, 1 clergy & 1 lay, for three year terms.

The deadline for nominations to be received by the Nominations Committee was September 20. However, nominations may be made from the floor of Convention.

This year's Nominations Committee, under the chairmanship of John E. McCandless of St. Andrew's Cathedral, is actively seeking out and placing before the Diocesan Convention a slate of able nominees showing balance between counties, parishes/missions, and ethnic groups.

The Nominations Committee's address: Diocesan Office, Episcopal Church, Queen Emma Square, Honolulu 96813.

For additional Convention matter, see the October *Hawaiian Church Chronicle*.



**JULY CONFIRMATION CLASS, ST. PHILIP'S, MAIL: 10**  
Confirmants from 4 Families — Desiree Holokai, Leone Holokai, Illinois Isaacs, Chantel Isaacs, Voncile Isaacs, Florence Simmons, LaRonde Simmons, Waynard Simmons, Jessica Jackman & Jonnail Jackman — with Bishop Browning and Fr. Ed Blackmon.

## NELL LUDLOW HOME CELEBRATES 100th BIRTHDAY

Nell Ludlow Howe, widow of the Rev. C. Fletcher Howe, celebrated here 100th birthday with family and friends August 19th in Honolulu.

Born in Sherman, Texas, she was raised there and in New York. As a secretary and court reporter, she helped finance her sister through art school and her brother Russell through the Episcopal Theological School in Cambridge, Mass. He became the Suffragan Bishop of Newark (1936-1953).

Bishop Ludlow's roommate in seminary was C. Fletcher Howe, whom Nell married in Shanghai, April 10, 1912. When Fletcher Howe was posted to China, Nell found a job as secretary to Bishop Logan H. Roots of Hankow.

In China, the Howes were stationed at Boone University, Wuchang, until 1921 and then at Ichang, whence they were evacuated to Shanghai during the Troubles in 1927.

Following a furlough, the Howes remained in America, serving first in Portsmouth, Rhode Island; then the Church of the Good Shepherd, Wailuku (1931-1940); and just before retirement in 1943, a church in Laguna Beach, California.

The Howes retired to Honolulu, and they lived and were active at St. Clement's, Makiki, until Fletcher Howe's death in 1965. Mrs. Howe now lives at Hale Ho Aloha on Pacific Heights.

Mrs. Howe has a daughter Elinor of Captain Cook, Hawaii; two grandchildren — Lt. Col. Steven McKinney, U.S.A.F.; and Mrs. Thomas Reed; and five great grandchildren.

## 98th ANNUAL MARKET

The 98th Annual Market — sponsored by the Women of St. Andrew's, Iolani Guild, Economy Shop, Tuesday Thimblers (nee Friendly Friday), the Philippine Independent Church, St. Matthew's, Waimanalo, St. Luke's, and others — opens 9 a.m., Saturday, November 18 on the grounds of St. Andrew's Cathedral.

Featured at this Market will be food, including lunch, huli-huli chicken, baked goods, jams and jellies, and produce. Also, leis and lei-making, plants, handiwork and embroidery, books, and much else.

Scheduled to entertain are the Iolani Band (9:30-10:30 a.m.), the Royal Hawaiian Band (10:30-11:30 a.m.), and the Priory Choir (after 12 noon).



**ROSE CHOI & MOLLIE ALU of St. Luke's, Nuuanu, serve lunch to 200 elderly at Aala Park on June 12. Stephen Carter, Outreach Committee Chairman and Vestryman, chaired the work. Members prepared and served this holiday lunch of stew, rice, and fruit punch.**



# STILL MORE ABOUT THE DIOCESE



**SARAH ANNE COLE, Youth Center Director, Church of the Holy Nativity, on arrival at the Honolulu Airport, August 1. From San Jose, California, the new Director sees her job as doing her "best to serve the youth of Holy Nativity . . . and subsequently draw them back into the visible range of the Church and its service."**

## 1128 Smith Street INSTITUTE FOR HUMAN SERVICES (IHS)

"The IHS (Institute for Human Services) is doing a booming business at 1128 Smith Street, in the heart of downtown Honolulu," Nadine W. Scott reported in the *Honolulu Star-Bulletin*.

Among IHS's objectives are to help street folk, "to provide clothes for those looking for work, to help them find jobs, to aid them in sorting out their problems, and to give them assistance with the paper work involved in dealing with the Social Security Administration or the Department of Social Services and Housing," she continued.

Canned goods, peanut butter, jelly, work clothing for men, shoes, cash to put them up overnight are all needed.

Donations of time, talents, and goods will be appreciated. Call 533-4633.

This haven for street folk is sponsored by the Church's Commission on Alcoholism and Human Services.

## Formerly of Hilo TORONTO'S ARCHDEACON LOWETH & BILLY GRAHAM

Among those voicing doubts about Billy Graham's Toronto Crusade this June was Archdeacon Gerry Loweth, formerly of Holy Apostles', Hilo, now one of Toronto's four Anglican archdeacons.

Archdeacon Loweth declined Crusade support, because "Graham has not spoken out on social problems," the *Canadian Churchman* (June) reported.

"He ignored the civil rights movement in the U.S. He gave no strong backing to the work of Martin Luther King. When he was in Taiwan, he said nothing about the Christians who were in jail because they were Christians," Fr. Loweth said.

"The Crusade can be positive, and I hope people go to it. But it's a brand of Christianity that is self-contained, and I don't want to push it very much," concluded Loweth.

Fr. Loweth is well remembered in Hilo for his effective, indeed noble, work following the 1961 tsunami.

The **Chronicle**, whenever possible, prints correspondence in its entirety. Shorter, succinct letters are preferable. Any editing is always indicated: omissions, for example, by three dots, etc. All **Chronicle** correspondence is answered. Not all, of course, is printed.

## BOARD OF DIRECTORS

The Board of Directors met monthly this summer at St. Andrew's Cathedral in furtherance of the Church's business and mission.

Highlights of Board action include:

— Allocation of \$670 for Holy Cross, Malaekahana and \$3,700 for Grace Church, Hoolehua, for the last four months of the year;

— Purchase of a new church facility for St. Barnabas', Ewa Beach, in the town itself and request to the Campbell Estate for lease extension on the "old" St. Barnabas' property in behalf of St. Paul's;

— A request for \$30,000 in UTO grant and confirmation of a \$15,000 commitment by the Board for Holy Trinity-by-the-Sea, Kihei;

— Receipt and study of Program Committee recommendations designed to increase program effectiveness through restructuring and full-time staff assistance to the Bishop;

— Acceptance, with thanks, of 40 shares of IT&T common stock for Holy Nativity, Aina Haina, and a jeep auto for the Church of the Resurrection, Big Island;

— Receipt for four written reports from the Finance Committee: Proposed Budget 1979 (2nd draft); Proposed Schedule of Area Meetings; Memo on Assessment Collection, Budget Review, and "Monthly" Annual Budget; and Diocesan Assessment Options.

— Receipt of a written report from the Constitution & Canons Committee;

— Discussion of Convention plans.

The next meeting of the Board of Directors is scheduled to be a two-day meeting: Friday, September 15, 12 noon, Von Holt Room, and Saturday, September 16, 9 a.m.-4 p.m., St. Andrew's Priory.

## HEART GLAD

St. Elizabeth's new, perky *News Bulletin*, with much information and many features, including "Bible Brain Busters."

Fr. Richard Chang's superb job providing two days of clergy training at June's EAST meeting in San Francisco.

The appointment of Sarah Anne Cole to the newly created position of Director of the Holy Nativity Youth Center in Aina Haina.

St. Elizabeth's, Palama, with an Activity Fund richer for the work of 32 volunteer inventory takers at Payless, Waimalu; Fashion Fabrics, Kam Shopping Center; and Fashion Fabrics, Kailua.

The \$4,702.97 expended by the Church of the Holy Nativity, Aina Haina, during the first six months of 1978 for charity and mission, including benefactions locally and to Guam, Zaire, South India, and elsewhere.

The congregations of 40 and more at Christ Church, Kilauea, with Fr. Richard Chang.

Receipt by All Saints', Kapaa, of nearly one-third of its All Saints' Center campaign goal within just three days of the campaign's start: \$104,900 pledged towards \$350,000 from July 14 to July 17.

The new life in California happily begun this July by the Trinh Khai San family, sponsored by St. Andrew's Cathedral, with special thanks to Dorothy Nakatsuji, Frank Pierce, Bee Wilson, Jerry Wakefield, Peg Culley, and Peter Ogilby.

## EPISCOPAL RELIGIOUS ORDERS & HAWAII'S LAITY

Religious orders, to most people, mean cloistered communities of men or women whose lives are devoted to prayer, meditation, and works of mercy or teaching.

Many are unaware that there are Episcopal Religious Orders which are open to clergy and lay-persons outside of cloisters.

At present, in the Diocese of Hawaii, there are clergy and laymen and -women who are Associates of the Order of the Holy Cross, Associates of the Community of the Transfiguration, Associates of the Society of St. John the Evangelist, Associates of the Sisters of St. John the Divine (Canada), members of the Third Order of the Society of St. Francis, and The Worker Sisters of the Holy Spirit.

## Purpose & Rule

The purpose of joining an Order, while still living in the work-a-day world, is to discipline one's spiritual life, so that one may grow into full maturity in Christ, love God more deeply, and love one another truly as he loved us. This requires a continuous and regular walk down a path in a specific direction, which is sometimes difficult indeed in the midst of the distractions and temptations of the world. Membership in or association with an Order assists one to stay on this path by means of a Rule of Life.

One's Rule of Life is generally fashioned with the guidance of a Spiritual Director from the Order. And the Order assists one further by letters, newsletters, conferences, prayer, etc.

A Rule of Life is **not** a set of rules and regulations. Rather, it is a combination of selected activities and attitudes that one vows to observe.

For example, in the Society of St. Francis, a Rule of Life would include daily morning and evening prayer, personal prayer, daily Bible reading, frequent Holy Communion, yearly retreat, study of devotional literature, Sacramental Confession when conscience requires, some specific service of lay ministry, and a devotion of part of one's money to those in need and to the Church.



**EASTER SEAL CAMP CHILDREN** at Camp Mokuleia following the Church-sponsored summer camps. Camp Mokuleia has been adapted for use by the handicapped. During the regular summer sessions under the direction of Fr. Brian Grieves, over \$7,400 was granted in camperships to 67 Campers from socially and economically deprived backgrounds. Special thanks for the Bishop Trust Foundations' donation of \$3,000.

## Rule & Plan

The reader may ask, "Who needs such a disciplined plan?" But think of the disciplined plans followed by persons becoming and being doctors, musicians, athletes, astronauts. Why not Christians also?

Martin Thornton writes in *The Rock and the River*. "The only way we can be both fully committed to Jesus Christ, fully dedicated to God, and at the same time wholeheartedly immersed in the secular affairs and problems of the world, is by a Rule of Life which will create in us that habitual recollection (tranquility of mind) which is the hallmark of Christian maturity, a deep and constant awareness which is to have within us the mind of Christ. This is to pray without ceasing."

## Suggestions

In order to help other Episcopalians who may be interested in further inquiry into this rich opportunity for spiritual growth, it would be valuable to have the names of all members and associates of Orders. A member of the Third Order of the Society of St. Francis has offered to help with such a list. If you are a member or associate of an Episcopal Order, please send your name and address to the Diocesan Office, Episcopal Church, Queen Emma Square, Honolulu 96813 (Attention: Third Order).

—Peggy Kai

## IN MEMORIAM

William Croarkin, Professor of Drama in Chaminade University, known as "Mr. C," who died this July in Rome, having lived abundantly and joyously, rather than merely existed. He brought Julie Andrews, Marcel Marceau, Beatrice Lillie, Loretta Young, Sir Michael Redgrave, and other stars to the Waialae campus, in remarkable testimony to what one person can in fact accomplish. He brought plays to people and people into plays. In 1966 he founded the Statewide Shakespeare Festival, celebrating annually the Bard's birthday. Devout, perhaps even holy, he lived an exuberant Christianity, as he looked the bearded priest of Dionysios. *Vale, amice, histrio humanus summus!*



# ONE VIEW ASPECTS OF ANGLICANISM

The Christian world gazes in wonder at Anglicanism.

It does not understand us. It cannot, for we alone understand ourselves, and that just barely and not always.

What astonishes is the galaxy of greats which Anglicanism has nurtured in the 20th century:

— T.S. Eliot, poet.

— Ralph Vaughan Williams, composer.

— Evelyn Underhill, master of the spiritual life.

— Dorothy Sayers, writer.

— Alan Paton, writer and confessor.

— C.S. Lewis, scholar and apologist. And there are many, many more.

Equally astonishing have been our Church's leaders:

— Charles Henry Brent, missionary and pastor, master of prayer and foe of the international opium trade.

— Joost de Blank and Trevor Huddleston, Christ's voice amidst White Fascism.

— James Albert Pike, gifted and tormented, who, instead of opening the window to admit the light, smashed the stained glass, but died in the certainty of classical Christianity.

— William Temple, Anglicanism's Pope John XXIII and Pius XII.

— Arthur Michael Ramsay, pastor and polymath.

— Janani Luwum, martyr, Christ's voice of love and reason amidst Black Fascism. And there are more, many more.

There is no explanation for this embarrassment of riches within Anglicanism, beyond God's merciful Providence.

And, to be sure, Anglicanism is hardly the only Christian communion to produce saints, scholars, and articulate and creative, committed, and caring laity and clergy.

Yet, we stand in awe at the riches within Anglicanism and grateful for this sign that something is very right within our Anglican Communion.

## II.

History has indeed been gracious to Anglicanism.

We have no ruling theologian, as do Calvinism and Lutheranism, and as does Roman Catholicism since her voluntary submission in the 19th century to the 13th century great Thomas Aquinas. Therefore, Anglicanism escapes imprisonment within the confines of one mind, however capacious or towering.

We have no single or even dominant mode of piety. Our *Book of Common Prayer* feeds the Evangelical, with his devotion to the Bible (like William Wilderforce and the Wesleys); the Catholic, with his emphasis on the Sacraments and history (like Lord Halifax and T.S. Eliot); and the man of no party and all, like C.S. Lewis, who emphasized throughout his life essential, central, or what he termed "mere" Christianity.

Within Anglicanism one finds the holy inner quiet of the Quaker, the spiritual fervor of the classical Methodist or Pentecostal, the compelling logic and elegant simplicity of Calvinism, the historic and histrionic opulence of Eastern Orthodoxy, Rome's commitment to the action of Christ and Spirit through Sacrament and history, hierarchy and the whole people of God, and Lutheranism's faith in the Word

(Christ), Word Written (Scripture), and Word Spoken (Sermon).

## III.

However, history — never only a giver of good — has also hurt us.

We Anglicans are generally poor stewards, when viewed from the Southern Baptist or the Mormon or (as some hold) the Bible's tithing point of view. A lingering sense of the State Church impedes us. Too many think that others will do it. But which others?

Then, too, Anglicans lost the Revolutionary War (except in Virginia). The Episcopal Church has yet to recover fully from being loyal. But there are worse reasons to be wrong than in faithfulness to one's oath and pledged word. But, wrong we were (again, except chiefly in Virginia).

Also, a reticence to speak of one's deepest feelings — one's love of Christ, for example — both impedes and dignifies our evangelism. We prefer to witness in our lives, one to one, rather than in words and mass revivals. But, then, if people cannot see what we love Christ and our fellow humans, do words or revivals really help? However, this is an age of Civic Center and Sports Palace religion.

And the richness which freedom from a single, overmastering theology gives us also has its disadvantages. When liturgy and theology are one, it is harder to alter the *Book of Common Prayer*. Liturgy is more easily changed when Luther or Aquinas — one's theology — remains untouched. But, for Anglicans, that which is prayed is that which is believed. A good and ancient dictum, both wise and inconvenient.

## IV.

However, that such riches in Christ and Christian culture should come from so few Anglicans remains astonishing. Anglicans number about 65 million world-wide. There are more Anglicans in Uganda than in the United States. Rome numbers her children in Christ at over some 650 million, more than half the world's Christians.

Moreover, Anglicanism will always be relatively small. This needlessly dispirits some. But it can be no other way, for Anglicanism insists on sweet reason, honest emotion, personal freedom, and individual responsibility within one's commitment to the Risen Lord, one's neighbor, and one's self.

That is to say, Anglicanism insists on the maturity and growth of her offspring.

Take the question of birth-control. Anglicanism leaves the question and its answer to the Christian thought of the couple themselves. Episcopal prelates and priests do not lurk around another's marriage bed, nor make the bedroom an annex to the confessional. Anglicanism's guidelines here are the two greatest of God's gifts and pillars of Christ's teaching: Love and Mind. A child may fulfill a marriage or may destroy one. Love and reason know which and when. For Anglicans, marriage — like love and its sexual expression — is so much more than getting and begetting children.

Many Christians find their freedom in Christ quite intolerable and rush sooner or later into some sad, but warm, spiritual straight-jacket. The peddlers of ready-made ethics, pre-need moral decision, and stand-by attitudes for use without any



By Guernsey Le Pelley — The Christian Science Monitor

"It says negotiations between Israelites, Egyptians and Philistines are proceeding slowly."

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thought or love — these peddlers make a tidy profit nowadays.

Happily, they are not and cannot be Anglicans. Our insistence on maturity — the exercise of personal freedom and individual responsibility, guided by love and reason (that is, by Christ, who is both Love and Truth) — leads us into the Way which is hard and narrow, not wide and easy.

But, how else does one grow into the fulness of the measure of the stature of Christ?

Others may view Anglicanism differently.

And they do.

And this is one of our glories.

We are a unity without being uniform, a diversity and hence not dull, an authentic Christian community both Protestant and Catholic, attune to the Spirit in both Bible and history.

And we have been magnificently blessed in this century by God's grace.

—JPE

(Part One of a two-part series. The second article is by Fr. Roger Melrose of Seabury Hall.)

## LAMBETH RESOLUTIONS

(From Page 7)

"Equality of conscience as between partners in respect of all aspects of their marriage (and in particular with regard to the baptism and religious upbringing of children) is something to be affirmed both for its own sake and for the sake of an improved relationship between Churches."

### Public Ministry of the Bishop.

"The Conference affirms that a bishop is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings. In order to do this effectively, he will order to do this effectively, he will give major attention to his public ministry. Reflecting the ministry of the prophets, he will have a concern for the well-being of the whole community (especially of those at a disadvantage) not primarily for the advantage or protection of the Church community. The bishop should be ready to be present in

secular situations, to give time to the necessary study, to find skilled advisers and to take sides publicly if necessary (in ecumenical partnership if at all possible) about issues which concern justice, mercy and truth. Members of the Church should be prepared to see that the bishop is supported in such a ministry."

There were, in addition, resolutions on the following topics: Anglican Conferences, Councils & Meetings; Issues concerning the whole Anglican Communion; Sharing Resources; Partners in Mission; New Dioceses; Anglican-Roman Catholic International Commission; Relations with United Churches; Ecumenical Relationships; Other Faiths: Gospel & Dialogue; Anglican-Orthodox Theological Dialogue; the Wider Episcopal Fellowship; Relations with the Lutheran Churches; Stewardship; Prayer; Inter-church Relations: Definition of Terms; Training for Bishops; a Common Lectionary; Liturgical Information; the Church's Ministry of Healing; Service in the World-Wide Church; an Association of French-speaking Dioceses; an Anglican Doctrinal Commission; the World Council of Churches; and Concerns of Bishops about Today's World (see page 3).

The full text of the 1978 Lambeth resolutions and reports should be available through Seabury/S.P.C.K. available through Seabury/S.P.C.K. this October.

## WELL SAID! & HOW'S THAT?

"The lonely mind of one man is the only creative organ in the world, and any force which interferes with its free function is the Enemy."

—John Steinbeck to John O'Hara.

"No one is attacking the family unit, but the Church, comprised as it is of family members, seems loath to admit that being unmarried is not an aberration from the Christian viewpoint; neither is marriage a commandment."

—Nicholas Christoff.

"A people which can laugh at itself is well armed against many catastrophes."

—Sir Maurice Bowra.

# LAMBETH RESOLUTIONS

The Lambeth Conference reflects the mind of the world-wide Anglican Communion most precisely in its resolutions, which make clear whither the Church is headed, how it is moving, and where it is bogged down.

Lambeth has no legislative capacity. The Conference merely declares or recommends, rather than stipulates or commands.

The following is a summary of the resolutions of Lambeth XI (1978):

**Women in the Priesthood.** In a resolution which passed 316 for, 37 against, with 17 absentions, the Conference declared "its acceptance of those member Churches which now ordain women, and urges that they respect the convictions of those provinces and dioceses which do not," and *vice versa*.

A woman's officiating in a province which has not approved woman priests should be subject to considerations of pastoral need and local legal approval.

The difficulties this issue poses with the Roman Catholic, Orthodox, and Old Catholic Churches were recognized, but the Anglican Communion asserted her right to hold a "diversity within a unity of faith and worship" as we all move together, learning from each other, "towards a fuller catholicity and a deeper fellowship in the Holy Spirit."

**Women in the Episcopate.** "The Conference recommends that no decision to consecrate be taken without consultation with the episcopate through the Primates and (without) overwhelming support in any member Church and in the diocese concerned, lest the bishop's office should become a cause of disunity instead of a focus of unity."

**Women in the Diaconate.** The Conference recommended ordination to the diaconate, rather than to the separate order of deaconesses.

**Human Relationships & Sexuality.** "The Conference gladly affirms the Christian ideals of faithfulness and chastity both within and outside marriage, and calls Christians everywhere to seek the grace of Christ to live lives of holiness, discipline, and service in the world. . . ."

"While we re-affirm heterosexuality as the Scriptural norm, we recognize the need for deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research."

"The Church, recognizing the need for pastoral concern for those who are homosexual, encourages dialogue with them."

**Human Rights.** "The Conference regards the matter of human rights and dignity of capital and universal importance. We send forth the following message as expressing our convictions in Christ for the human family world-wide.

"We deplore and condemn the evils of racism and tribalism, economic exploitation and social injustices, torture, detention without trial and the taking of human lives as contrary to the teaching and example of our Lord in the Gospel. Man is made in the image of God and must not be exploited. In many parts of the world these evils are so rampant that they deter the development of a humane society.

Therefore,

"1. We call on all governments to uphold human dignity, to defend human rights, including the exercise of freedom of speech, movement and worship, in accordance with the United Nations Declaration of Human Rights; the rights to be housed, freedom to work, the right to eat, the right to be educated; and give human value and worth precedence over social and ethnic demarcations, regardless of sex, creed or status;

"2. We thank God for those faithful Christians who individually and collectively witness to their faith and conviction in the face of persecution, torture, and martyrdom; and for those who work for and advocate human rights and peace among all peoples; and we assure them of our prayers, as in penitence and hope we long to see the whole Church manifesting in its common life a genuine alternative to the acquisitiveness and division which surround it, and indeed penetrate it;

"3. We pledge our support for those organizations and agencies which have taken positive stands on human rights; and those which assist with refugee problems;

"4. We urge all Anglicans to seek positive ways of educating themselves about the liberation struggle of peoples in many parts of the world;

"5. Finally, we appeal to all Christians to lend their support to those who struggle for human freedom and who press forward in some places at great personal and corporate risk; we should not abandon them even if the struggle becomes violent.

"We are reminded that the ministry of the Church is to reveal the love of God by faithful proclamation of his Word, by sacrificial service, and by fervent prayers for his rule on earth."

**Lambeth Conference.** Affirmed the practicality of the Lambeth Conferences, but asserted that a future "Conference could well be held in some other province"; that is, elsewhere than the Province of Canterbury.

**The Holy Spirit & the Church.** "1. The Conference rejoices at the abundant evidence from many parts of the world that there is renewed awareness of the power and gifts of God's Holy Spirit to cleanse, sustain, empower and build up the body of Christ.

"2. We have seen increased instances of parish life being renewed, of individual ministries becoming effective agencies of God's power to heal and reconcile, of witness to the faith and proclamation of the Gospel with converting power, and of a deeper involvement in the sacramental life of the Church.

"3. We rejoice at the prompting of God's Spirit within the many expressions of ecumenicity among Christians, for the new forms of Christian communal life springing up and for Christian witness on behalf of world peace and the affirmation of freedom and human dignity.

"4. The Conference, therefore, recalls the entire Anglican Communion to a new openness to the power of the Holy Spirit; and offers the following guidance to the Church in the light of the several ways this Spirit-filled activity may be best understood and represented in the life of the parish.

"(1) We all should share fully and

faithfully in the balanced corporate and sacramental life of the local parish church. Informal services of prayer and praise need this enrichment in the same way as the sacramental life needs the enrichment of informal prayer and praise.

"(2) We all should ensure that reading and meditation of the Bible be part of the normal life of the parish and be accompanied by appropriate study of scholarly background material so that the Scripture is understood in its proper context. Those who search to understand the scholarly background material in their reading of the Bible should ensure that they do so under the guidance of the Holy Spirit, so that the Scripture is understood in its proper context.

"(3) We all should search out ways to identify with those who suffer and are poor, and be involved personally in efforts to bring them justice, liberation, healing and new life in Christ.

"(4) We should remember always that the power of the Spirit is not to be presented as either an exemption from suffering or a guarantee of success in this life. The road from Palm Sunday to Pentecost must pass through Good Friday and Easter. It is at the Cross that new life through the Holy Spirit is found, and in the shadow of the Cross that Christians must pray 'Come, Holy Spirit'."

**War and Violence.** "1. Affirming again the statement of the Lambeth Conference of 1930 and 1968 (Resolution 8(a)) that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ," the Conference expresses its deep grief at the great suffering being endured in many parts of the world because of violence and oppression. We further declare that the use of the modern technology of war is the most striking example of corporate sin and the prostitution of God's gifts.

"2. We recognize that violence has many faces. There are some countries where the prevailing social order is so brutal, exploiting the poor for the sake of the privileged and trampling on people's human rights that it must be termed "violent". There are others where a social order that appears relatively benevolent nevertheless exacts a high price in human misery from some sections of the population. There is the use of armed force by governments, employed or held in threat against other nations or even against their own citizens. There is the world-wide misdirection of scarce resources to armaments rather than human need. There is the military action of victims of oppression who despair in achieving social justice by any other means. There is the mindless violence that erupts in some countries with what seems to be increasing frequency, to say nothing of organized crime and terrorism, and the resorting to violence as a form of entertainment on films and television.

"3. Jesus, through his death and resurrection, has already won the victory over all evil. He made evident that self-giving love, obedience to the way of the Cross, is the way to reconciliation in all relationships and conflicts. Therefore the use of violence is

ultimately contradictory to the Gospel. Yet we acknowledge that Christians in the past have differed in their understanding of limits to the rightful use of force in human affairs, and that questions of national relationships and social justice are often complex ones. But in the face of the mounting incidence of violence today and its acceptance as a normal element in human affairs, we condemn the subjection, intimidation and manipulation of people by the use of violence and the threat of violence and call Christian people everywhere:

"a. To re-examine as a matter of urgency their own attitude towards, and their complicity with, violence in its many forms;

"b. To take with the utmost seriousness the questions which the teaching of Jesus places against violence in human relationships and the use of armed force by those who would follow him, and the example of redemptive love which the Cross holds before all people;

"c. To engage themselves in non-violent action for justice and peace and to support others so engaged, recognizing that such action will be controversial and may be personally very costly;

"d. To commit themselves to informed, disciplined prayer not only for all victims of violence, especially for those who suffer for their obedience to the Man of the Cross, but also for those who inflict violence on others;

"e. To protest in whatever way possible at the escalation of the sale of armaments of war by the producing nations to the developing and dependent nations, and to support with every effort all international proposals and conferences designed to place limitations on, or arrange reductions in, the armaments of war of the nations of the world."

**Cultural Identity.** "The Conference recognizes with thanksgiving to God the growth of the Church across the world and encourages every particular Church to strengthen its own identity in Christ and its involvement with the community of which it is a part, expressing its faith through the traditions and culture of its own society except where they are in conflict with the essentials of the Gospel."

"The Conference believes that a caring Church must be ready to resist and oppose the unheeding advance of economic development where it treats minority cultural groups as disposable."

**Anglican/Roman Catholic Marriages.** "The problems associated with marriage between members of our two Communions continue to hinder inter-Church relations and progress towards unity. While we recognize that there has been an improved situation in some places as a result of the (Pope's) *Motu Proprio*, the general principles underlying the Roman Catholic position are unacceptable to Anglicans.

(Continued on Page 6)

## To the Holy Spirit

O thou, far off and here, whole and broken,  
Who in necessity and in bounty wait,  
Whose truth is light and dark, mute though spoken,  
By thy wide grace show me thy narrow gate.

—Wendell Berry

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