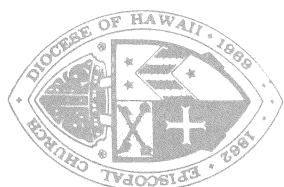


# HAWAIIAN CHURCH CHRONICLE

A Publication of the Episcopal Church in Hawaii

OCTOBER 1979

VOL. 69, NO. 7



Members of St. Jude's attending listening skills workshop: in center, Connie Fletcher. Clockwise from bottom left: Lynn McKinney, Markey Brooks, Kathy Hendricks, Fr. Ed Bonsey, Fr. John Filler, Scott Makua-kane, Paul Biggle, Lillian Biggle, Fr. Bill Austin, Dorothy Black, Keith Brooks and Bob Brooks. See page 7, col. 4.

Hawaii Historical Society  
550 Kawaiahao St.  
Honolulu, Hawaii 96813

266.305  
H313

## 1979 GENERAL CONVENTION

(Cont.)

Dr. Charles Lawrence was re-elected president of the Convention's House of Deputies, as was its vice president, the Very Rev. David Collins. The Presiding Bishop, the Rt. Rev. John M. Allin, presides over the House of Bishops. Also returned to office were Kenneth W. Miller as treasurer and the Rev. Canon James Gundrum as executive officer of General Convention.

### Other Matters

In other matters the Convention designated the Historical Society of the Episcopal Church as custodian of its archives, and authorized optional use of the **Book of Occasional Services**.

In one of its last actions, the House of Bishops concurred in a resolution previously passed by Deputies, dealing with Middle East problems. The resolution noted "with thankfulness" the signing of the 1979 Israeli-Egyptian peace treaty and affirmed Israel's right of existence while supporting "the opportunity to establish a free and independent Palestinian state" recognizing Israel. It also urges a solution guaranteeing free and secure access to Jerusalem "by people of all faiths."

An effort to place the Convention on record in support of the SALT II treaty with the Soviet Russia failed when the two houses could not agree on its wording.

Also lost were two proposals dealing with the size and voting procedures of Convention itself, both by action of the Deputies. One would

have reduced diocesan representation from eight to six members and the other would have reformed the controversial divided vote system. Under the latter, deputations whose votes are evenly divided in either order have the effect of counting as negative, because rules call for passage of actions by a majority of all voting. Efforts over the years to change the method have been unavailing.

One piece of offered legislation caused some introspective consideration before being rejected. It was a resolution proposing that Episcopalians declare a one-year moratorium on the consumption of spirituous liquors. It passed in the Deputies, but in the House of Bishops it was lost, with one member observing the vote was taken "with hardly a dry eye in the place."

By Howard Freeman for the Diocesan Press Service

### Late News . . .

#### BISHOP ELLIOTT SORGE CONVENTION SPEAKER

Bishop Elliott Sorge, Field Officer for the Development of Ministry with the Executive Council since 1977, is Convention Speaker, Bishop Browning has announced.

A graduate of Seabury-Western Theological Seminary (1954), Bishop Sorge has served parishes in North Dakota and Brazil, becoming the Bishop of South Central Brazil in 1971.

### NOVEMBER CALENDAR

#### Diocese

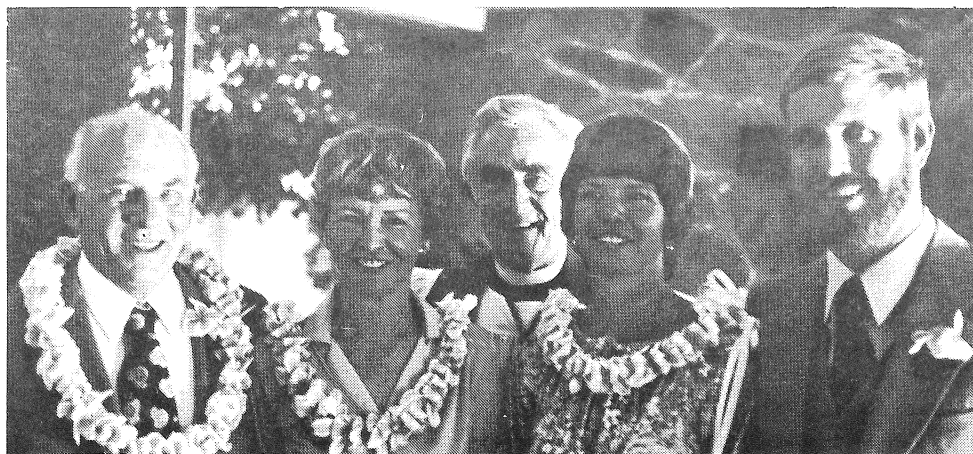
- 1 Chronicle Board
- 7 Episcopal Charismatic Fellowship
- 10 Marriage Encounter - Ramada Inn
- 12 VETERANS' DAY HOLIDAY
- 15 Program Department  
Real Estate Department  
Finance Department
- 16- Community Deeper Weekend -
- 18 Mainland
- 22- THANKSGIVING DAY HOLIDAY
- 23 (Diocesan Offices closed)
- 29 Mission Clergy Meeting
- 29- Clergy Conference
- 12/1

#### Bishop

- 1-2 Bishop goes to Hawaii
- 4 St. Peter's Visitation
- 6 AUW Executive Committee

#### Meeting

- Staff Meeting
- 8 Diocesan Staff Eucharist & Meeting
- Cathedral Chapter
- 10 Commission on Ministry
- 11 St. Mary's Visitation
- Integrity & Cathedral Congregation
- 13 Staff Meeting
- 15 Holy Nativity Confirmands
- 16 Mission Strategy Department
- Diocesan Council
- 18 Holy Nativity Visitation
- 20 Staff Meeting
- Hawaii Loa Executive Committee Meeting
- 21 Iolani Board of Governors
- 25 Emmanuel Visitation
- 27 Staff Meeting
- Priory Board of Trustees
- 28 Diocesan Staff Meeting
- Planned Parenthood
- 30 Joint Confirmation Service at Cathedral — to include all confirmations 9/79-2/80



The Bishop's Secretary marries: Paul John Sander, Manono Clarke Sander, Bishop J.M. Harte of Arizona, Diane Clarke May & Dallas Clarke.

This *Chronicle* reports on two Conventions: the Church's General Convention just completed in Denver and the Diocesan Convention upcoming at the Church of the Holy Nativity and St. Andrew's Cathedral.

Of the Diocesan Convention more will be said later. But the nominees for the various offices listed herein speak of the Church's vigor and of the good work of the Nominating Committee.

The Denver General Convention is a milestone in the history of the Episcopal Church.

We have a new *Book of Common Prayer*. That is epoch-making enough.

Moreover, issues of the utmost complexity and volatility were handled with generosity, good sense, and integrity, and quite without violence, either of mind or of spirit.

In addition, the Bishops issued an extraordinary Pastoral Letter, which bears reading, re-reading, and reading again. For, it is nothing less than a summing up and a starting point for the pilgrimage of this Church into the 1980's and beyond. (See page 3, col. 1)

To be sure, some will agree here, and others will demur there. We are Anglicans, and it could be no other way.

But to have acted and to have spoken so well indicates, above all else, that our Church is very, very healthy indeed.

She has not immured herself in some safe, cozy cell — with a cask of Amontillado labelled Tradition 1549, Inerrancy 1909, or Infallibility 1870 — to drink herself into what Theodore Roosevelt called "innocuous desuetude."

Rather, we have chosen to stand, like Old Israel, in the midst of the world, awash in the tides of history, trusting solely in the Living God, history's Lord and ours.

Surely, there is no other place for a Christian to be.

(Continued on p. 3, col. 1)

#### HAWAIIAN CHURCH CHRONICLE (USPS 237-700)

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HAWAII CHURCH CHRONICLE

## A NEW PRAYER BOOK

# 1979 GENERAL CONVENTION

The Episcopal Church ended its sixty-sixth General Convention Sept. 20 with a new Book of Common Prayer officially adopted.

By overwhelming votes in both its House of Bishops and House of Deputies, the Convention, the supreme legislative forum of American Anglicans, gave second and final approval to the 1979 Prayer Book, while agreeing that "liturgical texts" from the replaced 1928 version may continue to be used under guidelines administered by the diocesan bishops.

The conflict over adoption of the 1979 book forecast by some failed to materialize, with both proponents and opponents approaching the issue in a spirit of purposeful reconciliation, reflected in the assent of both houses to resort to the 1928 work "in worship under the authority of the bishop as chief pastor and liturgical officer and subject to the guidelines of this convention . . ."

Adoption of the 1979 book, first approved three years ago at the Minneapolis convention but requiring a second reading under the Church's constitution, was achieved in the House of Bishops by a voice vote with only a scattering of "nays". In the House of Deputies, the vote was 107 "yes", one "no" and two divided on the clergy side, while the lay representatives cast 99 "yes," two "no" and had six divided delegations.

The resolution giving final adoption made clear that "this action in no way sanctions the existence of two authorized Books of Common Prayer or diminishes the authority of the official liturgy of this Church as established by this Convention."

In this connection the Convention recommended that among congregations there be continuing study of the new book, that individual worshippers participate actively in the liturgy, and that congregations develop worship committees to work with and advise their rectors or vicars.

### Ordaining Homosexuals

An accommodation of disparate views on the matter of ordaining professed homosexuals to the ministry was not so easily forthcoming, and here was the only genuine rift in the Convention.

What came out of long hours of often intense and passionate debate was adoption by both Houses of a resolution which carried with it the clear sense that the Church is still not prepared to welcome practicing homosexual men and women into the ordained ministry.

The key language of the resolution, which is not legally binding upon individual diocese and local congregations but which, in the opinion of most delegates, will nevertheless be regarded as morally controlling, was the final paragraph, and especially the last sentence:

"We re-affirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates are expected to conform to this standard. *Therefore, we believe it isn't appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.*"

Within hours 21 bishops, whose number later rose to 23, issued a "statement of conscience" affirming their intention not to abide by the action recommended in the resolution, but rather to deal with ordinands on an individual basis according to qualification.

The Deputies, having defeated the effort to strike the sentence, voted by orders to concur in the Bishops' resolution. The vote was 72 "yes" and 18 "no" in the lay order, with 13 divided and 55 needed for passage, while among the clergy, with 56 required for adoption, 70 delegations approved, 29 were opposed and 11 divided.

Shortly after the vote an Eastern Oregon clergyman, the Rev. Jeffrey E. Sells, announced that he was

associating himself with the dissenting bishops and asked other rectors and vicars to join him. More than 150 clergy and lay persons signed the statement.

There was substantial disagreement among many delegates as to the lasting effect of the split over the ordination issue, with most voicing the belief that it probably would not materially change the attitude or course of local bishops, since those favoring ordination of homosexual persons could properly cite the recommendatory nature of the action.

### Other Business

Meanwhile, other business of the Convention proceeded at a pace and spirit in marked contrast with the hectic sessions of 1970, 1973 and 1976. With the ordination of women settled at Minneapolis three years ago, the Prayer Book issue and question of ordination of homosexuals remained the only real sources of potential difficulty in Denver, and that difficulty simply failed to develop on a major scale.

As an example of the equable climate of this meeting, the program budget for the Church for 1980, totaling \$15,823,935, was adopted by both Bishops and Deputies virtually without debate. It reflected an increase of \$1.2 million over the 1979 allocation.

The three black colleges of the Church — St. Paul's, St. Augustine's, and Voorhees — gained restoration of \$100,000 that had been cut from their appropriations by the Executive Council of the Episcopal Church. Other increases over 1979 included \$281,000 more for Education for Mission and Ministry, \$387,000 in addition for the National Mission in Church and Society, \$142,000 more for World Mission in Church and Society and increases for operating and administrative needs of the national Church.

(Continued on p. 3, col. 2)



Presiding Bishop John Allin (rt.) receiving one of the offering baskets at the UTO Ingathering, as the gift is announced (l.), with Jan Bond behind the offering basket (rt. center).



# EPISCOPAL CHURCHWOMEN OF HAWAII

Ruth Birnie, Editor

## PRESIDENT'S CORNER

Throughout my life I have had a strong desire to serve God and mankind.

Over the years I have found many ways to meet my goals, but the most rewarding years have come as I became deeply involved in the life of the Episcopal Church in Hawaii.

Since then, I have been in many different parish and diocesan activities, but the most fulfilling have come through my involvement with the Episcopal Church Women of Hawaii.

As I look back I realize that I have been an intimate part of ECW of Hawaii for about 15 years, culminating in two consecutive three-year terms as your president.

During these many years I have come to know and work with those of you currently active in ECW and with the many who have participated in the past.

I deeply treasure the many Christian friendships that have resulted.

However, I would not be true to myself if I did not also tell you that being president of ECW has also had its trials and frustrations, and in this respect, I bid your support of our incoming president, Nita Hogue.

Still, such problems did provide opportunities for learning and growing and, through Love, became shared experiences leading to further Christian commitment.

With this in mind I would leave this for all of you as you proceed to do God's work in the years ahead:

Never forget that the primary purpose of our involvement in ECW is to provide us an avenue for the extension of Christ's Kingdom throughout the world.

We can, however, be effective as an organization only if the effort we individually put forth is supportive of the organization's goals in its entirety.

When it is, we know we will fully be involved in the fellowship of God extending Christ's work beyond our own shallow limits.

God bless you all, with love,  
Ray Elizabeth Herkner

## ANNUAL MEETING

The 78th annual meeting of the Episcopal Church Women of Hawaii begins at 8:30 a.m. with a Holy Eucharist at Holy Nativity Church on Friday, October 26. Bishop Browning will celebrate and a United Thank Offering will follow.

Morning plans include a business meeting, election of officers, delegates' reports on Triennial, and pledging for the Bishop's Specials.

At 12:30 the Church Periodical Club, under the direction of chairman Diane Crane, will sponsor a luncheon provided by various church groups. Price will be \$1.50, a fund raiser for CPC's work in 1980.

All women are invited and urged to attend both ECW and Convention sessions.

## NEWS . . . COMING EVENTS

**St. Andrew's Priory**, now 113 years old, re-opened as usual this fall, using 12 classrooms in the newly done mauka wing of the Kennedy Building. Students, teachers and parents deserve commendation for their patience, good will and co-operation during this time of renovation.

Last year **Priory girls** collected 20,000 labels from various products (Campbell's, Swanson's, Franco-American) enabling them to purchase two tape cassette players for the Audio-Visual Department. Money raised from Love's bread wrappers goes to the Building Fund. Please continue to save your labels and wrappers and bring them to the Priory office.

November 3 is the date for **St. Andrew's Priory's latest fund-raiser** for needed equipment — a huli-huli chicken sale. Call the school office (536-6102) for tickets at \$1.75 each.

**Women of St. Andrew's** have given funds to Dean Bright for renovating the Von Holt Room kitchen. Their Economy Shop is the source of this revenue and continues to progress successfully.

**Noonday meditations** continue weekly on Wednesdays at the Cathedral, followed by a light lunch in



Members of Holy Apostles', Hilo, at work . . . and play.

Davies Hall, served by women of various churches. They are convenient for downtown workers and a pleasant break for a busy day.

**Iolani Guild**, the oldest women's group in the diocese, recently elected these officers to serve in 1980:

President: Madeline Vasconcellas  
1st Vice-President: Mahea Brown  
2nd Vice-President: Adeline Schutz

A special mimeographed newsletter detailing the 78th annual meeting of the Episcopal Church Women of Hawaii on Friday, October 26, was forwarded separately by the ECW.

Secretary: Ruth Birnie  
Treasurer: Virginia Koch.

Rose Withington will serve as Guild chairman for the annual Market at St. Andrew's on December 1.

## IN MEMORIAM Alyce Dahlgren

With sadness we greeted the blessed release of Alyce on September 25 at her home after a long illness. Services were held at St. Clement's Church where her ashes were interred.

Alyce began and edited the ECW Newsletter from 1970 to 1976. She was United Thank Offering chairman for some years, bringing great enthusiasm and vigor to that project. During her chairmanship the Diocese of Hawaii made its largest UTO offering in its history. At Triennial in 1974 she made a dramatic presentation on the blue box.

She had long been a member of St. Christopher's, Kailua, serving on its vestry and in the Flower Guild. She also edited *OUTREACH* for the Windward Coalition of Churches. She volunteered to do UTO once again in 1977 and worked at it ardently until her illness in 1978.

Alyce came to the Islands in 1947 as an occupational therapist at the Queen's Hospital. From 1949 to 1953 she served in the Women's Medical Specialist Corps, a branch of the U.S. Army that included therapists and dieticians, as chief occupational therapist at Old Tripler, and then at the new hospital, attaining the rank of Captain. She received a presidential citation for her Red Cross work before coming to Hawaii.

We extend our love and sympathy to her family. Alyce will be greatly missed among ECW women.

## REPORT FROM TRIENNIAL

Nita Hogue, ECW president-elect for 1980 and delegate to Triennial, reported for those attending in Denver recently:

This was my first Triennial. It was an exciting experience, partly because I didn't know what to expect and so was open to anything and everything. . .

Women of Triennial were very fortunate to have the time for great spiritual nourishment. And great it was! Our theme for Triennial was 'Walking in the Light.' Our three Eucharists recognizing the mountain-top experiences were **Transfiguration, Crucifixion and Ascension.** . .

We had such distinguished speakers as author Madeline L'Engle, Bishop Kivengere of Uganda, Bishop Coburn of Massachusetts, and others. After our daily 'mountain-top' came legislation.

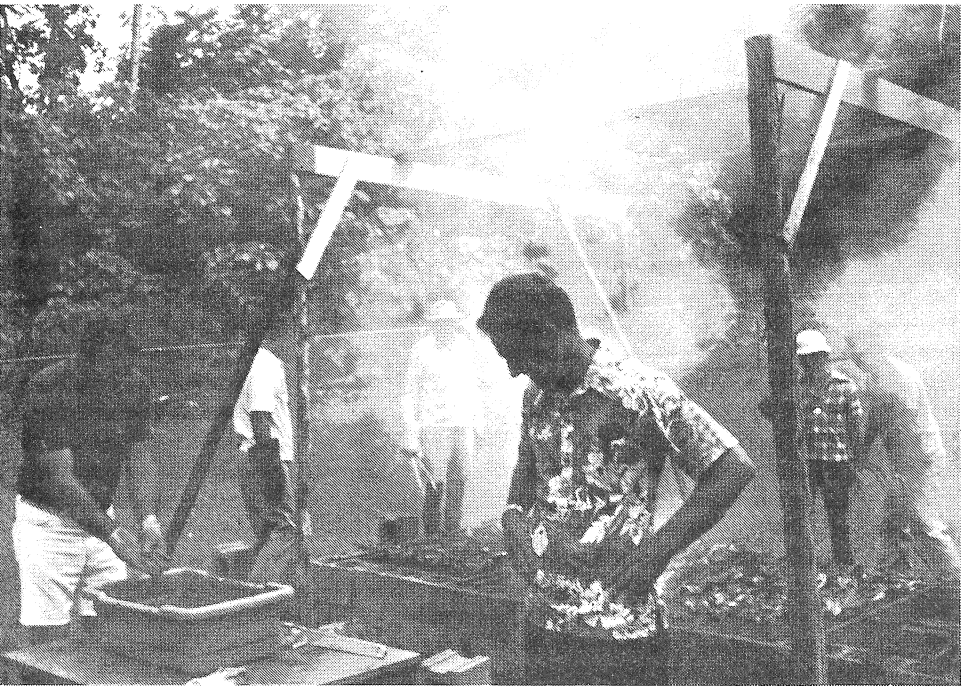
*THE DAILY* said it well: 'Tension between women who believe the church should speak out on social issues and those who came to Denver on a spiritual pilgrimage was evident throughout. . .'

Resolutions such as world hunger, year of the child, support of House of Bishops' 1977 Port St. Lucie statement were easily passed. Emotions ran high during debate on the Equal Rights Amendment and Abortion Rights. The original ERA resolution did not pass (much to the chagrin of our Hawaii deputation). However, a modified form was brought to the floor which read in part, 'Be it resolved that the 36th Triennial go on record along with the House of Deputies as seeking to alleviate the legal plight of women and churchwomen, become aware of the positive aspects of the ERA that point to alleviating the legal plight of women. . . ' This did pass.

The news that Triennial has been included in the Budget Program of the National Church for \$20,000 was greeted with great joy.

Our delegation participated in visual displays on Resource Day, showing aspects of our diocesan outreach, and in a slide presentation on 'Plants as religious symbols.'

United Thank Offering was a rewarding experience . . . beyond description. The Hawaii delegation helped to celebrate UTO's 90th birthday in a parade of the decades. Ours was the 1940's. Climax of the UTO celebration was the dramatic offering of all the dioceses at the General Convention Eucharist, an unforgettable part of Triennial.



Members of Holy Apostles', Hilo, slave away to prepare and sell a Southern Barbecue Chicken Dinner, as Fr. Ed Bonsey adopts a hands-off stance. The function raised over \$2,000 . . . and a few blisters here and there.

Or, so Christ's life seems clearly to say.

And if one thinks these comments too grand, then re-read the article on the Denver Convention and ponder the Pastoral again.

In either case, as Anglicans, we can agree to disagree — save in one thing: our love for, and the Love of, the Living Lord, and the world and humankind for which he gave and gives himself.

—JPE

## TOWARD TOMORROW

A Pastoral Letter  
From  
The House of Bishops  
at the 66th General Convention  
Denver, Colorado  
September 9-20, 1979

God has set our lives in a turbulent time. Every generation before us must have felt the same, since the human spirit seeks an elusive peace. But now, with sudden speed, the entire world has invaded our lives with large alarms. Wistfulness is tempting, but history has a single direction. In such a time as this, tomorrow will lift our hope primarily as we claim today a sturdy faith in the God of history.

We, your bishops, join with our beloved in Christ to seek the bright rebirth of that belief. In our seeking we urge this truth: that triumph draws its raw material from travail. We know this from the mystery at the heart of God's action in the world he loves:

Christ has died  
Christ has risen  
Christ will come again.

In owning Christ as Lord, we appropriate for ourselves his power to fashion a triumph from every season of suffering. Overshadowed by his love we share his overcoming. "Thanks be to God who gives us the victory." (I Cor. 15:57)

## The Book of Common Prayer

The 1979 Book of Common Prayer is basic equipment for the daily pilgrimage toward tomorrow. We possess a manual of worship forged of our readiness to take upon ourselves the pain of change. Now we claim its surprising joy. In the wide use of the new book since our last Convention we have found a unity in our life across the Church we hardly dared expect. Our vote here to make it the authorized Book of Common Prayer was nearly unanimous in both houses of General Convention.

We recognized a need in many hearts to have available for special use 1928 texts now superseded by the 1979 book. This use is provided for. But as your bishops responsible for liturgical direction under the terms of the General Convention resolution, we set before ourselves and all our people these two truths:

(Continued on p. 7, col. 1)

# 1979 GENERAL CONVENTION (Cont.)

Basic source of income to finance the budget is the \$14,360,935 in apportionments assigned the domestic dioceses of the Church. However, the Budget and Finance Committee is basing its projected expenditure allocations on an expected actual receipt from that source of \$12,987,935. In 1981 and 1982 the Executive Council will set the national Church budget in accordance with the formula set down by General Convention.

## Ecumenism

The Convention continued to give affirmative support to ecumenical programs seeking to close the separation from other communions, notably the Roman Catholic.

First, it adopted a statement on the "nature of the unity we seek," declaring that it must include "one eucharistic fellowship" and a "communion of communions based upon catholicity and apostolicity." In such "organic relationship," the statement affirms, "all will recognize each other's members and ministries. All will share the bread and cup of the Lord."

The Convention also affirmed documents on Eucharistic Doctrine and Ministry and Ordination as "the statement of faith of this Church" upon which to proceed "toward unity with the Roman Catholic Church." In this same area, Convention adopted the statement on the "Purpose of the Church" produced jointly by the Episcopal and Roman churches in the United States, and asked its own Standing Commission on Ecumenical Relations to invite the Roman Catholic Bishops' Commission on Ecumenical and Interreligious Affairs to sponsor an Episcopal-Roman Catholic conference to study the various statements and proposals and "what can be done to implement them."

The Convention also recognized the Consultation on Church Union as the principal area in which Episcopalians can engage in serious dialogue with the nine Protestant bodies constituting the group, organized to explore avenues leading to possible unification. It received the first six chapters of the work, "In Quest of a Church of Christ Uniting" — the proposed named for the united denominations — and recommended their study to theological schools, diocesan ecumenical commissions and parishes.

An intensified dialogue with the Lutherans was also urged upon the Church's Standing Commission on Ecumenical Relations.



Dr. Charles Lawrence, President of the House of Deputies.

The Convention reflected its strong support of theological education by approving in principle a form of regular support for the purpose, at the same time asking the Board for Theological Education to come to the next Convention with a plan for funding of seminaries. The proposal also seeks consideration of a plan which would require each parochial unit of the Church to allocate an annual percentage of its non-capital income to such funding.

## National & International Affairs

The Church also dealt actively with national and international affairs in a series of resolutions and actions.

It restated its commitment to the alleviation of hunger and malnutrition throughout the world and commended the work of the National Hunger Committee. It urged that those dioceses which have not already done so establish hunger committees with local parish programs, and generally offered encouragement to Episcopalians to become active in promotion of legislation promoting the alleviation of hunger.

Continuing the life of the Executive Council's Task Force on Energy and the Environment, the Convention called upon every member of the Church to "exercise a responsible life-style," including conservation of energy, dedication to simpler eating habits and family planning. Emphasizing the Task Force's concern with the world's limited resources, Convention asked all agencies of the Church to give priority to that concern in meetings and conferences of its various bodies.

Endorsing passage of the Equal Rights Amendment by those states not yet on record, the Convention proper took a stand incongruously contrary to the action of the Women of the Church who, in their concurrent Triennial, reversed their own approval of the amendment of three years before and opposed its passage by a substantial margin.

At the same time an effort in Convention to switch the 1982 triennial general gathering from New Orleans because Louisiana has not passed the constitutional amendment failed.

With an almost complete lack of opposition, Convention established a Joint Commission on Peace with a mandate to implement the 1962 pastoral letter from the House of Bishops on "Peace and War." The commission will include three bishops, three presbyters and six lay persons.

In this same area, Convention encouraged youthful Episcopalians who are conscientious objectors to register their convictions with the Executive Council, which was at the same time to maintain an ongoing program of draft counseling should Congress reintroduce military conscription.

Bishops and Deputies both stressed their concern over the plight of many of the elderly by authorizing the Episcopal Society for Ministry to the Aging to initiate and implement programs to assist older adults in meeting the problems brought on by advancing years. Both clergy and lay resources were recommended in development of training and support programs involving social issues dealing with the aging, and all members of the Church were asked

to help in this work.

Reflecting its continuing determination to articulate opposition to discrimination based on sex, Convention updated references relating to gender in the Church's canons, as a further means of demonstrating "the reality of all forms of ministry being open to both men and women." This it did by changing "man" to "person" wherever it occurs in the canons, "clergyman" to "member of the clergy," "clergymen" (in the plural) to "clergy" and "laymen" to "lay persons." It also authorized a general canon to make clear that the masculine pronoun where it occurs refers to the feminine gender as well.

## Housekeeping

Convention also dealt with a broad range of structural and internal matters, some of considerable



importance to the Church in terms of polity and personal leadership.

At their concurrent Triennial Meeting, the Women of the Church announced that they had authorized distribution of grants to various programs and projects throughout the Church totaling \$1,864,650. At the same time "ingathering" funds received by the organization came to \$1,917,789.47, representing a source of assistance without which numerous Church and Church-related activities would either cease or be seriously hampered.

The Episcopal Church in Puerto Rico was set free by Convention, under the interim authority of the president and Synod of Province IX, to shape its own future. Although some bishops expressed uneasiness over what they termed the "premature" nature of the move, both houses approved a resolution under which Presiding Bishop John M. Allin will make the transfer of autonomy as quickly as the diocese has endorsed the Convention covenant and it has been approved by Provincial leaders.

Organization of two new dioceses were ratified by Convention — El Camino Real, consisting of the geographical southern half of the present Diocese of California along the central coast of that state, and Western Louisiana, divided from the eastern portion of the present Diocese of Louisiana.

Convention also voted to authorize the presidencies of its nine provinces to be filled by persons other than bishops but with the proviso that when this occurs, a bishop must be chosen as vice president and also serve as president of the provincial House of Bishops.

(Continued on p. 8, col. 1)



# DIOCESAN CONVENTION NOMINATIONS

The 1979 Diocesan Convention will vote for the Secretary of Convention and for members of the Standing Committee (both clergy and lay) and of the Diocesan Council (both clergy and lay), and for the Diocesan Members on the Chapter of St. Andrew's Cathedral (clergy and lay).

The following information on nominees was provided the Convention Nominating Committee prior to the September 11th deadline.

Nominations will be accepted from the floor of Convention.

It would be of help to such nominees if the nominator would contact a member of the Nominations Committee as soon as possible.

The members of this Committee are:

Leland Blackburn	373-3296
Marina Crisostoma	677-4182
The Rev. John Filler	889-5390 (Hawaii)
Dorothy Nakatsuji	949-7932
Muriel Seto	262-4900
Steve Takenouchi	822-3077 (Kauai)
Fred Van Voast	244-4863 (Maui)
Alice Anne Bell	262-9391

## DIOCESAN POSITIONS TO BE FILLED BY ELECTION OF THE CONVENTION

### STANDING COMMITTEE — LAY

One to be elected for a *four year term*.

#### Margaret H. Cameron

Good Shepherd, Maui

Church and Community Service Positions: 1) Member, Diocesan Council, 2) Member, Good Shepherd Vestry, 3) Trustee, Pomona College, 4) Member, State Foundation on Culture and the Arts.

Statement of Nominee: "Having served as program chairman for several years, and having been a delegate to the National convention, I bring a wide perspective to the Standing Committee. My many years experience in Diocesan and Parish work as well as in the Community of Maui, will serve me well on that committee."

#### Charles I. Hull

St. Michael & All Angels', Kauai

Church and Community Service Positions: 1) Budget Officer, Bishop's committee, St. Barnabas' 1971/72, 2) Treasurer, Bishop's Warden, Bishop's committee St. Michael & All Angels' 1977/79, 3) Diocesan Convention Delegate 1972, 1978, 1979 (Approval of Minutes Committee), 4) Citizen's Advisory Committee to Kauai County Council re: Agricultural Plan and Zoning Changes.

Statement of Nominee: "I have a broad prospective, a sensitivity to many of the Church's problems, and a desire to offer counsel and work for solutions and growth."

#### Peggy H. Kai

St. Andrew's Cathedral, Oahu

Church and Community Service Positions: 1) Member of Chapter, St. Andrew's Cathedral, 2) Member, Board of Trustees, Seabury Hall, Makawao, Maui 3) Member of the Board of the *Hawaiian Church Chronicle*, 4) Chairman of the Standards Committee, St. Andrew's Cathedral.

Statement of Nominee: "I find it a challenge and an opportunity to serve in various branches of the Church's life, and I assume when I am nominated for some position that those nominating me think that I can

contribute something to that position."

#### Warren S. Mizutani

All Saints' Church, Kauai

Church and Community Service Positions: 1) Kiwanis of Kauai - Past President, 2) Kauai Association of School Administrators, 3) National Association School Business Officials, 4) Vestry, All Saints' Church.

Statement of Nominee: "I feel that the Diocese and All Saints' are on the move to bigger things in the years ahead, and I honestly feel that I am



#### Fr. Richard Kim & Fr. Justo Andres (rt.)

qualified to be a part of this great move forward for our church and God."

#### Robert B. Moore

St. Peter's Episcopal Church, Oahu

Church and Community Service Positions: 1) Layreader, 2) Choir, 3) Capital Funds Raising Committee, St. Peter's 4) Diocesan Council, Chairman Real Estate Committee.

Statement of Nominee: "I serve on the Diocesan Council and see the need for people to serve to strengthen our Diocesan family to do God's work."

### STANDING COMMITTEE — CLERGY

One to be elected for a *four year term*.

#### The Reverend Robert E. Brown

St. Christopher's, Oahu

Church and Community Service Positions: 1) Standing Committee, Diocese of Olympia 1978/79, 2) Commission on Ministry, Diocese of Olympia 1978/79, 3) Commission on Missions, Diocese of Olympia 1976/79, 4) Training Supervisor, Clergy Internship Program, Diocese of Olympia 1976/1978.

Statement of Nominee: "I wish to serve this Diocese by bringing whatever insight and experience I have gained from my former Diocese and because I feel that I have something to contribute."

#### The Reverend Charles G.K. Hopkins, Jr.

St. Matthew's, Oahu

Church and Community Service Positions: 1) Secretary of the Standing Committee 1978/79, 2) Canon Pastor to the Hawaiian Community & Vicar of St. Matthew's, 3) Member of Venture In Mission Steering Committee, 4) Member of the Council of Hawaiian Organizations.

Statement of Nominee: "Having served a two year unexpired term on the Standing Committee, I realize the importance of this body in the life of the Diocese and would welcome the opportunity to serve a full term. Acting as a council of advice to the Bishop and dealing with ordinations and real property matters are a heavy responsibility and yet a rewarding experience."

#### The Reverend Jan C. Rudinoff

St. Michael and All Angels', Kauai

Church and Community Service Positions: 1) Board member "Serenity House" Alcoholic treatment facility, 2) Kauai Women's Center, Consultant, 3) Chaplain, Wilcox Hospital, 4) Education Center, Consultant.

Statement of Nominee: "I can be an effective voice of counsel to the Bishop in areas of ministry which presently have no council voice - alienated adults and divorced clergy."

#### The Reverend Homer S. Vanture

St. George's, Oahu

Church and Community Service Positions: 1) Chairman, Evangelism Committee (4 years), 2) Marriage Encounter Area Board, 3) Marriage Encounter Presenting Team, 4) Active in Cursillo, Faith Alive, ECF & Church Growth.

Statement of Nominee: "I judge that my maturity and experience, coupled with my time in the Diocese, can best be shared in this way."

### DIOCESAN COUNCIL — LAY

Six to be elected for *three years terms each*.

#### Arthur Awai

St. Andrew's Cathedral, Oahu

Church and Community Service Positions: 1) St. Andrew's Cathedral Chapter - 1971-75; 1977-80, 2) Standing Committee, Diocese of Hawaii - 1975-1978, 3) Diocesan Interim Management Committee - 1975-76, 4) Chairman, Dean's Selection Committee, St. Andrew's Cathedral - 1977-78.

Statement of Nominee: none

#### George Dew

St. Mary's, Oahu

Church and Community Service Positions: 1) President, Men's Club, St. Andrew's Cathedral, 2) Member, St. Andrew's Cathedral Chapter, 3)

Lay Reader (not currently licensed), 4) Various community fund raising campaigns: United Way, American Cancer Society, etc.

Statement of Nominee: "I had not thought about it until asked. I offer myself as a servant of Jesus Christ for the work of His Church."

#### S. Turner Gates

St. Andrew's Cathedral, Oahu

Church and Community Service Positions: 1) Treasurer, St. Andrew's Cathedral, 2) Licensed Lay Reader, 3) Chapter Member, St. Andrew's Cathedral, 4) Usher and Acting Head Usher.

Statement of Nominee: "I am submitting my name as a nominee for the Diocesan Council as I feel I would like to serve in this area of the church. I have served on the Chapter at St. Andrew's Cathedral for five years and have participated in the selection of Bishop and Dean. With 30 years experience in the field of finance and accounting, I feel I could be of value to the Diocese."

#### Moheb A. Ghali

St. Mary's, Oahu

Church and Community Service Positions: 1) Diocesan Council 1977/79, 2) Senior Warden, St. Mary's 1976, 3) Sunday School Teacher 1978, 4) Episcopal Charismatic Fellowship.

Statement of Nominee: "To serve the Lord in any way He calls me to."

#### Jane R. Giddings

St. Andrew's Cathedral, Oahu

Church and Community Service Positions: 1) Chairman, National Association of Bank Women, Hawaii Chapter, 2) President, Health & Community Services Council of Hawaii, 3) Member, National Association of Financial Aid Administrators, 5) Member, Women in Foundations, Council of Foundations.

Statement of Nominee: "I have administrative and managerial skills, voluntary board experience, am a trust officer, foundation manager and social work practitioner and am committed to Christ our Lord."

#### Fred G. Huddle

Waikiki Episcopal Chapel, Oahu

Church and Community Service Positions: 1) Bishop's Warden, Waikiki Episcopal Chapel.

Statement of Nominee: "I am retired from management and super-



Alfred Evangelista, leader of Youth Sunday, Church of the Good Shepherd, Wailuku, at the organ.

visory work and would have the time to be active in committee work. I feel that I have the qualifications to work for the betterment of the Church and Diocese."

#### **Helen E. Jennings**

Church of the Good Shepherd, Maui

Church and Community Service Positions: 1) Stewardship Chairman, Church of the Good Shepherd, 1979-1980, 2) Board Member for Teen Challenge Maui, and Fund Raiser, 3) First President of Women's Aglow Fellowship, 4) Steering Committee member of "700 Club Maui."

Statement of Nominee: "I have been an active Episcopalian for many years on the local level. Now I would like to serve on the Diocesan level under the guidance of Jesus Christ."

#### **Lilia V. Legaspi**

St. Paul's Church, Oahu

Church and Community Service Positions: 1) Secretary, St. Paul's Bishop's Committee, 2) Health Aide, VISTA, Dept. of Health Project, 3) Project Director, Kapit-Bahay Project of Progressive Neighborhoods Program, 4) Coordinator, Multi-Lingual Voter Education, Lt. Governor's Office.

Statement of Nominee: "Service to people is not a new concept to me as I am by education and training a community worker. On the Diocesan Council, it would give me the opportunity to widen the range of my service to the community and the Church and to be able to share the skills and experiences I have acquired. Being on the Bishop's Committee of St. Paul's, I have come to know more about the church operational activities and won't it be a noble thing if St. Paul's or any of the smaller congregations be represented in the Diocesan Council, it being one of the policy making councils of the Church in Hawaii? After all we are one in the Spirit, we are one in the Lord."

#### **Frances B. Manuel**

Grace Church, Molokai

Church and Community Service Positions: 1) Lay Reader, 2) Bishop's Committee, 3) Maui County Status of Women 1973-1976, 4) Hawaiian Ministry Committee.

Statement of Nominee: "Because the ministry of Grace Church, Molokai, is very important to the Diocese of Hawaii, I wish to serve my Island and Church in a wider and larger capacity."

#### **Vaughn O. Morrison**

St. John's, Kula, Maui

Church and Community Service Positions: 1) Vestry, 2) Chamber of Commerce, Board of Directors, 3) United Way.

Statement of Nominee: "I wish to learn more about the operation of the Church. I believe I may be able to contribute to the management."

#### **Virginia S. Naquin**

Church of the Good Shepherd, Maui

Church and Community Service Positions: 1) Past President and other offices, Women of Good Shepherd, 2) Member of Vestry, 3) Easter Seals Board Member, Finance Committee, 4) President, Maui Women's Club.

Statement of Nominee: "Having lived on four Islands, I recognize that stronger inter-island rapport helps the Diocese to cope with problems arising from changing demographics. I am free and willing to

serve."

#### **Paula B. Rudinoff**

St. Michael & All Angels', Kauai

Church and Community Service Positions: 1) Diocesan Council 1978-79, member real estate committee, 2) Vice-President Kauai Community Players, 3) Member, Board of Directors of Friends of Hawaii Public Television, 4) One of the Church musicians, St. Michael's.

Statement of Nominee: "I have served a one year term as the appointed Diocesan Council member from the island of Kauai. I feel that I can be even more effective during the next years, building on the experiences and knowledge gained in 1978-1979."

#### **Nancy M. Spivey**

Holy Apostles', Hawaii

Church and Community Service Positions: 1) Sr. Warden, Holy Apostles' 1979, 2) Director, Information and Referral Center for the Hearing Impaired, 3) Director, Volunteer Service Bureau, Honolulu - 4 years, 4) Vice-President of Deaf Action Group.

Statement of Nominee: "I would consider it an honor to take an active part in the growth of the Episcopal Church, and I would like to utilize my leadership training and programming ability for this purpose."



**The Rev. John Burton, new Rector of St. John's, Kula, Maui.**

#### **Thomas Van Culin**

St. Christopher's, Oahu

Church and Community Service Positions: 1) 1977-1979 Board of Directors (now Diocesan Council), Diocese of Hawaii, 2) Lay Deputy, General Convention 1979, Denver, 3) Sr. Warden, St. Christopher's Church, 4) 1977-1978 Ecumenical Cursillos Secretariat.

Statement of Nominee: "I have been privileged to serve the Diocese through the Council and its Finance, Real Estate, Budget and Salary Committees. If it is His will and that of the Convention that I continue to serve in this way, I will happily do so."

#### **Wendell W. Wade**

St. Clement's, Oahu

Church and Community Service Positions: 1) Vestry Member, Junior Warden, 2) Lector, 3) Usher.

Statement of Nominee: "As a committed Christian, I believe that I should contribute as much as I can to the work of the Diocese of Hawaii."

#### **Jean T. Welter (Mrs. Hugh J.)**

Church of the Holy Nativity, Oahu

Church and Community Service Positions: 1) Vice-President, Women of Holy Nativity, 2) Delegate to Convention, Missouri Diocese, and President at Fourth Convocation, 3) Member of Committee to write the Process and Criteria to elect the 8th Bishop of Missouri, 4) Vestry member four years at Church of Epiphany, Kirkwood, Mo., 5) Member Diocesan Task Force on Hunger. (Missouri).

Statement of Nominee: "I consider Diocesan tasks and problems to be an important challenge, and I would like to work towards better communications and communion between the Diocese and the lay persons in each parish."



**The Rev. Heather Mueller preaching her first sermon as a Deacon, St. John's, Kula, Maui.**

Please note that Mr. Van Culin and Dr. Ghali are nominated for Diocesan Council. They are eligible for nomination because the terms they have just completed on the Council have been for only two years.

#### **DIOCESAN COUNCIL — CLERGY**

Two members to be elected to serve 3 year terms. One to be elected to serve for one year to fill a portion of an unexpired term. Total of 3 to be elected.

#### **The Reverend John Hollis Maxson**

Church of the Holy Nativity, Oahu

Church and Community Service Positions: 1) Juvenile Parole Officer, State of Hawaii, 2) Part-time on staff of Holy Nativity, Fall, 1979, 3) Diocesan Supply Clergy.

Statement of Nominee: "I have served Hawaii in missions, parishes, and experimental ministry and preached in most of our Churches. I want to put this experience to work."

#### **The Reverend Lynette Schaefer**

Grace Episcopal Church, Molokai

Church and Community Service Positions: 1) Board of Directors, Hawaii Council of Churches, 2) Vice-President, Board of Directors, Big Sisters and Brothers of Molokai, 3) Advisor to United Church of Christ Task Force on Women, 4) Co-chairman, Crisis Line, Molokai.

Statement of Nominee: "I feel a great responsibility for the small church (i.e. Grace Episcopal Church, Molokai) to participate in Diocesan work."

#### **The Reverend Curtis R. Zimmerman**

St. Andrew's Cathedral, Oahu

Church and Community Service Positions: 1) Canon, St. Andrew's Cathedral, 2) Diocesan Liturgical Commission Chairman, 3) Diocesan Registrar, 4) Member, Board of Directors, Kahumana Community for Emotionally Handicapped.

Statement of Nominee: "I believe I can bring to the Council the perspective of a priest concerned both for our Diocese and the world in which it serves."

#### **CATHEDRAL CHAPTER OF ST. ANDREW'S — LAY**

Two members to be elected to serve one year terms.

#### **Malcolm Naea Chun**

St. Alban's Chapel, Iolani School, Oahu

Church and Community Service

Positions: 1) Campus Ministry Committee (resigned), 2) Ahahui Kapalahoomana (Hawaiian Bible Committee - Acting Chairman), 3) Moanalua Gardens Foundation (Board of Directors).

Statement of Nominee: "My membership and involvement has always been aimed towards serving the needs of people who ask to be helped. It is a manner in which I can put the words of The New Testament into action. And I offer this to my church."

#### **James F. Morgan, Jr.**

Epiphany, Oahu

Church and Community Service Positions: 1) Diocesan Board, 2) Diocesan Standing Committee, 3) Vestry, Church of the Epiphany Treasurer, 4) Board of Directors, Honolulu Symphony Society.

Statement of Nominee: "To help make the Diocese more aware of activities and challenges of the Cathedral and vice versa - bring both closer together."

#### **DIOCESAN MEMBERS OF THE CATHEDRAL CHAPTER OF ST. ANDREW'S — CLERGY**

Two members to be elected to serve one year terms.

#### **The Reverend Darrow L.K. Aiona**

St. John's - By-the-Sea, Oahu

Church and Community Service Positions: 1) Vicar of St. John's-By-the-Sea for the last 8 years, 2) Hawaiian Ministry Committee Member, 3) Member, Hawaii State Board of Education, 4) Member, Board of Directors, Child and Family Service, 5) Member, Board of Directors, Waikiki Community Center.

Statement of Nominee: "As an active member in the wider community, the candidate wishes to contribute his experience to the outreach aspects of our Diocesan Cathedral."

#### **The Reverend Homer S. Vanture**

St. George's, Oahu

Church and Community Service Positions: 1) Evangelism Committee Chairman (4 years), 2) Marriage Encounter Area Board, 3) Marriage Encounter Presenting Team, 4) Church Growth Workshop Pre-

(Continued on p. 6, col. 1)



# NOMINEES

(Cont.)

senter.

Statement of Nominee: "I would like to serve the Diocese in this capacity."

## SECRETARY OF CONVENTION

One to be elected for a *one year term*.

### The Reverend Donn Brown

St. Andrew's Priory, Oahu  
Church and Community Service  
Positions: 1) Ass't Secretary to Convention 1976-1979, 2) Chaplain and Chairman Christian Education, St. Andrew's Priory, 3) Interim Pastor at St. Luke's, February thru September 1979, 4) Vicar, St. Barnabas, 1973-76, 5) Chief Announcer and News Director, KAIM, 1959-66.

Statement of Nominee: "I am willing to serve at the call of my Bishop - based on my past experience with Convention operation."

## DIOCESAN POSITIONS REQUIRING CONFIRMATION BY THE CONVENTION

### Registrar

The Reverend Canon Curtis R. Zimmerman

### Historiographer

The Reverend Kenneth Perkins

### Chancellor

John A. Lockwood, Esq.

### Vice Chancellor

Walter Beh II, Esq.

### Healing Testimony

## GOOD SHEPHERD'S NEW WINDOWS

Two new stained glass windows in the Church of the Good Shepherd, Wailuku, Maui, testify to God's heal-



ing power and to a devoted pastor, the Rev. Richard E. Winkler, Sr., Rector Emeritus.

The windows are a gift of Mr. and Mrs. Dean Kerr of Denver, Colorado, and their friends.

Dedicated to "The Healing Ministry of the Rev. Richard E. Winkler," they depict the sick woman's touching the hem of Christ's robe (Luke 8:43-48).

Mr. Kerr was taken seriously ill while visiting Maui and was ministered to by Fr. Winkler, then Rector of Good Shepherd.

The windows are in testimony and thanksgiving.

## "YOU ARE A CHILD OF GOD. PLEASE CALL HOME."

So reads the blue and white bumper sticker designed by Mrs. Vivien Gilbert of the Church of the Holy Nativity in answer to the Bishop's three charges of last Convention: World Hunger, Evangelism, and Ecumenism.

The message is ecumenical; the purpose, humanitarian; the result, evangelical.

The stickers (to be sold for \$1 each) may be ordered by congregations or individuals in lots of 100 from Mrs. Gilbert, P.O. Box 25128, Honolulu, HI 96825 (Telephone: 373-0876) for sale within and outside the Episcopal Church.

Proceeds from the sale of these stickers (over and above printing costs) go to the Presiding Bishop's Fund for Hunger. There are no administrative costs.

"This is an excellent project for any youth group or any other organization within the congregation," Bishop Browning wrote in his October 2nd newsletter to the clergy and their families.

## Long-time Rector of St. Clement's THE REV. DR. PAUL MOORE WHEELER RETIRES

The following letter Dr. Wheeler wrote parishoners and friends of St. Clement's on his retirement:

Sunday was just great as I ended my ministry as Rector of St. Clement's. Thanks to those of you who attended the services which set a record for the summer months when so many were away on vacation.

Thanks to Eunice De Mello for bringing back the choir from their vacation to sing at the 10:00 a.m. service. The anthems and hymns sung were chosen by me as they were among my favorites.

The church rang out making a "joyful song unto the Lord." I shall always remember my last Sunday with you as your Rector and Pastor.

The inevitable question asked of me is, "What are you going to do being retired?"

Well, first of all, September is my vacation when I will relax and do nothing.

From October 2nd to December 11th, Fran and I will be traveling in Europe and the Mainland.

Then I'll come home and do the things I want to do. I'll be back helping with the program at Ruger Center for Retarded Citizens. I'll be doing some diocesan work for the Bishop as Ecumenical Officer and Chairman of the Compensation Review Committee.

I'll walk every day in the morning and swim in the afternoon. I'll say "no" when asked to become involved in areas that will restrict my freedom to come and go as I please.

I'll go to church with Fran, sitting with the congregation, listening to someone else preach. I'll watch NFL football on Sundays. In fact, I'm going to be busy being retired and enjoying every minute of it!

Best of all, Fran and I will be living here which means we will have the continuation of our friendship with so many of you. That will be a joy for us. We will be around.

With fondest aloha,  
Paul Moore Wheeler

—THE KALENDAR  
of St. Clement's,  
September 2, 1979.



Seabury Hall's Board of Trustees at their fall meeting (l. to r.): Phil Scott; William Wilmore, Milesse Woleben, J.D. Fitzgerald, Lenore Knobel, Robert Rowland, Bruce Forbes (art teacher and faculty representative), John Lockwood, The Rev. Roger Melrose, John Spaulding, Joe Tsujimoto (chairman of the English department and faculty representative), James Greenwell, Peggy Kai, Fred Rawe (Director of Studies), Penny James, Zadoc Brown, Jr., and the Rt. Rev. Edmond L. Browning, Chairman of the Board. Missing from the photo are: Sanae Moikeha, Ruth Smith, and Masaru Yokouchi.

## PRIORY GIRL MEETS FRENCH PRESIDENT

Our French teacher, Mrs. Lydia Krivatsy, and the rest of the Foreign Language Department are very proud of tenth grader Jessica Russo, who received a scholarship to spend five weeks of this past summer in Tahiti.

Jessica lived with a local family and went to school every morning. (French is the spoken language of Tahiti).

One of the highlights of her trip was meeting the French president, V.G. d'Estaing at a reception.

Jessica was one of a very few girls in Hawaii chosen for this experience.

Apparently, this young lady is very busy, because she is also representing the Priory in a Thespian production of Shakespeare's *A Midsummer Night's Dream* being produced by the McKinley Theater Group.

—By our Priory Correspondent.

## BRIEFLY NOTED

**Ruby Nakamura's** becoming the Bishop's Secretary, with the departure of Manono Clarke, now Mrs. Paul John Sander of Phoenix, Arizona.

**Christmas trees** for sale through St. Timothy's, Aiea. Pre-sale price (to October 31): \$3.00 per foot (\$3.50 thereafter). Shaped, cultured pines, at least six years old. \$18 payment to accompany order. Write: St. Timothy's, 98-939 Moanalua Road, Aiea 96701, or call 488-5747, weekdays, 8:30-12:30 for further information.

The **new song book** in the works at Calvary, Kaneohe, to enrich worship there.

The **generosity of Emmanuel Church**, Kailua, to Fr. John Mbishibishi of Uganda and for his ministry: \$700.32.

## 11th ANNUAL DIOCESAN CONVENTION Convention Schedule

Church of The Holy Nativity, Friday & Saturday, October 26 & 27  
St. Andrew's Cathedral, Sunday, October 28

### FRIDAY, October 26. Church of the Holy Nativity.

5:30 p.m. Registration of Delegates and Clergy.  
6:30 p.m. Opening Eucharist.  
7:00 p.m. Convention, Session I (Gymnasium).  
Bishop Browning's Address.  
Call to Order by Bishop Browning, President of Convention.  
Quorum Report.  
Acknowledge Assistant Secretary, Recording Secretary.  
Introduction of new clergy and guests.  
Resolutions to change the order of business.  
Nominations. Nominees introduced to Convention.  
9:00 p.m. Forum.  
10:20 p.m. Convention dismissed for refreshments and to meet the candidates.

### SATURDAY, October 27. Church of the Holy Nativity.

7:30 a.m. Eucharist.  
8:00 a.m. Coffee and rolls served. Meet the candidates. Late registration.  
8:30 a.m. Convention, Session II. (Gymnasium.)  
Visiting Bishop's Address.  
Election.  
Additional Balloting as necessary.  
Bishop's Appointments.  
Treasurer's Report for 1978.  
1979 Report & 1980 Budget Presentation  
Resolutions.  
Memorials.  
Petitions.  
Additional Business.  
Motions to accept Committee Reports, prepare minutes, set the next Convention dates.  
12:00 n. Noon Prayers.  
Adjournment, Session II. (A light lunch will be served by the Women of Holy Nativity.)  
Convention, Session III.  
Motions of Appreciation and Aloha.  
Results of Elections.  
Adjournment, Session III.  
Bishop's Blessing.  
6:00 p.m. The Convention Gathering: Happy Hour, Holy Nativity Church.  
7:00 p.m. Dinner. Holy Nativity Church Lawn.  
Entertainment will be provided. Hawaiian Music. Aloha Attire.

### SUNDAY, October 28. St. Andrew's Cathedral

10:00 a.m. Convention Eucharist and Necrology.  
The Women of St. Andrew's will serve refreshments after the service.

## TOWARD TOMORROW: A Pastoral Letter

(continued)

*First*, we worship God, not the forms of our address to him. As members of the lively Anglican tradition which has repeatedly risked the serenity of the Church to revise the language of our liturgy, we are joining history in 1979, refusing the easier impulse to stand aside.

*Second*, we cannot love what we do not know. Attachment to the 1928 book derived from our regular use of it. Broad experience with the new book has proved its power to arouse the love and appreciation of those who have used it with regularity.



Associated Parishes

These two principles will inform our oversight of the transition that remains to be made in the Church from the 1928 book to the 1979. In our firmness on principle, we pledge a balancing gentleness with persons. We experienced a remarkable unity at Convention in reconciling divergent views. This prompts our expectations of an expanding unity across the Church in the months and years ahead.

Worship is participating in life-giving mystery. It claims under signs of ordinary bread and wine the extraordinary love of God to forgive and indwell us — and then to send us into the world of pain and joy as healers and rejoicers. This is our calling. The awesomeness of the call is bearable only as we offer ourselves to God for our own continual healing and rebirth.

We have been cheered at this 66th General Convention by the signs of renewal in our life together. Renewal girds us to turn and face a world of travail.

### The Church & the Homosexual

Of grave difficulty for us here has been the facing of pain in the homosexual minority. Its members are among us through the Church as brothers and sisters in Christ. We are fellow pilgrims in the mercy of Christ. We ask of each other a mutuality of caring, so that we may grow steadily beyond a we-they encounter, moving into a shared search for truth in love. The road is long. We are unaccustomed to dealing openly with this part of the world's pain. We are resolved to walk the road in charity. We have come this far.

*First*, we have re-affirmed for ourselves in the Episcopal Church the traditional Christian standards of marriage, fidelity, chastity, and loving responsibility as binding on us all in our use of God's gift of sexuality.

*Second*, we have said to one another in the Episcopal Church that homosexual persons have a claim on the Church's pastoral care.

*Third*, we have said to one another that there should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behavior the

Church considers wholesome. Every ordinand is expected to lead a life which is "a wholesome example to all people."

*Fourth*, we have said that though we are painfully divided on this issue, most of the Church understands the Prayer Book ordinal to require a chaste life of a homosexual person whom it would ordain. Most of the Church cannot accept a homosexual liaison as an alternative life-style in the Christian and Biblical tradition.

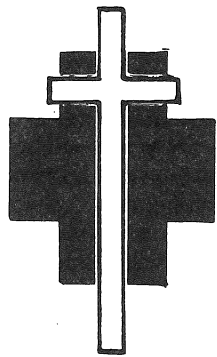
*Fifth*, we have declined to legislate. Instead we have offered guidelines as to what the majority here believes is appropriate. We trust the pastoral competence of one another as bishops, and of our standing committees, to focus care and discernment upon individuals and not upon categories.

To address this issue by guidelines, instead of by explicit regulation, means to take upon ourselves a pain of mind and spirit, whatever our sexual orientation. But again we assert that triumph takes its raw material from travail. Our division may be healed in suffering shared. The triumph now may be the reduction of fear that earlier would have erupted in bitter anger and alienation. In the sexuality issue we, your bishops, ask of ourselves and of all people a bearing toward one another that draws upon the mystic power of Christ to soften our spirits. Who among us does not know the insistent need of a lavish mercy?

### God's World

Even sharper pains in God's world we had to face at General Convention. To the cry of the poor and the hungry and the homeless across the world we pledged a rising response through the Presiding Bishop's Fund and Venture in Mission. To the devastating disruption and decay of American cities we pledged increased attention in ministry and money. The cities were lifted up as a pressing challenge to this Convention. We responded by funding more than was originally budgeted. We believe with the 1978 Lambeth declaration that our ministry is commanded by our Lord who "risked his reputation by championing those whom society rejected."

These and many other actions of social concern may seem but candle-flickers in a vast and windy darkness. That is all they would be, but for the



sovereign mystery we serve and proclaim: the earth is the Lord's! Spirit is supreme over matter. Eternity is present in time. The smallest prayer touches the energy that turns the universe, brings life from the seas and the soils, and prompts the tenderness of human caring.

Happily the Episcopal Church does not pray and act alone. Each year finds us closer to one another in the great Christian bodies across the world. Anglican-Roman Catholic documents on the Eucharist and

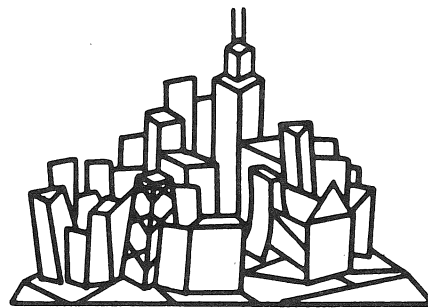
Ordination have been officially adopted by us. We deepened our commitment to participation in ever wider Eucharistic sharing, using the new liturgical forms of the Consultation on Church Union. Approval at this General Convention of a concordat with the Mar Thoma Syrian Church of Malabar, India, means a new linking of east and west in Christ.

Though we are heartened by such companionships in worship and mission, we know we cannot mount programs that seem more than lights along a darkened shore. But light itself rebukes the darkness — and signals safety for those who risk the night. As your bishops, we commit our lives to the Light of the world, and encourage in all our people the certainty that "God who commanded light to shine out of darkness has shown in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (1 Cor. 5:6).

### This is Our Mission

This is our mission: to be in the world as communities and outposts of the light of Christ as he uses us. We are humbled that he would make us useful. We, too, are in the world. Fear we know. Greed we acknowledge. Callousness we confess. But in the name of Christ we claim his mercy and repudiate in ourselves and in the social order all that hinders justice, peace, and a sensible simplicity of life.

We repudiate in ourselves and in



the social order the despair that locks us into a prolonged dependency on fossil fuels. Petroleum supplies are limited, but not human ingenuity, nor the fidelity of God.

We repudiate in ourselves and in the social order the fear that makes armed camps of the nations, pumping monstrous sums of money into the engines of war. We look for the day when resources once used for armaments may be redeployed for food and housing and health and constructive employment.

We repudiate in ourselves and in the social order the dangerous assumption that temporal security lies in superiority — national, racial, ethnic, sexual. We affirm that social stability lies in granting one another dignity and value and a responsible share in the human enterprise of a world grown far too small for strife.

Most of all, we repudiate in ourselves and in the social order the secular seductions of a consumption-addicted economy. We see in the rising tide of social disenchantment a mounting hunger for a sense of the loving mystery that undergirds and beckons the human pilgrimage.

We rejoice to hear other voices joining our own in calling for faith and encouraging hope. Good science points beyond science to the mystical. Einstein told his friends:

"The most beautiful and profound emotion we can experience is the sensation of the mysterious. It is the sower of all

true science. (Anyone) to whom this emotion is a stranger, who can no longer wonder and stand wrapt in awe, is as good as dead."

The highest aspirations of the human heart in every field of human endeavor find their satisfaction in the Gospel we serve. No matter that the night is dark. No matter that the road is long. The world in its secret heart hungers for the message we bear. We proclaim it because it is true. And we are heartened to know that humanity is deeply built to welcome the truth we speak. To dare the Christian mission is to contend with evil, but we wield the weapon of God's love, and all whom he conquers yield joyfully.

Be of good cheer. The Lord of life has overcome the world. Our travail borne in faith will take the shape of his triumph.

### Lay Pastoral Calling Sessions BIG EARS ON THE BIG ISLAND

Nearly the entire congregation of St. Jude's, Hawaiian Ocean View Estates, turned out in mid-July for a training session in the art of lay pastoral calling.

Because of the isolated nature of this community, the residents, many of them retired persons, were most interested in developing these skills of active listening in responding to one another's needs.

These residents of this isolated area have already developed a sharp sense of community and a high degree of self-sufficiency and mutual support. This includes members of two other churches in the area, as well as the congregation of St. Jude's.

Father Ed Bonsey of Hilo, one of the trainers for the session, praised the community: "They readily go to one another's need to provide aid in time of crisis. They have assumed a major portion of the pastoral responsibility themselves."

In addition to being in an isolated area, the members of St. Jude's also lacked a resident pastor prior to September of this year. The Rev. Dr. Perry Austin is now there for one year.

Father Bonsey, along with Father John Filler of Kohala and Father Bill Austin of the Hilo Campus Ministry, conducted the two day session. Billed as a training time for "special skills for effective listening," the aim of the session was to sharpen parishioners' listening ability in time of crisis.

The same skills are designed for use in making pastoral calls on a regular basis to people such as shut-ins and in time of need to others during illness, death or other misfortune.

The sessions encouraged potential callers to draw out peoples' feelings, to listen and receive those feelings with sympathy and understanding. It is not necessary to offer advice or to solve problems.

An important part of the training was the use of "verbatim," or transcripts, of actual pastoral calls made by skilled lay persons. The conversations quoted ranged from meetings with people facing imminent death to those merely lonely, from suffering as transitory as fatigue to tragedy as far-reaching as the loss of a child. In each case, it was the sympathy of the listener that stood out.

### Hilo Session

A similar training session was held in Hilo in August by the same three trainers. Fathers Bonsey, Filler, and Austin met with the Vestry of Holy Apostles.

Mary Lamar Gaddis

Chronicle Big Island Correspondent