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A Venture in Mission Diocesan Project

FACULTY HOUSING FOR SEABURY HALL, MAUI

In order to attract and keep the best faculty, to maintain the family community life characteristic of Seabury Hall, and to insure the quality education distinguishing this Diocesan school, the Diocesan Convention voted \$100,000 in Venture in Mission capital funds for Seabury Hall faculty housing — two two-bedroom apartments and two one-bedroom apartments, whose total cost is projected to be \$225,000.

The remaining sum will be raised by Seabury Hall from other sources. Indeed, since the school's founding, the Board of Trustees has raised over \$1.25 million for capital improvements, all of which has accrued to the Diocese.

The Episcopal Church in Hawaii founded Seabury Hall in 1964 in furtherance of the Diocese's historic mission and ministry through education, a mission and ministry which has also given rise to Iolani, St. Andrew's Priory, and the Hawaii Preparatory Academy, as well as the numerous parish schools.

"It is the contention of the Diocesan and parish schools that they are the primary missionaries of the whole Church," Fr. Roger Melrose, Seabury's Headmaster, maintains, "for more boys and girls in our schools attend liturgical services and classes in religion or Christian education per week than all adults and youth who attend Sunday services in the parishes and missions of the entire Diocese.

"Support of Church schools is a primary means of bringing young people to the realization of the presence of an active, loving and risen Lord in their lives," states Seabury's Headmaster.

The Bishop is Chairman of Seabury's Board of Trustees, which Board's members must be approved by the Diocesan Council, the Diocese's governing body between Conventions.

Also, an Episcopal Chaplain, the Rev. Heather Mueller, and an academic Religion department, whose courses are an integral part of the school's curriculum, further indicate the role that the Church's worship and Christian education play in Seabury's life.

Seabury Hall is a co-educational day and boarding Diocesan school which offers a college-preparatory curriculum. 175 students comprise the student body, 60 of whom are boarders.

Seabury already owns the land on which the planned faculty "fourplex" will be built.

This project is one of 16 V.I.M. projects chosen by the Diocese — 12 Diocesan (totaling \$1.1 million) and 4 national/international (totaling \$250,000).

BISHOP OF POLYNESIA

VENTURE IN MISSION VISITOR

Surely one leading candidate for "the man with the nearly impossible job" is the Rt. Rev. Jabez Bryce, Bishop of Polynesia, and a recent guest of the Diocese, where he spoke to many on Hawaii's Venture in Mission project "Partnership Projects — South Pacific, \$100,000."

The Diocese of Polynesia — is larger in area than the United States;

— has about as many Episcopalians as Hawaii (12,000);

— uses five liturgical languages: English, Fiji, Hindi, Tongan, and Samoan;

— embraces at least 9 different nations and jurisdictions: Fiji, a dominion, like Canada, with the Queen as sovereign; Western Samoa, an independent nation; Tonga, a kingdom; the Republic of Naru, famed for its phosphates; the Republic of the Gilberts, now called Kiribati; Tuvalu, formerly the Ellis Islands; areas administered in part by New Zealand (Cook Islands, Niue Island, and Tokelau Islands); Tahiti (French); and American Samoa. And almost every one has its own money, exchange rate, visa requirements, and customs to pass! Such

"humbbug!" as we say.

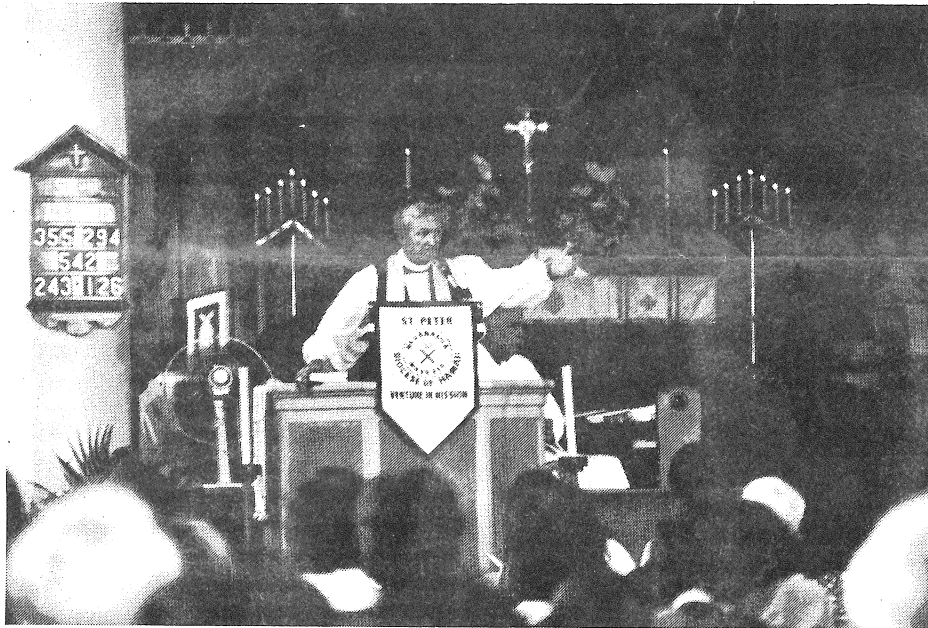
Bishop Bryce is a happy man, smiling readily and answering eagerly questions about Polynesia, which he knows well, and not just as a Bishop. He was born in Tonga, raised in Samoa, trained in New Zealand, and is a citizen of Fiji.

From Tonga he has his American Connection — his sister is Anna Mark, the adopted daughter of the Rev. Yim Sang Mark, later of St. Peter's, Honolulu, who went with Bishop Alfred Willis, Hawaii's second Bishop, to Tonga, when the Americans took over Hawaii. Indeed, Bishop Willis had the first Anglican confirmations in Samoa. So the Hawaii Connection is of long standing.

South Pacific Anglican Council (SPAC)

But Bishop Bryce was not speaking for Polynesia alone while he was in Hawaii, but for the South Pacific Anglican Council Council (SPAC), which is comprised of two Provinces — Papua New Guinea and Melanesia — and the Diocese of Polynesia.

In this region, transportation and communication are a primary need which local resources cannot meet. Without them there can be no



Bishop Browning preaching from the pulpit in St. Peter's, Honolulu. The pulpit hanging is the Diocesan Venture in Mission banner done by Bernice Tawarahara of St. Mary's. Moiliili, for all the churches.

ABOUT THE DIOCESE

"The Institute for Human Services (I.H.S.) is reaching an increasing number of people and is being called on by a wider and wider segment of the community.

"Such developments are happy ones, but they put a drain on I.H.S. resources," states Bishop Browning.

"Your call to I.H.S. (538-7684) offering help and/or asking what kinds of help are most needed at the moment will be greatly appreciated," the Bishop said.

A Conference for Wardens (Junior and Senior) will be held at Mokuleia on Friday, March 21, through Sunday, March 23.

The conference begins with dinner on Friday and ends mid-morning on Sunday.

The purpose of the conference is to provide "training" to new Wardens, to provide all Wardens with a better understanding of the Diocese and its resources, and to affirm the ministry of Wardens.

The cost of the weekend conference will be \$25 per person.

Contact your pastor for registration forms.

There is a Quiet Morning the first Saturday of each month at the Cathedral from 9 a.m. to noon. All are cordially invited.

The Rev. Thomas Heimann suffered a mild heart attack the middle of last month. He is making so good a recovery that he will be in Hawaii in mid-February. His address while here: c/o The Diocesan Offices, Queen Emma Square, Honolulu 96813.

Angie Hartung, wife of Fr. George Hartung, Interim Rector of St. Stephen's, Wahiawa, underwent major heart surgery January 18. She is recovering well. Letters may be sent c/o St. Stephen's, 1679 California Avenue, Wahiawa 96786.

(Continued on p. 4, col. 4)

VENTURE IN MISSION OFFICE OPENED

The Venture in Mission office is now open in Room 17 (2nd floor), St. Andrew's Cathedral. Telephone: 523-9805.

Ray Collins invites those with questions about V.I.M. or needing V.I.M. help to drop by or call.

Venture in Mission is a church-wide program of mission outreach and enablement which the Diocese joined at the last Convention. Our goal: \$1.4 million for 16 projects, 12 local and 4 national and international.

(See page 1, col. 1 and page 3, col. 3 for V.I.M. stories.)

evangelism and pastoral care. There is no venturing in mission without boats and ships to travel the millions of square miles of water in this island region or without vehicles for getting into the interior of the larger islands. And radios are essential for reaching isolated communities and congregations.

Without adequate transportation and communication, evangelism suffers, training for ministry withers, and clergy are virtually "grounded," isolated from many in their congregations, Bishop Bryce emphasized.

Second in priority in SPAC's program is land development in order to generate income for self-support.

(Continued on p. 8, col. 4)

ECW JANUARY BOARD MEETING

The Board of the Episcopal Church Women of Hawaii met January 10 in Davies Hall, St. Andrew's Cathedral, under the gavel of Dottie Hole, First Vice President, acting in the absence of President Nita Hogue, who had injured her back.

Following devotions led by Beverly Van Horne, the Board transacted the following business:

- Approved the minutes of the December meeting as distributed.
- Accepted the report by Susan Taylor, Treasurer, which indicated a December 31 balance of \$5,418.26 and a total of \$4,479.40 for the 1979 UTO Fall Ingathering. Over \$700 had been contributed to the UTO by various donors in memory of Alyce Dahlgren, former UTO chairman and *ECW Newsletter* editor, the Treasurer reported.
- Welcomed a letter from Jan Bond, expression her appreciation for the Resolution making her an honorary lifetime member of the Episcopal Church Women of Hawaii. (See col. 2 below).
- Commenced the distribution of the 1979-1980 Journal.
- Learned that the Rev. Terry Fullam, a leader in the Charismatic Renewal Movement, will be the speaker at the 1980 ECW Meeting.
- Scheduled the February 14 meeting for Kahumana in Waianae, an ecumenical community, one of the ECW Specials.
- Announced a Quiet Day at St. Anthony's Home, Kalihi, to be led by Bishop Browning, March 13, 9:30 a.m.-2:00 p.m.

paying that facility's rent and also by supplying clothing free to persons referred by I.H.S. to the Shop. such clothing assists the needy, especially the needy job applicant.

— Received a request for financial assistance for a seminarian, but deferred action to a later meeting. Parish reports followed the business meeting.



Work nears completion on the Priory's Kennedy Hall, the old Main Hall redone and with additions, to be dedicated (tentatively) May Day.

OUR CONDOLENCES & SYMPATHY

The loss of her husband and an injured arm have understandably prevented Ruth Birnie from editing as usual the Episcopal Churchwomen of Hawaii page in this *Chronicle*. To her and to her family, our sincere condolences and sympathy.

- Considered mailing an *ECW Newsletter* every other month, while continuing to submit articles of ECW interest and activities to the *Chronicle*.
- Expressed sympathy to Ruth Birnie on her bereavement.
- Set the UTO Spring Ingathering for Sunday, May 11, with the Sunday before and after as alternate dates, if the local church's calendar so requires. Helen Redding, UTO Chairman, reported that new UTO material — posters, grant list, etc. — will soon be distributed to all churches.
- Received the report of Hannah Ching, Altar Guild Chairman, on altar linens supplied to St. Peter's, Honolulu, and missions on Hawaii.
- Welcomed a request for ECW participation in the 100th anniversary St. Andrew's Market on October 4, 1980, but deferred action pending further information. The proceeds of this "Queen Emmas Fancy Fair" would be used for a community outreach program suitable as a memorial for Queen Emma.
- Contributed \$100 to the National Book Fund of the Church Periodical Club, on motion of Diane Crane, CPC Chairman.
- Learned how the Economy Shop at the Cathedral supports the Institute for Human Services (I.H.S.) by

RESOLUTION

WHEREAS, according to the official records of the Episcopal Church and the personal knowledge of all of us, Mrs. Richard W. Bond, Jr. affectionately known as JAN BOND has given a quarter of a century of outstanding service to the Episcopal Church and to the communities it serves, and

WHEREAS, as an early member of the Church of the Holy Nativity, Jan has served as a member of the choir, as a member of the vestry, as president of the Women of Holy Nativity, as chairman of the annual fair and as a notable contributor to it, and

WHEREAS, as an active member of the Diocese of Hawaii, Jan has served on the Diocesan level since 1955, when as Second Vice-President of the Diocesan ECW, on short notice she took charge of all food service for the thousands of delegates who attended the General Convention of the National Church held in Hawaii in that year; and she continued to assume responsibility for all hospitality and meals for ECW and other Diocesan events; and

WHEREAS, as an Episcopalian active on the national level, Jan Bond has served on the National UTO Committee and is presently a member of the Board of Trustees of the Church Divinity School of the Pacific, and

WHEREAS, as a member of the community of Honolulu, Jan serves as a leading volunteer with the Kindergarten and Children's Aid Association, the Academy of Arts and a major political party, and

WHEREAS, in addition to this full life as a "professional volunteer," as she has recently been called in tribute by *COMMUNICATOR*, the newsletter of Province VIII, Jan has also lived an exemplary life as a "born in the Church" Christian, as a wife, a mother of four (4) and a grandmother of eight (8) and as a long-time companion to an elderly mother-in-law, and

WHEREAS, above and beyond the many offices she has held and the many duties she has performed with devotion and success, Jan has also warmed the hearts and lifted the spirits of countless friends and acquaintances who have been privileged to have contact with her over the years,

THEREFORE:

Be it resolved that the Executive Board of the Episcopal Church Women of Hawaii express their boundless thanks to Jan in the name of all the women of the Diocese, by declaring her an Honorary Lifetime Member of the Episcopal Church Women of Hawaii.

Respectfully submitted,

Mrs. Nita Hogue
President

6 December 1979

1980 SEABURY LENTEN BOOK

F. Washington Jarvis, *And Still is Ours Today: The Story of Jesus* (New York: The Seabury Press, 1980). Pp. XIV, 199. Paperback. \$4.95. Publication Date: February 20, 1980 (Ash Wednesday).

The Rev. F. Washington Jarvis, Headmaster of Roxbury Latin School in Boston, has written a good book for beginners and for those who want an easy and complete, yet stimulating and even provocative, re-telling of "The Story of Jesus."

Fr. Jarvis has succeeded in what he tried to do: "to set out, in a clear and orderly way, the life and teaching of Jesus as they are found in the Gospels."

His method is an agreeable one: "Selected passages from the New Testament are interspersed with explanatory comments." He uses the New English Bible.

The focus, as the title indicates, is on Jesus as he can be understood and appreciated *today*.

Thus Fr. Jarvis sees "the most likely explanation" for the Miracle of the Feeding of the 5000 (John 6:1+) in that "a crowd of suspicious individuals, each selfishly hoarding his own resources, was transformed by Christ's presence into a sharing community."

"Changing men and women is surely no less a miracle than changing loaves and fishes," he concludes. But not for a moment does he deny the miracles.

It is the "relevant" Jesus whom Fr. Jarvis emphasizes. And he does a good job relating Jesus and his teaching to today. Roxbury Latin's Class of 1982, whom he thanks, were quite a help.

That class must have had a good go-round on Fr. Jarvis' characterization of the *Magnificat* as "more radical in its call for reform than the Communist Manifesto."

The chapters of the Sermon on the Mount and on the Resurrection are particularly worthwhile.

While bringing the best in modern English-language scholarship to illumine Jesus and his teaching, Fr. Jarvis often challenges the traditionalist, but never waffles, as some moderns do, on the Resurrection ("that Jesus was visibly, forcefully, really present, and that vital presence transformed the disciples completely"). He carefully demolishes four arguments against the Resurrection.

This is a good, readable book, which informs and also challenges with new perspectives, while being firmly anchored by faith in Christ and his Resurrection.

The Seabury Press is to be commended for providing this useful Lenten Book for teenage and older adults' individual reading and class use.

(*And Still is Ours Today* may be ordered through the Queen Emma Gift & Book Stall, St. Andrew's Cathedral, Queen Emma Square, 96813. Telephone: 524-2822.)

—JPE

FROM REFUGEE CAMP TO NEW LIFE ON KAUA'I

A decision taken about six weeks ago to seek out and help re-settle a refugee family from Indochina has come to fruition for members of St. Michael's & All Angels' Episcopal Church in Lihu'e.

At the time the worst stories about fleeing "boat people" were coming in on the nightly network news, the congregation took the initiative. Chuck Hall contacted the Episcopal Church World Service organization in New York and wheels started turning.

Other members began checking out housing possibilities, a difficult task because there was no way to know exactly how much room would be needed. The Church had offered to accept a family of up to six members with at least two working adults.

Seventy-two hours before their actual arrival, the Church received notice that Heuang and Khamp-houang Manoutham were on their way from a re-settlement camp in Thailand where they have lived since July 1978.

The words on the base of the Statue of Liberty were about to become reality for yet another young family: "Give us your poor, your tired, your huddled masses yearning to breathe free . . ."

Khamphouang is 29 and has had some mechanical training and secondary schooling in Laos. He says he has worked on T28 military training aircraft.

Heuang is 23, delicate and diminutive, but healthy and eager to find her way into this new life and become a member of the community.

The Manouthams are Buddhist, so this is both a cross-cultural and an inter-faith experiment.

It is further complicated by the fact that they speak very little English and French. The immediate need is for someone with competence in Laotian, their native tongue, to act as interpreter and help them become oriented to their new situation.

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In accepting the new family, St. Michael's & All Angels agreed to furnish them living quarters, food, clothing . . . and to help them find employment and obtain the necessary ability to get along in English.

The language problem, as the Rev. Jan Rudinoff sees it, is of first importance, even though communication is possible after a fashion through a combination of English, French, pidgin, and sign-language.

Smiles and kind gestures accomplish a great deal in that respect, he says.

Anyone who would like to make a kind of gesture in the direction of the Manouthams is encouraged to contact Leo Akana at 245-8127, Lani Littlejohn at 245-9104, Zipporah Douglas at 245-2519 or the Rev. Rudinoff at the Church, at 245-3796.

Language tutoring in English, clothing, and employment are listed as the most important needs of our latest young immigrants.

—From *The Garden Island* (Dec. 21)

Gay Rights APPEAL OF SOCIAL CONCERNS COMMITTEE

The Social Concerns Committee of the Diocese, at its recent meeting, agreed to circulate to all churches a petition supporting up-coming state legislation aimed at prohibiting discrimination against persons based on their sexual orientation, especially in housing and employment.

The petition reads, "We the undersigned, communicants and friends of The Episcopal Church in Hawaii, deplore discrimination in all forms and urge the Legislature to adopt a bill guaranteeing the civil rights of all people, regardless of sexual orientation."

In his regular letter to the clergy, Bishop Browning has encouraged "as wide a coverage as possible for the circulation of this petition for the civil rights of gay persons within our community."

There are, at present, businesses, labor unions, and landlords in Hawaii who have unwritten discriminatory practices against gay people, according to Bill Potter, convenor of the local chapter of Integrity (an organization of gay Episcopalians and their friends) and a communicant of St. Clement's, Makiki.

"We believe that the passage of this bill can only have a healthy impact on our community," reports the Social Concerns Committee.

"It would serve to diffuse ignorance and bigotry about this subject, and be an important step for gay persons who are seeking understanding, equality, and dignity.

"The Committee feels that passage would be a victory for the democratic process."

In his letter, Bishop Browning also informed the clergy that he had "recently written Ms. Anne Wexler, Special Assistant to the President for Public Liaison, supporting a request to President Carter to issue an Executive Order calling for the removal of any restrictions placed upon the employment of gay persons in Federal offices."

Members of Social Concerns Committee are Bettye Harris, Mike Town, The Rev. Lynette Schaefer, and the Rev. Brian Grieves.



Bishop Browning baptizing Chavonne Chun, as Corey Chun, Fr. Chun, Fr. Rudolph Duncan, and Norma Chun, the mother (right), look on.

Members of Integrity are available to assist parishes and missions with education programs and information. Mr. Potter may be contacted at 845-6321.

Integrity meets twice-a-month (2nd & 4th Saturdays) at the Parke Chapel of St. Andrew's Cathedral at 7:30 p.m. for the Holy Eucharist, with discussion following.

\$38.7 MILLION SUBSCRIBED IN VENTURE CAMPAIGNS SO FAR

More than \$38 million, including challenge gifts, has been subscribed in Venture in Mission campaigns in the Episcopal Church, the Executive Council learned during its December meeting at Seabury House, Greenwich, Conn.

The Rev. Thomas H. Carson, Jr., Executive for Stewardship/Development, reported to the 44-member Council that as of Oct. 31, 24 dioceses have participated in the first phase of the campaign (1978-1979). Thirty-eight dioceses are planning to conduct their campaigns during 1979-1980, while another 29 dioceses — including Hawaii — are forming plans to participate during 1980-1982.

First Venture in Mission Gift BANNER DAY FOR GOOD SAMARITAN, PALOLO

On January 13, Bishop Browning visited Good Samaritan for his Annual Visit. He baptized Teresa A. Oshiro and Grace I. Kumabe. He confirmed Devon Matthew Nekoba, Fr. Nakamura's grandson; Lillian M. Oshiro; and Grace Kumabe. (See photo below)

Also, many of the congregation came to have their reaffirmation vows.

On the same day, Bishop Browning had a special prayer for our congregation, stating the fact that our diocesan Construction Loan in the amount of \$29,350.46 was fully paid as of December 31, 1979.

This was accomplished just two years after the completion of our church.

This is a great tribute to our congregation and our friends, who helped us in this endeavor.

Moreover, on the same day, the Women of Good Samaritan gave Bishop Brownin a check for \$206 as their gift to Venture in Mission. This was the first gift made to this important program of our Church in these Islands.

Good Samaritan is moving ahead. Perhaps our next goal will be to see if we can have full-time clergy and increase our members. This will be discussed at our Annual Meeting.

—By our Good Samaritan Correspondent.



Those confirmed and baptized at Good Samaritan, Palolo, January 13, by Bishop Browning, assisted by Fr. Chuck Halter, Vicar. (See col. 4 above for story)

Guest Editorial

A CALL TO CHRISTIAN POLITICS

For the past decade there has been a strange silence in the churches. There have been times in history when churches took a stand on political and social issues and people listened.

Now no one is speaking, not the Christian churches, not individual Christians.

Are we so fatigued by past battles that we have given up trying to change the world?

Are we so discouraged by the corruption in the world that we feel helpless and hopeless?

Christians and Christian churches have had long enough to withdraw from the political and social arenas, to enjoy the isolation of meditation and the restoration of our souls, through pietism and mysticism. These elements are needed if our Christian faith is to make sense to us in our own lives.

But we can no longer remain silent.

As the Preacher says in Ecclesiastes, "There is a time to keep silence, and a time to speak." The time is now upon us to once again speak out courageously, taking whatever risks are necessary to call a halt to the evils and oppressive forces across the world, our nation and in our own state of Hawaii.

But to effect change is a most difficult process. Alone, a well-intentioned Christian is like a "voice crying in the wilderness."

But with a body of Christians, a church or a coalition of Christian churches bringing pressure to bear upon our governmental bodies, whether administrative or legislative, elected or appointed, we can make a difference.

If we are to respond to God's call to be disciples of Christ, if we are to love God and our neighbors as Christ commanded us, then we must improve the human condition by our involvement in the world.

The most effective way of bringing about change is through politics.

As John C. Bennett has said, "When Christians gather together, they have political work to do."

What time is it for you?

The Rev. Gloria Kibbee

Pastor, Church of the Crossroads, Honolulu

Distinguished Lay Ministry in Japan

PAUL RUSCH, FOUNDER OF 'KEEP,' DIES

Paul Rusch, an Episcopalian who spent more than half a century in Christian service in Japan, died at St. Luke's International Hospital in Tokyo on Dec. 11 after a short illness. He was 82 years of age.

Much of Mr. Rusch's activity in Japan centered around the mile-high mountain village of Kiyosato and KEEP (Kiyosato Educational Experiment Project). He developed KEEP as a model for the modernization of agriculture in the backward upland area and as a means of spreading the Christian message.

Mr. Rusch first went to Japan in 1925, intending to stay one year, but that year turned into two, and he had found a new vocation and home.

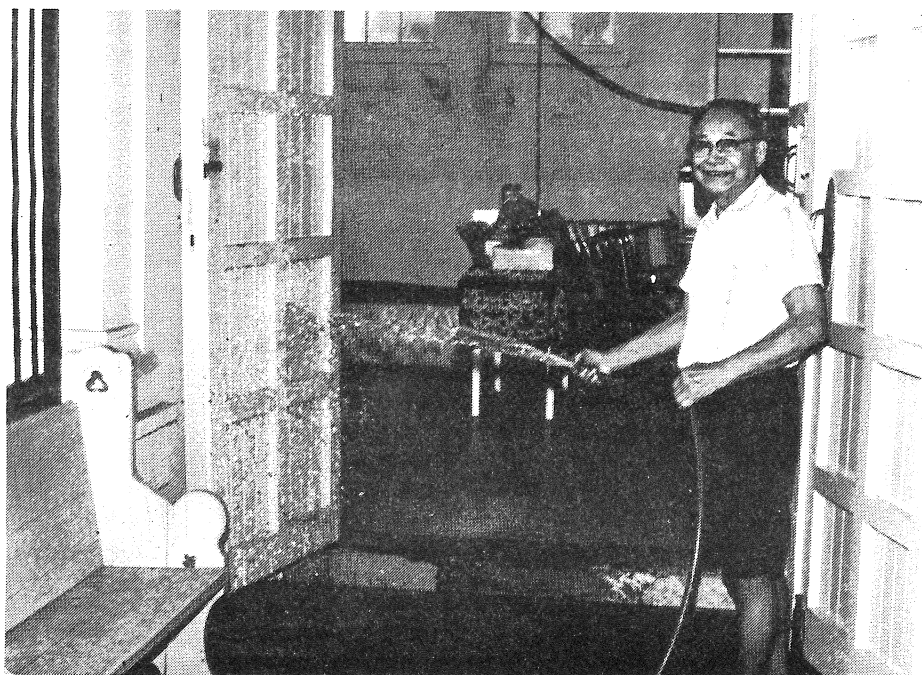
In the late 1930s, Mr. Rusch — a native of Louisville, Ky. — and a group of student members of the Brotherhood of St. Andrew acquired land at the foot of Mt. Yatsu for a summer camp. During World War II, after he was repatriated to the United States, the site was not used. But upon his return to Japan after the war as a member of Gen. Douglas MacArthur's General Staff, the camp was re-established and a rural community project was begun.

This rural community — which stressed uplands farming, medical health care, and Christian witness — has developed into the 900-acre KEEP which now includes a parish, a hospital, experimental farm, an overseas farm training program, a university seminar house, a nursery and kindergarten, a lodge, summer cabins and camps.

Elizabeth Anne Hemphill, in her 1969 book, *The Road to KEEP*, said, "Paul Rusch is an institution in the Episcopal Church in Japan."

For his work, Paul Rusch was honored by the Emperor; and KEEP was featured on a Japanese postage stamp.

—DPS



Henry Young & "Auntie Marjie" (Mrs. Henry Young) at the recent workday at St. Peter's, Honolulu. Henry heads the ushers, and Marjorie is Junior Warden.

BISHOP TUTU ASSAILS FOREIGN FIRMS

A leading black churchman has stated again that foreign companies which operate in South Africa contribute to the destruction of black family life and help maintain the apartheid system.

The Rt. Rev. Desmond Tutu, general secretary of the South African Council of Churches, made the charge at a 50th anniversary session of the South African Institute of Race Relations. Bishop Tutu, a native of South Africa, was Anglican Dean of Johannesburg and then Bishop of Lesotho before assuming the ecumenical post.

Bishop Tutu has been a longtime critic of foreign investment in South Africa and the position won wide support among black South African Anglicans during that country's first Partners in Mission Consultation in 1976. The Episcopal Church has repeatedly supported the stand by backing shareholder resolutions calling for reform or cessation of foreign investment in South Africa.

"Businessmen must not say they are apolitical," Bishop Tutu declared. "Their presence in South Africa has highly political consequences."

The bishop called upon foreign companies wishing to remain in South Africa to ensure that their black labor force is housed as family units near the place of work of the breadwinner, and added that black

workers should be able to sell their labor in the free market and should be fully unionized. He also appealed to the foreign companies to make substantial investment in black education and training.

Referring to external pressure on South Africa, Bishop Tutu said: "Pressures could be a calculated risk, but they are the only peaceful means left and I advocate them."

He dismissed the argument that pressures from outside South Africa would hurt most those whom they were intended to help, the blacks.

"It is true blacks would be among the first to suffer, and yet are they living in comfort now?" he asked.

"Most blacks argue it would be far better to suffer for change than to go on suffering interminably." —DPS

ABOUT THE DIOCESE

(Continued from page 1)

The Rev. Alice & the Rev. Dr. David Babin have been called to Christ Church, Kona, and accepted. Their installation has been set for Saturday morning, March 29.

Bishop Browning has been appointed by the Presiding Bishop to serve as Convenor to the Church's Standing Commission on World Mission and been asked to attend the Episcopal-Japanese Church Partners in Mission Consultation in April in Bishop Allin's stead.

The Rev. Robert Rowley (St. Andrew's Priory) was elected to the Diocesan Council to fill until the next Diocesan Convention the vacancy created by Fr. Canon Zimmerman's acceptance of a call to the Diocese of Olympia.

The Rev. Arthur Ward has joined the Cathedral Staff as Assistant Pastor. Fr. Ward has served the church in various capacities: as a Navy Chaplain during World War II, as pastor to several mainland congregations, and from 1964 until his retirement in 1979 as Senior Master and Chairman of the History Department at Iolani School.

IN WONDROUS WAYS

In January, Patty Thompson our Boat People Chairman, received via Margaret Sewell a contribution from Emmaus House Chapel in Atlanta, Georgia, (Fr. Ford is the priest) a contribution of \$200 to be used to help the Boat People.

Great rejoicing by all at the generous gift from our brothers and sisters in Atlanta.

So Patty turned the check over to VIVA II's Director, Minjo McKinney, who was blissfully happy at what turned out to be a direct answer to prayer.

It seems that Minjo knew of a young man (a refugee) who was trying to support himself and three teen-aged relatives with odd jobs to augment his meager government stipend.

The young man has been diligently studying English and working to be a mechanic. He had just been offered a good, steady, well-paying mechanic's job.

BUT he had to provide his own tools. How much do the tools cost?

ABOUT \$200.00.

Minjo and all of us rejoice at this work of divine and loving Providence.

—St. Christopher's Ke Kama Hele

Episcopal Overseas Missions

A PAINFUL BUT POSITIVE REVOLUTION

A superficial look at the Episcopal Church's involvement in world mission arouses feelings of pessimism. Twenty years ago some 300 Episcopal missionaries served overseas, this year the figure has shrunk to 65. It would seem that our commitment to mission abroad has been sapped by other concerns. In some ways it has. What many fail to see, however, is that we stand in the midst of a painful but positive revolution in our concept of world mission.

Overseas Autonomy

While dollars and personnel going abroad have diminished in recent decades, the strength and maturity of overseas dioceses have grown. A most significant projection in the Executive Council's prospectus for the next triennium indicates that every overseas diocese will be implementing an already-negotiated plan for autonomy. The action of this convention is helping Liberia to move into the Church in the Province of West Africa, a process which will be completed fully in 1990. The Philippines is far down independence road, having adopted its own constitution and canons last year. Province IX anticipates full autonomy in 1983. Puerto Rico's request of the Colorado Convention to become an extra-provincial diocese is in keeping with a healthy trend. And so it goes. Well before the turn of the century, the Episcopal Church in this country will have divested itself of a colonialist missionary policy and the Anglican Communion will have added several new national or regional churches while strengthening certain others.

Overseas Growth

Whether or not it is a direct result of increasing autonomy, there is another encouraging signal from abroad. Concurrent with the decline in membership in domestic dioceses, the overseas parts of the church have shown considerable growth in the aggregate. What is happening in Mexico is emblematic of new vitality. A strong evangelist surge in the Diocese of Central and South Mexico has led to the need for two new suffragan bishops to help Bishop Saucedo who has become the chief missionary of his diocese actually as well as symbolically.

Negative Factors

The creative movement from dependence through independence to interdependence is threatened by certain negative factors, however.

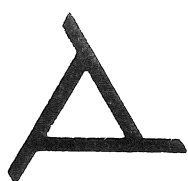
(1) As overseas dioceses *cum* churches take total responsibility for their own life and mission, we stand in danger of losing touch with them. It will require constant attention on the part of the Episcopal Church and its partners to insure the maintenance of strong and lasting bonds of mutual assistance. A hopeful sign is that 38 domestic and overseas dioceses have engaged in companion relationships; others need to be encouraged to follow suit. It is salutary that the Seminary of the Southwest has stepped into a breach created by the closing of *El Seminario Episcopal del Caribe* by establishing a special program in Hispanic theological education; other institutions need to be encouraged to build bridges

appropriate to their resources. The intra-Anglican Partners-in-Mission program has established a new principle for mission planning and support; but it has yet to make much of an impact on the Episcopal Church.

(2) Wildfire inflation across the face of the globe is putting tremendous economic pressure on the developing churches. While double digit inflation may harry North Americans, it is strangling everyone else. It is clear that financial help from PECUSA in the immediate future will not compensate for the erosion of inflation. Given current strategy, that would seem to be unwise anyway. One answer to the financial squeeze will be the development of new, less-costly forms of mission. One small attempt in this direction is Volunteers for Mission. Only six are serving in this program authorized by the last General Convention, while four are in training and some forty have registered for service. This project should be strengthened and expanded, and both imagination and seed money for other new forms should be found.

(3) A by-product of concurrent inflation and reduced national budgets is intensified competition for those funds that are available. 36.7 percent of the proposed 1980 budget will be devoted to that segment of the national church's program now to be called "World Mission in Church and Society." That percentage is down considerably from the apogee of the recent past. Still it is a larger slice of a shrinking fiscal pie than other interests in the church think world mission should be served in the face of mission opportunities elsewhere. Those interests are rightly ambivalent about cutting into the resources of struggling third world churches. There is no way to dissolve the domestic-overseas tension.

A. Theodore Eastman in *World Mission News* (Episcopal), December 1979.



W.C.'S, NOT FIELDS

Aldermen in Edmonton, Canada, are calling it "hands across the water closet" — a request for \$6,000 to buy new toilets for Edmonton Girls' Charity School in England. The Rev. Barry Oakley of England (and sometime of the Church of the Holy Nativity, Aina Haina) wrote Mayor Cec Purves of Alberta that the school was under "pressures" to get new toilets, replacing those installed in 1887, and thought maybe the Canadians might foot the bill. Alderman Percy Wickman thinks Oakley got the idea when the council spent \$50,000 for a royal washroom at the 1978 Commonwealth Games site. The matter is being studied.

—Honolulu Advertiser



A WORD OF LENT

During the past twelve to eighteen months, our Diocese for its size has experienced an unusually high number of vacancies. This has meant that many of you have been part of a selection process in choosing your new priest. With the guidance of the Holy Spirit, all of these vacancies have been filled with competent and dedicated persons, and for that I give thanks.

I am experiencing in many of our congregations — both those who have recently gone through the selection process, as well as those congregations which enjoy the tenure of their priests — a renewed sense of purpose and direction. As I visit throughout the Diocese and see what is happening in terms of both individual as well as corporate deepening of our faith and commitment, I am truly encouraged.

To be specific, I see the renewal happening in the deepening of the spiritual life, in a growing concern for the world in its suffering and pain, in the affirmation of the diversity that exists within the congregations as a family, in the broadening of responsibilities and involvement of many in the decision-making processes of the congregation, in the reaching out for those who have been alienated in the past, in a breaking of parochialism existing between congregations as we reach out to one another — these and many more are signs of the ever-increasing Lordship of Christ in our lives.

Lent is a time when we are presented with the opportunity to participate in the renewing of our commitment to Christ's Lordship, to His Body the Church, and to the Creation for which He gave Himself. Every congregation in this Diocese is offering opportunities to assist us in renewal — individually as well as corporately.

May I offer these specific suggestions as you prepare to enter Lent of 1980:

1. Commit yourself to regular attendance at worship in your parish.
2. Commit yourself to the deepening of your spiritual life in daily prayer and scripture reading.
3. Give time to meditation on the meaning of your Baptismal vows (Book of Common Prayer, Pages 302-305). Read them once-a-week; see where they might lead.
4. Translate your concern for the poor, hungry, and disposed into visible witness and concrete acts.
5. Evaluate, examine, and seek to simplify life styles.
6. Pray — be specific
 - For renewal —
 - For your parish and the Diocese —
 - For our mission in this place —
 - For our State, Country and World leaders

My prayer for each of us is that His Spirit might so lead and guide us this Lenten Season that in the renewing of our lives we might give honor to His Glory and service to His Creation.

Faithfully yours,

The Rt. Rev. Edmond L. Browning
Bishop

The Most Reverend & Rt. Hon. Robert Runcie

CANTERBURY'S NEW & 102nd. ARCHBISHOP

The Most Reverend Robert Alexander Kennedy Runcie, formerly Bishop of St. Albans and almost universally known in the Church as "Bob," is now the 102nd Archbishop of Canterbury and Primate of All England, in succession to Dr. Donald Coggan, who retired on St. Paul's Day (January 25).

Although he felt "terrified and helpless" at his appointment, the Archbishop-elect told a packed press conference in Church House, London, soon after the announcement, that he regarded his new calling as the will of God. And in spite of his trepidation he says he should "enjoy" his new job.

First Chosen by Church

Bishop Runcie is the first Archbishop of Canterbury to have been chosen by representatives of the Church of England rather than by the Prime Minister.

His name was one of two forwarded to the Prime Minister by the Crown Appointments Commission — composed of representatives of the bishops, clergy and laity of the Church of England — under the new procedure for the election of the Archbishop laid down about two years ago.

In accordance with constitutional practice, Bishop Runcie was formally nominated by the Queen on the advice of the Prime Minister for election by the Dean and Chapter of Canterbury.

National, International Roles

Expressing his thoughts on his role in national life, Bishop Runcie told the press conference: "The Archbishop can no longer assume that he will be heard and heeded as of right on the great issues of national life. But he must comment and if he is to speak effectively, he must make sure he sees a wide cross-section of people both from outside and inside the Christian Church."

He announced his intention to create around him an effective team of people "so that when I speak I am not a platitude machine."

Referring to his role in the worldwide Anglican Communion, the Primate-designate said he saw it not in terms of "papal style of leadership," which was alien to the Anglican ethos, but as one based on "the closest consultation between leaders of the Anglican Churches."

Making an unequivocal commitment to Christian unity, Bishop Runcie reminded his audience that as co-chairman of the Anglican-Orthodox Joint Doctrinal Commission he had been "very concerned with ecumenical relations."

He said that on balance he was against the ordination of women for the present. The issue, he said, "called for deeper theological reflection and a greater consensus than had so far been achieved."

Theological Stance

Asked to define his theological position in the Church of England, he said he was usually described as "moderate" and although old labels were now outdated, he would, if pressed, call himself a "radical Catholic."



The new Archbishop of Canterbury, the Most Rev. & Rt. Hon. Robert Runcie, with the Presiding Bishop, the Rt. Rev. John Allin, a January visitor to Hawaii. —DPS Photo

He criticized liberal theological works such as *Honest to God* and *The Myth of God Incarnate*, because of what he described as "their negative approach to the central tenets of the Christian faith." On those central tenets he said he would call himself a conservative.

Bishop Runcie warned the Church against dangers on two fronts. "There are signs that a ghetto-minded Church may be emerging. There are contrary signs of the emergence of a Church that is just the echo of fashionable trends. Both these must be resisted. . . . The ghetto Church is getting out of touch with the mainstream of national life and thought. . . . but there is no wisdom in the Church becoming the dull echo of fashionable liberal notions. . . . We cannot be radical unless we are rooted in the tradition."

Career

Bishop Runcie, who is 57 and married with two children, had a distinguished academic career at Oxford and Cambridge and was awarded the Military Cross for bravery in the Second World War. He spent ten years as principal of Cuddesdon College before becoming Bishop of St. Albans in 1970.

Among other things he served for the last six years as chairman of the Central Religious Advisory Committee of the BBC and IBA. He has been co-chairman of the Anglican Orthodox Joint Doctrinal Commission since 1973.

His recreations are travel, reading novels — especially Iris Murdoch and P.G. Wodehouse — and keeping pigs.

Description

Robert Runcie himself may at first sight appear a bit of a lightweight, probably because his natural manner is so unstuffy and informal, but he has undoubtedly one of the shrewdest brains in the church.

His Christianity is a matter of conscious commitment — his father disliked parsons and policemen — and his vocation as a priest surfaced

later than usual, in his last term at Oxford.

His religion is an unfanatical and gentle sort of Anglo-Catholicism, not too devoted to precision in verbal expression of doctrine because it was confident enough of itself as part of a worldwide Christian tradition which contained more wisdom than mere words would hold.

Bishop Runcie is certainly middle-class, and had what is known as "a good war" in a fashionable regiment where he was decorated for bravery in the field. He succeeded in marrying a law professor's daughter who is a musician.

He is very well aware of the class bias of the church as one of its greatest handicaps. That may seem obvious to outsiders, but many Anglicans still talk of it as its greatest glory.

Influences

In later years the major influences on him has been his family, which refuses to take him seriously, and his relationship with the Orthodox churches through his presidency of the Joint Anglican-Orthodox International Commission. It is not difficult to see this behind some of his attitudes today: he is tolerant about divorce, for instance, and inclined to be conservative about the ordination of women. He is not a man to be swept away by the Rome fever which sometimes affects the Church of England, but nor is he likely to have any truck with anti-Catholic prejudice which sometimes seems to be just below the surface of English national life.

He has a most attractive and warm wit and winning lack of arrogance which does sometimes make him look indecisive. On one occasion in the Church of England General Synod he actually changed his mind in the middle of his speech, and said so. He has stated that he does not intend to become a platitude machine — an implied rebuke to Archbishop Donald Coggan — nor to visit the world as an ecclesiastical tourist — another implied criticism.

Ahead of Church

He will be hard to pin down when he does not want to be. He avoided saying whether he thought women priests ordained abroad were properly and full priests of the Catholic church. They were irregular, he said, because in matters of fundamentals the Anglican Communion could not be a law unto itself. It is a theology a bit in advance of the church he leads, and is obviously likely to take him in the direction of Rome.

Although Bishop Runcie is an interesting choice with interesting opinions, in an office which is much less interesting than it once was. If he would make Lambeth Palace an interesting place, that would be really something. If he ever becomes known to the citizens of Lambeth outside the wall as "Bob," that would be even more extraordinary.

It is probably in the hope that they have found a man with that common touch that the church commission has chosen him, but it very much remains to be seen whether this goes to the heart of the church's problems or just deals with a minor symptom of it.

—From combined dispatches: Lalit Adolphus in *The Connecticut Churchman* & Clifford Longley in the *Canadian Churchman*.

MARCH CLERGY CONFERENCE

The Rt. Rev. John Walker, Bishop of the Diocese of Washington and Chairman of the Urban Coalition of the Episcopal Church, will be the leader of the March Clergy Conference (March 24-26) at Mokuleia.

Bishop Walker is a prime mover behind the development of the Urban Coalition and the Church's concern for Mission and Ministry in our urban centers.

Conference theme: "The Church Prepares for the 21st Century: A Strategy for the Next Decades."

ON SUFFERING: SOME COMMENTS

Why suffering?

Lent and Passiontide force our pondering this question annually, as life itself does almost daily, it seems.

Why suffering? And, especially, Why my suffering? These are questions indeed.

They come to mind not just because we approach Lent and Passiontide, but also because just now a dear friend lies dying in The Queen's Medical Center.

The Angel of Death, the Rabbis said, comes with a drop of poison, with a sword, or with a garrote. By the first comes instantaneous, painless death. By the second, some pain, but a quick passage. By the third, much prolonged pain, even agony, before release.

For my friend, that Angel has brought the garrote.

Why suffering?

Pursuing that question is a sure road to madness.

Our question is perhaps best, "Why not?" And, then, "How do I handle the suffering which comes my way, particularly the suffering at this life's end?"

First, we do not have to like it. In the Garden of Gethsemane, Jesus asked the Father to remove the cup of suffering from him. Christ and Christians are not sadists or masochists, relishing pain. Mission hospitals and medicine, charity and the demand for social justice are great Christian cries against the world's pain and suffering.

Yet, when suffering comes, as it seems it must to us all, in one way or in another, at one time or at another, Christians face it and accept its reality and, if need be, its unavailability. "Nevertheless, not my will, but thine be done," prays Jesus in that same Garden.

And Christians deal with suffering constructively, realizing that we each choose how we react to it. This is a fundamental fact. And, realizing further that through travail comes triumph and that victory comes through the Cross. Clearly, Jesus is our model here.

Jesus did not allow suffering to separate himself from God. Like Job, he loves and trusts God in the midst of and in spite of it. And so, by God's grace, can we. Read all of Psalm 22, which Jesus began on the Cross but

could not finish, in order to see this truth. "For the Lord reigns, the Ruler of nations!" — even from the Cross.

And, in the midst of his suffering, Jesus does not forget others. To his executioners, he has words of understanding and forgiveness. When that ham-handed chap, just learning to insert the needle for intravenous feeding, botches it not once but twice, we can still be gracious, even when insisting that another person try the needle the next time.

For the Penitent Thief, Jesus offers hope, "Today thou shalt be with me in Paradise." Our religion is a "reasonable and holy hope." We are heirs "through hope" of an everlasting kingdom. By sharing hope, one gives a great gift, the moreso in the midst of suffering and the nearness of death. Jerome said that a good education is the best legacy. A holy and hopeful living and dying which help others is a very much better one.

For his Mother and for John, Jesus has words of concern and comfort as he sees to practical affairs. Each was to take care of the other now, as mother and son. A will, the designation of gifts and responsibilities, words and signs of friendship — these help others so when done before our going and yet can be accomplished even in the midst of pain, as Jesus did.

Nor did Jesus forget himself in his own suffering. "I thirst," he said. The medical staff and friends are there to help. There is no need for our suffering to be greater than it must be. We can ask. And many are grateful to be busied helping us.

For Christians, Jesus is of course the model in the handling of suffering, as in so much else. He did not allow suffering to embitter him or to separate him from God, his best self, his family, his neighbor in the nearby brigand, nor even from his enemies and executioners. In the midst of and in spite of suffering, he was able to love God, neighbor, and self. And so, with his help, can we.

And it was also *because* of suffering that Jesus could so love. Suffering can educate, if we let it, sensitizing us to the suffering and needs of others. It was not until that day when Bertrand Russell found Mrs. Alfred North Whitehead collapsed on the floor, in paroxysms of pain, cut off from all around her, that

he realized what pain there is in the world and conceived it his and everyone's task to alleviate pain wherever possible and never, if possible, to add to it. And that Navyman, stranded, with only enough money for a "Baby Ruth" candy bar for dinner and an all night movie for shelter that winter's night in Chicago, was sensitized ever after to the needs of others.

Jesus had mourned Jerusalem, rejection by his co-religionists, and betrayal by one disciple. He knew Joseph's death, rejection by his family, and now the Cross. One would hardly prescribe suffering, but since it comes our way, are we not to squeeze from it its uses and learn from it? We can choose to be better humans, or worse, because of it. Christ clearly chose the better way.

One of Hawaii's distinguished psychiatrists, speaking to Church School teachers at a meeting at the Priory a decade ago, in responding to the question "How does one spoil a child?", said, "It is not by too much love."

"Can there be too much love?" he went on to ask.

No, he said, one spoils a child by not allowing it the opportunity to suffer. He did not mean that we should cause suffering. But, consider these two fathers and their children. One, after teaching the child the proper use of saw, hammer, and nail, then allows him to build his toy boat on his own, risking thereby the possibility of hurt. The other father, hovers over the child, guiding the saw, setting the nail, holding the hammer, never leaving the child to do it on his own. Which child grew? Which child was "spoiled"? How does our Heavenly Father act? Clearly, some suffering — or the possibility of suffering — educates and facilitates growth.

But suffering, when it is agony, is terrible.

In an older piety, the Christian was encouraged to offer his agony and suffering up to God, as fulfilling in himself that which was lacking in Jesus' own agony and suffering in the Garden and on the Cross. Paul states this quite clearly, "I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's affliction for the sake of his body, the Church (Colossians 1:24)."

Such an offering of suffering brings one closer to Christ and to all for whom Christ died and lives. The bed becomes altar and Cross. Suffering is thus redeemed from meaninglessness, filled with higher purpose, and given the grandest goal — identity with Christ, his own and his work. This offering God-ward of one's suffering on behalf of self and others is a terrifying and comforting mystery. "In my flesh I complete what is lacking in Christ's affliction for the sake of his body, the Church."

The mystery of suffering in God's world remains until the Last Great Day. Genesis helps us now. Steadfast Job helps us. But Jesus and the Cross help us most of all.

Christians, each from one's own cross:

- Love God — "Though he slay me, yet will I trust him (Job 13:15)."

- Love neighbor, enemy, and friend — "Father, forgive them for they know not what they do." And, as Christians, we love them even when they *know full well* what they do!

- Love and accept ourselves, as one whom God accepts and loves none the less.

- And love and accept "our brother donkey," our body, a gift from God, which as a strong and frail beast has taken us many joyous ways and is — as we really know — destined sooner or later to wear out, to humiliate us, to collapse, and yet to be returned to us in finer form by God's graciousness.

And so, when our time comes, we can let our body go and laugh with and at it, bearing it no ill will, as it declines, disobeys, and even turns on us. We can thank it for its lifelong support — now strong, now rickety — of what is so much more: our personhood and being in Christ.

These two Scriptural promises may be especially helpful in the midst of suffering:

- "You can trust God not to let you be tried beyond your strength, and with any trial he will give you a way out of it and the strength to bear it (I Corinthians 10:13)."

- "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (I Corinthians 2:9)."

We have written so of suffering, not because we can say it all or even most of it, but so we each may ponder, in our own way and for our own needs, suffering and its uses, as Lent and Passiontide approach.

Let the last words be Paul's:

"Blessed be the God and Father of our Lord Jesus Christ, a gentle Father and the God of all consolation, who comforts us in all our sorrows, so that we can offer others, in their sorrows, the consolation that we have received from God ourselves."

"Indeed, as the sufferings of Christ overflow to us, so, through Christ does our consolation overflow."

"When we are made to suffer, it is for your consolation and salvation."

"When, instead, we are comforted, this should be a consolation to you, supporting you in patiently bearing the same sufferings as we bear."

"And our hope for you is confident, since we know that, sharing our sufferings, you will also share our consolations (II Corinthians 1:3-7)."

—JPE



Bishop John Walker of Washington (D.C.), leader of the March Clergy Retreat, with the recently retired Archbishop of Canterbury, Dr. Donald Coggan.—DPS Photo

A Church of England rector in northwest England who has already once defied the Church's law by inviting a woman priest of the Episcopal Church to officiate in his church, has now announced his defiance of the General Synod's recent rejection of a proposal to allow women priests from overseas to officiate in England. The Rev. Alfred Willetts of the Church of the Apostles in Manchester and his late wife, Deaconess Phoebe, caused a church storm in 1977 by inviting the Rev. Alison Palmer of Washington, D.C., to celebrate the Eucharist at a parish altar in England. He has now asked other Church of England clergy to affirm an offer of hospitality in their parish churches to "any woman priest ordained in any province of the Anglican Communion to exercise her priesthood in partnership in Christ."

NO JANUARY CHRONICLE
This February issue is the first of 1980.

ABORTION: CHURCH & STATE, CONSCIENCE & LAW

Few issues bedevil so many aspects of present day America than the abortion issue.

Law, politics, religion, medicine, and human rights — woman's, the father's, those of the unborn, and society's — are all involved.

Moreover, the abortion issue is forcing a re-definition of the relation of State to Church in our pluralistic society. For, to what degree, if any, can the State legislate and enforce the teachings, or theology, of any church or alliance of churches on the members of other churches or on those who belong to no church at all?

LETTERS TO THE EDITOR

Dear Sir:

May I share some thoughts with you?

I attended the Diocesan Eucharist after Convention with a ten-year-old boy and saw some new things through his eyes . . .

I would prefer that you not use my name — so my 10-year-old friend won't be embarrassed, and also because who I am doesn't add anything to his impressions.

Sunday school with strangers had not been a pleasant prospect. He chose to give it a try, however, and discovered Family that he never knew existed.

All of the children came into the church for Communion. When he saw the inside of the Cathedral for the first time, he could not close his mouth nor keep from looking around at all of the people. ("Are all of these people Episcopalians?"), at the arching ceiling ("It's almost like being outdoors!"), at the stained-glass windows ("Look at those details!").

The Bishop's attire captured his attention as it recessed all the way down the long aisle. ("Someone wore that? Such small crosses and so many! They must have used pure gold!")

No one could tell him otherwise as he examined the cope, in detail, standing unnoticed behind the Bishop, who was greeting the large congregation warmly, individually. ("Does he know all those people?")

His father is a welder who makes impressive stained-glass hangings himself. His mother is a weaver who creates large, dramatic wall hangings full of contrasting textures. He has seen these creations being made, first hand, and yet he cannot close his mouth at seeing them in church, at seeing new intricacies in crafts he thought he knew so well. His idea of God expanded again and again that day, discovering with awe God's Family and God's Beauty that he never knew existed.

Thank you, God, for expanding my knowledge of You through the eyes of a ten-year-old and please, continue to show me each day things that You see, but that I haven't known existed. A Reader

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. All *Chronicle* correspondence is answered. Not all, of course, is printed.

Furthermore, the abortion issue may prove the acid which erodes (and might even destroy) ecumenism, if care not be taken.

And the abortion issue has re-enforced one-issue politics at the expense of two-party politics and the politics of broader consensus.

The abortion issue, is, clearly, an important one.

In Hawaii, during the week of January 20th, both the pro- and anti-abortion forces made their ideas known in the media and at the Capitol through marches, demonstrations, and rallies.

I.

What does the Christian think of abortion?

Many different things.

The teaching of the various churches vary from absolute prohibition to complete private option, with all the many shades of attitude in-between.

This variety of Christian views stems from differing conclusions on the following:

— Emphasis on the sovereignty of God and the force of "natural law," or emphasis on the responsible freedom of the individual Christian?

— Zygote, embryo, or fetus: part of the mother, subordinate and impersonal, a growth; or an independent entity with equal rights, a person?

— The time of protected personhood: at conception, at quickening, at viability outside the womb, at any other time before birth, at birth, or at sometime following birth?

— The rights of a mother over her own body: complete and absolute, or — to varying degrees — conditioned and partial?

— The view of and balance between individual rights and suffering and the common good?

— Sanctity of life: an absolute, or conditioned by circumstance?

— Life itself: existence alone, or something more? Quantity, or quality, or in varying ways a combination of both?

— Emphasis on Heaven, the transcendent, the after-life, or primary concern with this world and the here-and-now?

Clearly, because of the many possible options and combinations, from equally Christian commitment, dif-

ferent Christians and Churches arrive at diametrically opposite, yet equally Christian, teachings on abortion.

There is no *one* Christian teaching on abortion, in short. Even within the Roman Catholic Church, popes have permitted it and popes have forbidden it.

A bit of history is now in order.

II.

There is no specific statement about abortion in the New Testament, but the earliest church reprobated and prohibited it. The earliest surviving forms of pre-baptismal instruction state quite bluntly, "Do not kill a fetus by abortion." (Didache 2:2, c. 90 A.D.; Barnabas 19:5, c. 125 A.D.)

Early Christians took pride that they did not abort. Theirs, they felt, was a regard for life higher than that of the pagan. Athenagoras of Athens wrote to the Emperors (177 A.D.), "We say that those women who use drugs to bring on abortion commit murder and will have to give an account to God for the abortion." "The very fetus in the womb" he held to be "a created being, and therefore an object of God's care." (Apology 35)

And in both East and West, Church Councils condemned abortion: the Council of Ancyra (314) and the Council of Elvira (c. 300).

But when the Roman Empire passed to the Christian emperors (between 312-325), there was no "undue pressure" by the Church on the State for changes in Roman law on abortion. As late as the 6th century, the Code of Justinian, an aggressively Christian emperor, exempted from penalty those abortions performed before the 40th day.

This exemption was based on Aristotelian biology, which held that the soul developed in three stages: vegetable, at conception; then animal; and, finally, rational. The soul became rational, or "animated", according to this view, 40 days after conception for males and, quite discriminatingly, after about twice that for a female. (One wonders how one could then tell male from female in the first 40 or 80 days.)

Thus, the ancient church *both* opposed all abortion *and* also per-

mitted it before the 40th or 80th day, or "animation."

And between these two positions medieval and modern popes have commuted.

Pope Innocent III (1198-1216) taught that if the fetus was not "animated" abortion was not murder. So did Pope Gregory IX (1227-1241), who held that "animation" occurred 40 days after conception for a male and 80 days after conception for a female.

Pope Sixtus V (1588) taught otherwise, declaring all abortions, regardless of the time after conception, where murder, incurring an excommunication which only the pope himself could lift.

Three years later, in 1591, Pope Gregory XIV reversed Pope Sixtus V's teaching, insisting on punishment only after 40 days.

In 1869 the Roman Church again reversed herself and declared abortion to be murder from the moment of conception (Pope Pius IX). This remains the teaching of today's Roman Catholic Church.

Clearly, even before the Reformation, when the Church in the West was *one*, there was no *one* answer on abortion.

It is hardly surprising, then, that with the Reformation and the emergence of many Churches, there should be many Christian views on abortion. (To be cont.)

BISHOP OF POLYNESIA (Cont. from p. 1)

The Diocese of Polynesia, for example, owns in fee two blocks of land in the heart of Suva, Fiji, which at present is much under-utilized. And throughout SPAC there is other land to be similarly developed. Seed money, leading through land development to self-support, is a pressing need.

Third in priority in the program of our Anglican neighbors to the South is a fund for training for ministry. Declining to build yet another Theological College (that is, Divinity School), SPAC seeks funds that are earmarked for clergy and lay training and the support of the candidates' families whilst they go to already established Theological Colleges or technical schools.

Money given SPAC, such as the \$100,000 designated in Hawaii's own Venture in Mission program, is shared throughout SPAC: 2 parts for Papua New Guinea, 2 parts for Melanesia, and 1 part for Polynesia, to reflect fairly both need and opportunity.

Venture in Mission

After many years of other concerns — the ordination of women, a new Book of Common Prayer — the Episcopal Church, through the Venture in Mission program, is re-emphasizing mission, her central and always task. And she is learning as well from her partners in mission.

As one practicing Episcopalian said, "Bishop Bryce sure gives me a reason for supporting Venture in Mission."

"O Lord, Who hast charged Thy Church to preach the Gospel to the whole creation, and to make disciples of all nations: Inspire us with Thy Spirit and empower us by thy presence, that we may not fail Thee in the fulfillment of Thy purpose."

THE CALENDAR

FEBRUARY 1980	
Diocese	
18	PRESIDENT'S DAY HOLIDAY
20	ASH WEDNESDAY
22	Evangelism Mtg. - 12 p.m.
22-24	Marriage Encounter Week-end Cursillo
27	Standing Committee Mtg. Social Concerns Committee Mtg.
Bishop	
19	Staff Mtg. Hawaii Loa College Exec. Mtg. St. Andrew's Priory Bd./Tr. Mtg.
21	Seabury Hall Bd./Tr. Mtg. St. Andrew's Cathedral Chapter
22	Holy Innocents'
26	Diocese/Cathedral Staff Mtg. - 10 a.m. Staff Mtg. - 1:30 p.m.

27	Diocesan Staff Mtg. Iolani Bd./Tr. Mtg.
28	Institute for Religion & Social Change
MARCH 1980	
Diocese	
1	Mission Reports Due
6	Commission on Ministry
12	Oahu Clergy Continuing Education at Iolani Library Conf. Rm.
13	Program Department Mtg.
14-16	Cursillo
Bishop	
2	Bishop at St. James'
3-7	Visit w/Hawaii Clergy
9	Bishop at Good Shepherd
11	Diocese/Cathedral Staff Mtg. - 10 a.m. Staff Mtg. - 1:30 p.m.
13	Bishop to conduct ECW Quiet Day - St. Anthony's Home