

HAWAIIAN CHURCH CHRONICLE

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Venture in Mission Project DIOCESAN CAMPING PROGRAMS

In an important resolution passed by the Diocesan Council in May of 1979, the Diocese reaffirmed its commitment to an organized Diocesan camping program.

At the moment the Diocese operates two camping sites, one at Moku-leia on Oahu, and the other at Olowalu near Lahaina, Maui. Because of this commitment and the high interest expressed around the Diocese supporting this program, Venture in Mission has allocated \$200,000 for this ministry.

It is to be the largest single recipient of any of the VIM projects.

Camping offers several unique advantages to the overall Diocesan ministry, according to Fr. Brian Grieves, Camp Director.

"I know of no other program that more directly correlates to the New Testament model of Christian community. This is the advantage of a resident facility," Fr. Grieves maintains.

Whether it's an individual camper enrolled in Summer Camp, or a parish Family Camp, "a person or group will be changed by the experience of being in community. It results in positive growth," states Grieves.

Father Grieves also contends that camping is a holistic ministry. "It embraces the needs of the whole person, physically, spiritually, intellectually, and emotionally," he says. This again is an advantage of a resident facility.

The camp also sees itself as offering an alternative life style. As the energy crisis points people away from consumerism towards conservation efforts, the simpler life style of camping demonstrates that people can live very well with fewer luxuries.

"Organized camps across the country are going to play an increasingly important role as the energy crisis becomes more acute," Fr. Grieves predicts.

"The Camp needs to be in the forefront of energy conservation. We are installing a solar hot water system for our cabins and the main kitchen to demonstrate our commitment in this area. We hope Venture funds will eventually pay for this system." The cost will be \$4,500.

The Camp Committee, headed by Mr. Nathaniel Potter, Senior Warden of St. Andrew's Cathedral, envisages VIM funds to be used for both program and capital needs.

The cost of operations has risen dramatically over the last few years, prompting concern that camping may become inaccessible to more medium income families. Venture in Mission could enable a small endowment to supplement the cost of operations.

Additionally, the Camp has always offered camperships to economically and socially disadvantaged youth during the Summer program. VIM may help assure continuation of these camperships.

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DIOCESAN EXECUTIVE COMMITTEE FOR VENTURE IN MISSION NAMED MALCOLM MACNAUGHTON, THE REV. DAVID KENNEDY LAY, CLERGY CHAIRMAN

Bishop Browning announced the Diocesan Executive Committee for the Venture in Mission Program, Friday, March 7, comprised of 23 members, with Malcolm MacNaughton, Chairman of the Board, Castle and Cooke, as Lay Chairman, and the Rev. David Kennedy, Rector, St. Timothy's, Aiea, as Clergy Chairman.

The Executive Committee, which meets weekly, is the policy formulating committee for the Diocese's

Venture in Mission program, a program for mission outreach and enablement both within the Diocese and beyond, with a \$1.4 million Diocesan goal.

Other members of the Committee are: Mr. Keith Adamson; the Very Rev. John A. Bright; Mrs. Thomas (Betty) Brodhead; Mrs. Margaret Cameron, Maui; Mrs. Babe Chillingworth, Hawaii; Mr. Richard B. Ching; and the Rev. Charles T. Crane.

Also members are: Mr. Bayard Dillingham; Mrs. Jane Giddings; Mr. Hobbie Goodale, Kauai; Mr. Dick Hanchett, Molokai; Mr. William Jenkins; Mr. Paul Loo; Mr. Robert B (Bob) Moore; Mr. James (Bud) Morgan; and the Rev. Brian Nurdling.

Also on the Committee are: Mr. Richard Okinaka; Mr. George Sumner; Mr. Thomas M. Van Culin; the Hon. Betty Vitousek; and Mrs. William Wright.



CREATIVE MINISTRY AWARD TO DR. GIFFORD

The Rev. Dr. Gerald G. Gifford, Rector of St. Elizabeth, Palama, and Executive Director of the Palama Interchurch Council, is the first recipient of a \$1,000 Creative Ministry award to be presented by the Chinese Christian Association of Hawaii.

"To encourage and recognize the development of creative ministries by Christian churches and organizations in Hawaii," the award was presented to Gifford Sunday, February 10, at the

103rd annual banquet of the Association.

Formed in 1966, the Palama Interchurch Council, is the joint ministry of Aldersgate United Methodist, Kaimakapili Church (United Church of Christ), and St. Elizabeth's (Episcopal).

"Our ministry is basically to children and immigrants," Gifford said, "and from a small beginning it's

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BISHOP OF WASHINGTON TO ADDRESS LAITY

The Rt. Rev. John T. Walker, Bishop of Washington and Chairman of the Urban Coalition will present two special addresses for the laity of the Diocese on Wednesday, March 26, 1980, at St. Peter's Church Parish Hall, 1317 Queen Emma St.

Prior to these presentations, he will have led a Conference for the Clergy and their spouses at Moku-leia on March 24-26, entitled, "The Church Prepares for the 21st Century: A Strategy for the Next Decades," and focused on the Urban Crisis.

Bishop Walker will make his first address at 4:00 p.m. and the focus will be on a definition of the "Urban Crisis." This will be followed by his second presentation at 7:30 p.m. on "The Church's Ministry in the Urban Crisis." Discussion will follow each of the presentations. There will be a break from 6-7 p.m. when participants may dine and tour downtown.

Bishop Walker was elected Bishop Coadjutor of Washington, D.C. in 1976 and Diocesan in 1977. He serves on numerous national, international and ecumenical boards and commissions.

CHURCH NEWS BRIEFS

The Rt. Rev. John B. Coburn, Episcopal Bishop of Massachusetts, has been elected Dean of St. Paul's Cathedral, Boston. The intention of the election of the bishop as cathedral dean is that the cathedral "serve as the focus and symbol of the commitment of the diocese to a mission and ministry to the cities," according to Bishop Coburn. Plans for St. Paul's Cathedral, which has been without a dean and in a period of evaluation and transition for over a year since the retirement of the former dean, the Very Rev. Charles H.

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FEBRUARY ECW BOARD MEETING.

The February Board Meeting of the Episcopal Church Women of Hawaii met at the Kahumanu Home, Maili, Oahu, the morning of February 13, beginning with devotions led by Nita Hogue, ECW President.

Reports included those of:
—the Treasurer, Susan Taylor, accepted as circulated;

—1st Vice President, Dottie Hole, who spoke on the Quiet Day at St. Anthony's Home and the publicity therefor; noted that there would be no program for April, only a business meeting; and reported that ECW, *as a group*, would not be participating in the 100th Market Day at St. Andrew's Cathedral.

ECW Newsletter Editor, Ruth Birnie, who indicated urging by the *Chronicle* to continue submission of ECW news in the midst of *Chronicle* format changes and the re-emergence of the mimeo-graphed *ECW of Hawaii Newsletter*, with vol. 9, no. 1 of March 1980. ("We need to up-date our mailing file," Ruth Birnie reports, asking that those wishing to receive the mimeoed *Newsletter* "send in your address changes" as well as the names of new women, news items, and comments to her at 21 Craigsdale Pl., #5F, Honolulu, HI 96817.)

—UTO Chairman, Helen Redding, reported that United Thank Offering literature was to go out in February to the several churches and that a workshop for parish/mission chairmen and interested people had been set

for early March.

—2nd Vice President, Martha Ho, asked that churches sign up to assist the lunches following the Wednesday noon meditations at the Cathedral, both for Lent and for the rest of the year. Lunches include soup or sandwich and salad, cookies, and beverage. Call Martha if your group can take a Wednesday (526-2411).

Under old business, it was moved, seconded, and passed that ECW send Seminarian Rick Ward (Emmanuel, Kailua), now at C.D.S.P. the sum of \$200, with the Church Periodical Club and the Christian Social Relations committee contributing \$100 each.

Under new business, mention was made of the 8th Province ECW and Synod Meeting scheduled for September in Scottsdale, Arizona. Nita Hogue, as Hawaii's ECW president, is to attend.

Following the adjournment of the business meeting, the members of the ECW Board heard talks by Sr. Irene Solzbacher and a clergy staff member of the Kahumanu Home, "a caring community for mentally disturbed people."

"We toured the facility and met other staff workers and the residents, ... joined the community for a delicious lunch and much stimulating conversation."

"It was a very worthwhile and informative experience," the Acting Recording Secretary reported.

ECW Board Visits

KAHUMANA: WAIANAЕ'S CARING COMMUNITY

Kahumana is an ecumenical community serving Hawaii and, in particular, the Waianae Coast, with the care and healing of the mentally ill and emotionally disturbed. Kahumana means "reverence for the life source" and therefore respect for the individual.

Kahumana was one of the projects chosen by ECW for a Bishop's Special for 1980.

Prompted by sheer curiosity and a warm invitation from Sister Irene Solzbacher to meet and share lunch at Kahumana, twelve board members made the journey to 86-660 Lualualei Homestead Road, Waianae Valley, on February 13.

Here we had a short business meeting and then were briefed by Sister Irene and the Rev. Phil Harmon, resident workers. Sister Irene is an M.D., a Roman Catholic nun of the Maryknoll Order, and a trained psychiatrist. Fr. Harmon, an island resident, studied at Church Divinity School of the Pacific and became a Byzantine Catholic priest.

After attempts to work with an ecumenical committee of clergy that did not flourish, work was begun with laity in Waikiki in 1974. Twenty-five patients were cared for.

When evicted from their Waikiki quarters, work began in an old house in Makiki. And with a generous gift of \$50,000 a downpayment was made in 1978 of 14 acres of land in Waianae Valley.

The Community of Kahumana, a small cluster of white buildings, now

functions as an extended family of some 30 people, patients and staff workers. They are all ages, all types and all denominations. Staff members receive no salaries, just room, board and a stipend of \$10 a week. Dr. Frances Sydow, formerly on the faculty of Chaminade College, is a full-time resident psychologist.

There are 10 patients at present, ages 16 to 40, referred to Kahumanu by psychiatrists. They are taught light skills, arts and crafts, farming, athletic and other activities, given therapy needed, and cared for with proper nourishment, exercise and rest, in a home-family-caring-healing environment.

Kahumana has been a boon to Waianae residents. Some senior citizens are employed as part-time yard or maintenance workers. CETA workers from the area help with patients' daily activities. Bible study, prayer and healing sessions are held regularly, with many local residents attending. An out-patient clinic with 100 patients operates daily. No one is refused help because he cannot pay. The Counselling Center has the only psychiatrist in the Waianae Coast area — Sister Irene.

Many plans are in the making. In the fall a small school for special children unable to function in normal school settings will open. A pre-school for local children and work with their parents to avoid future problems is a top priority. A donation of old quonset huts and army shacks has helped for present housing, and

The Hawaiian Church Chronicle: A Word From The Bishop

My dear friends:

In the last two issues of the *Chronicle*, John Engelcke our Editor, and the Editorial Board have made some significant changes to an already superb paper.

We are attempting, through this main means of communication in our Diocese, to reflect a new thrust which will hopefully characterize the life of our Church as we move into these two last decades of the Twentieth Century.

This issue, as the last two, will reflect a Church looking forward, concerned with the future, examining its purpose in mission, and challenging us to a wider participation in the life and work of the Church, not only here in Hawaii, but also nationally and internationally.

There will be articles, editorials, and guest editorials on a variety of subjects current to our concerns, both within and without the Church, hopefully challenging and stimulating us to a faith perspective about them.

We will be sharing profiles of individuals in this Diocese who inspire us with their ministries and contributions — with reporting of unique programs of ministry and servanthood that encourage us all.

You will be learning more about our schools and their unique mission, our camps and their services, and about the programs that seek to enable us to be disciples of His caring ministry.

I would imagine that there will be those of you wishing to respond to articles or editorials or the direction you feel we are moving by writing letters to the editor. Most certainly you are encouraged to do so as we believe this will help to strengthen our communication and understanding.

May I conclude by thanking John Engelcke, our Editor; the Editorial Board, Beverly Van Horne (Chairperson), the Rev. Charles Burger, Ken Hyry, Peggy Kai, Wally Ruckert, Ruth Stebbins; our Island Correspondents, Mary Lamar Gaddis, Dee Mahuna and Lani Littlejohn; our ECW Editor Ruth Birnie; and all of you who have and will contribute to us all through the *Chronicle*.



Faithfully yours,

The Rt. Rev. Edmond L. Browning
Bishop

some are being re-furnished to house future activities. Also being planned is a temporary residence facility for abused persons — children, parents, spouses.

Eventually Kahumana will become a retreat, conference and educational center as well. Future dreams include ecumenical retreats, cultural studies, both East and West, local studies, application of biodynamic farm methods and an experimental program for the establishment of artistic cottage industries.

Ten acres of fertile land are devoted to gardens of vegetables, herbs and flowers. Fruit trees abound.

Many patients return to normal life routines eventually. Graduates come back frequently to visit, lend support and participate in activities.

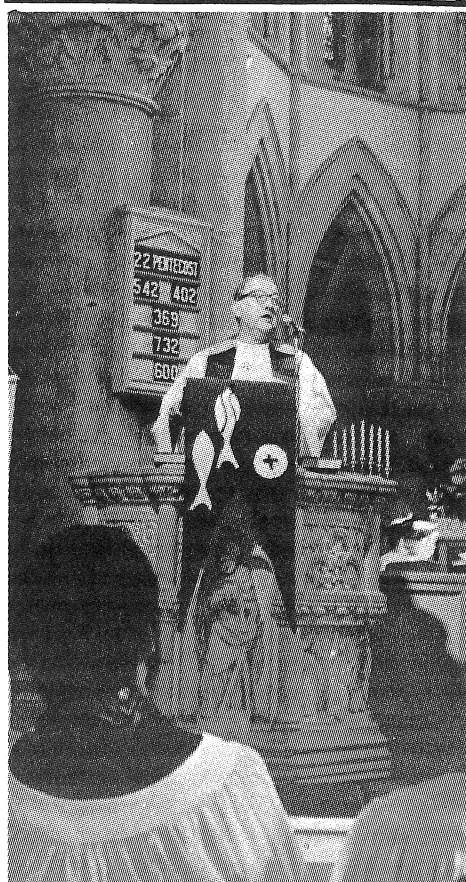
After a tour of the grounds and facilities, a delicious lunch of foods raised in the gardens was shared with staff members who answered questions and discussed Kahumana's purpose and philosophy.

Kahumana does not receive help from Aloha United Way but depends on fees paid by patients' families, and donations from friends. ECW Board members were indeed impressed and inspired by the work of these devoted people and gratified by our choice of such a project for a "Special."

Donations of clothing, material for crafts, garden and carpentry tools and building materials are especially

needed and are most welcome. Such things may be left at Maryknoll School, Wilder Avenue, or at the Diocesan Office for pickup.

—Ruth Birnie



The Rev. Dr. Paul Moore Wheeler, recently appointed to the Waikiki Chapel, preaching in the Cathedral.

January Conference In San Antonio

CHRISTIAN EDUCATION FOR THE 1980's

We knew we were in for an exciting and prayerful time the minute we got in the van to drive from the San Antonio Airport to the Marriott, where the Conference was being held.

The driver was a madman with a maniacal glee dashed toward the center of town, baggage bouncing and passengers hanging on for dear life.

As we stopped at a stop sign, we heard from the back of the bus, "The Lord be with you" and unanimously the response came back, "And also with you."

We knew the brothers and sisters had gathered and that our Christian Education Shared Adventure had begun.

The Conference began Friday night with a "sing around the 'campfire'" led by the lively leprechans of Christian Education at 815, the Episcopal Church Center in New York City, the irrepressible **David Perry** and **Fred Howard**. Both these Episcopal priests have developed the art of putting people at ease, and this time it was in the western mode.

Then the business sessions began on Saturday, with a tone-setting address about Christian Education in the Church today by the **Rt. Rev. Richard Martin**, Executive Education for Ministry, Episcopal Church Center. Bishop Martin began by pointing out that he feels the Church is in a good place today vis-a-vis Christian Education because of the healthy legacy left us by the Seabury Movement. He articulated six tenths on which Christian Education

planning should be built for the 1980's:

(1) The centrality of the Eucharist in the life of Church.

(2) The need for the *whole* parish or mission to be responsible for Christian Education.

(3) The need for lively, living co-operation between clergy and laity in Christian Education.

(4) The need for an awareness that the laity throughout the Church is hungry for a real relationship with God.

(5) The need to remember that Christian Education must always be tailored to the needs of the individual community.

(6) The importance of recognizing that the Church's New Teaching Series offers a profound resource and stimulus for our CE programs in the 80's.

Bishop Martin sounded a challenge to all of us to "toughen up." We are producing "soft Christians," and we need to square our shoulders and make high and costly resolves — to face the truth about ourselves and become leaner and more fit for the task of teaching Jesus to our world. We must find ways to teach our people and ourselves a sustaining faith for these days which appear to be ones of failing hope. Through Christ we need to stretch our minds, our hearts, and our wills . . . to lift up a grand vision of what God is calling us to be.

Bishop Martin's address was chockful of quotable quotes and stimulating ideas too numerous to cover in this article. We will be sharing more in future issues of *Wine and Water*, the new newsletter of the CE Program Unit of the Diocese.

Much of the time of the Conference was spent with fellow educators in Province 8, a bright attractive group led by **Betty Ann High** and **Jack Hilyard**, our Province 8 Regional Religious Education Co-ordinators (call RRECS rhymes with "wrecks").

The bottom line of the time we spent together was new knowledge, new consulting contacts, new ideas, new friends, and new confidence. It is nice for all of us to know that help really is just at the other end of the telephone or as near as a 15¢ stamp.

Because of a special inquiry from our Diocesan Program Committee, the Province 8 folks spent some time discussing the dilemma of the family in our society and the need to find new ways to deal with the Sacrament of Marriage in CE classes, because there are so many children and young adults who do not live in the traditional two parent family. During the conference, there was frankly more concern with facing the problems of

the non-traditional family than with finding ways to strengthen the traditional one, more dealing with the broken than with affirming the unbroken, and more questions than answers to the whole problem.

The banquet speaker was **Ms. Verna Dozier**, whose remarks are highlighted in the first issue of *Wine and Water*. She exuded the wisdom of one who has become a real expert . . . old shoe, relaxed, humorous, . . . and sure of her ground. Basically her punch-line as that the job of Christian Education was to tell the story of our faith . . . and to *love* to tell that story. (See *Wine and Water* for more details.)

No conference is complete without a panel, and this conference was completed with an excellent one — four different views of Christian Education for the '80s . . . from a Bishop, a volunteer, a professional educator, and a parish priest.

The Rt. Rev. Donald Davis, Bishop of Dallas, led off the panel with some interesting thoughts about Diocesan management models for the '80's. Davids uses an educational model to run his own Diocese and feels that far too many Bishops are leaning too heavily on strictly administrative models at this time. Bishop Davis himself teaches regularly at a seminary in Dallas and thus by example as well as by word demonstrates his abiding support for Christian Education. For the 80's he sees a growing use of the Provincial CE support system, increased ministry by the laity, a definite period of church growth and the enhancement of adult CE programs (including more creative use of TV).

Nancy Axell, the Chairperson of the Department of Christian Education for the Diocese of California, may be a volunteer, but is certainly no amateur. Feeling that the 80's will bring us shortage of all kinds of great change, she emphasized our need to stop lecturing and start listening. We must become a listening church, one that meets parishioners needs and makes good use of people's time. Axell spoke of the family camps that have worked so successfully in California. (and is sending specifics to our Diocese.) She reflected on a challenging study on human sexuality that was done in her Diocese which had forced the Church to deal with the pluses (and problems) of today's changing life styles. A critical demand of the 80's will be the effective training of the laity for ministry.

Third panelist, **the Rev. Armando Guerra**, is the Christian Education Director in Guatemala. Guerra painted a graphic picture of the struggle of Christian Education in a grindingly poor country with many new Christians. Guerra's goals for the 80's included consolidating evangelism efforts, effective teaching of this generation of Christian children, giving them "the hands of Christ", and affirming the Church of Guatemala as they become independent from America's Episcopal

Church and write their own CE materials. After hearing Fr. Guerra speak, we all swore off self-pity as to our own hardships.

The ebullient and delightful **Fr. Joe Russell** rounded out the panel, speaking from the perspective of the parish priest. Fr. Russell exudes vitality and enthusiasm as he speaks of CE, saying that the priest is called to be an educator — a Rabbi, if you will — helping people to wrestle, to contend with God, with truth, with life. Teachers raise questions (as Jesus often did), and CE is not to provide easy, indoctrinating answers, but questions to struggle . . . with and ways of grappling with life.

Fr. Russell also calls on Christian Educators to dramatize the story of faith. (He has written a book on this subject called *Sharing Our Biblical Story* (Winston Press).) He emphasized the need for CE people to stimulate imaginations and minds by putting people into our Biblical story. He also called on us to know and use the resources in our Prayer Book and to discover and to share the richness of our Episcopal heritage and its liturgy. Not only must we know our story, we must celebrate it as well. Fr. Russell are power to verbs like "wrestle," "dramatize," "celebrate," and placed them in the center of good CE. Concluding, he said that Christian Education should be: *Christ seen. Christ served. Christ shared.*

The conference ended in that wonderful Episcopal way with a moving Eucharist and then a charming party. The Eucharist was a service of celebration and a colorful re-affirmation of Christian Educators as partners in the total ministry of the Church. One could sense the re-dedication to the work being made by the participants.

And then we went off on the buses (with more sensible drivers this time) to the lovely Cathedral house of the Diocese of West Texas for some wine and cheese, good fellowship, and serenading by a Mariachi Band.

Alice Anne Bell

(A second *Chronicle* article will feature material covered at the 1980 Joint Educational Development North American Event for Church Educators which followed the Episcopal Conference reported above.)



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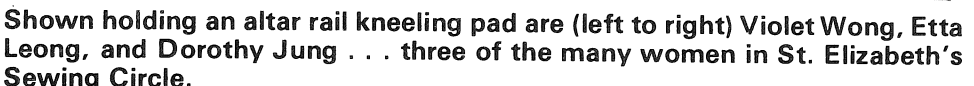
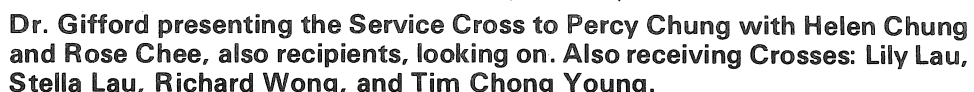
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THE CALENDAR

MARCH	Diocese	3	Maundy Thursday - Bishop's Chrism Eucharist, Cathedral, 12:05 p.m. Eucharist, Foot Washing, & Stripping of the Altar, Cathedral, 7 p.m.
19	Standing Committee Meeting, Cathedral, 12 noon. Lenten Meditation & Luncheon, Cathedral, 12:05 p.m. Mr. & Mrs. Richard Roblee: "Music's Role in Worship Today" with potluck supper, Von Holt Room, Cathedral, 6:30 p.m.	4	Good Friday - Diocesan Offices closed. Liturgy, Cathedral, 7 a.m. & 10 a.m. Three Hour Vigil & Liturgy, Cathedral, 12 noon - 3 p.m. Stations of the Cross, Cathedral, 5 p.m.
20	Chronicle Editorial Board, Cathedral, 12 noon. Real Estate Meeting, Cathedral, 4 p.m. Finance Department Meeting, Cathedral, 4:30 p.m.	5	Holy Saturday - Great Vigil of Easter, Cathedral, 8 p.m.
21	Mission Strategy Department Meeting, Cathedral, 9:30 p.m. Diocesan Council, Cathedral, 12 noon.	6	Easter — Cathedral Preacher: Bishop Browning.
21-23	Wardens Conference, Mokuleia.	7	1st Quarter Program Unit Reports due.
24-26	Clergy Conference, Mokuleia (Bishop John Walker of Washington, D.C.)	9	Meditation & Luncheon, Cathedral, 12:05 p.m.
24-30	Spring recess for schools.	10	ECW Board Meeting, Cathedral, Von Holt Room, 9:30 a.m. Program Committee Meeting, Cathedral, 4 p.m.
26	Prince Kuhio Day - Diocesan Offices closed. Lenten Meditation & Luncheon, Cathedral, 12:05 p.m. Fr. Vince O'Neill: "What is a Cursillo?", with potluck supper, Von Holt Room, Cathedral, 6:30 p.m.	11-13	Cursillo, Mokuleia.
28	Evangelism Meeting, Cathedral, 12 noon.	16	Meditation & Luncheon, Cathedral, 12:05 p.m.
30-4/5	Holy Week	17	Real Estate Meeting, Cathedral, 4 p.m. Finance Department Meeting, Cathedral, 4:30 p.m.
30	The Sunday of the Passion: Palm Sunday. Outdoor Procession, Cathedral, 10 a.m.	18	Mission Strategy Department Meeting, Cathedral, 9:30 a.m. Diocesan Council, Cathedral, 12 noon.
		18-20	Marriage Encounter Weekend.
MARCH	Bishop	APRIL	Bishop
18	Staff Meeting, 1:30 p.m.	1	Staff Meeting, 1:30 p.m.
19	Standing Committee Meeting, Cathedral, 12 noon.	3	Maundy Thursday - Bishop's Chrism Eucharist, Cathedral, 12 noon. Commission on Ministry, Cathedral, 4:30 p.m.
21-23	Wardens Conference, Mokuleia.	6	Easter - Preacher at Cathedral.
23	Visitation to Christ Memorial & St. Thomas, Kauai.	7-9	Visitation to Church of the Ascension, Kwajalein.
24-26	Clergy Conference, Mokuleia.	10	Staff Eucharist & Meeting, Cathedral, 7 a.m.
25	Staff Meeting, 1:30 p.m.	12	To Big Island.
26	Prince Kuhio Day — Diocesan Offices closed.	13	Visitation to Holy Apostles', Hilo.
27	Seabury Hall Board of Trustees.	14-16	Bishop in the Diocese of San Diego to address ECW Annual Meeting.
29	Institution of the Rev. Alice & the Rev. Dr. David Babin, Christ Church, Kealahakekua,		
30	Visitation to St. George's, Pearl Harbor.		
APRIL	Diocese		
1	UCLA Chorus, Cathedral, 8 p.m.		
2	Holy Week/Meditation & Luncheon, Cathedral, 12:05 p.m.		
		Fr. Vincent O'Neill, Spiritual Advisor, Cursillo, April 11-13.	



Venture In Mission Project

THE I.H.S. STORY

They landed in Honolulu with high hopes — Beverly D., an attractive woman in her early thirties and shy, six-year-old Susan, holding tightly to her mother's hand. Just three days before they had stood hand in hand at the funeral of Beverly's mother in the bitter cold of a Montana winter.

But now in Hawaii's sunshine Beverly talked of a bright future. Frank D., her husband who had stayed behind to tie up loose ends, would soon join them. Then, with Beverly working and Frank going back to school, they'd get a start on a new and more promising life.

But Frank never came to Hawaii. And he never sent a penny to his wife and child. At last word he was somewhere on the east coast.

Beverly had to face the harsh fact — she and Susan were abandoned.

Fortunately the young mother was resourceful — and plucky. Battling fear and despair as well as her grief, she was determined to make a go of it. At first things went well. She found a cheap apartment; she found a day-care center for Susan; and she even found a job. The pay was low, but with welfare payments to tide her over until she could get something better, she figured she could manage.

Then, at the welfare office, Beverly learned that she could get no help — not until she could produce a birth certificate and Social Security number for Susan!

At this low point her slim savings ran out, the rent was due, and the young woman was out of hope.

But, by good fortune, Beverly's landlady remembered reading about an agency that would help anyone at any time. She remembered its initials — I.H.S. — and its descriptive nickname, the Peanut Butter Ministry. And she remembered the I.H.S. never turns anyone away.

That is how Beverly came to the Institute for Human Services.

That afternoon she told her story to the Rev. Dr. Claude F. DuTeil, founder and staff coordinator of I.H.S., who put the resources of I.H.S. into action.

First, and most practically, I.H.S. paid Beverly's rent and guaranteed its payment for a reasonable time — until her welfare payments came through and/or until she got a better paying job and could once more stand on her own feet.

Second, phone calls were made to Beverly's home state seeking Susan's birth certificate and Social Security card. Problems that to Beverly had seemed insurmountable were on their way to being solved — without red tape, without strings.

That day in the plain, sparsely furnished offices of I.H.S. in a gutted and rickety old building on the Fort Street Mall Beverly found renewed hope because she found Christian love.

That was several weeks ago. Beverly is still working toward her goal; her hope is still alive, and every morning before work she calls Dr. DuTeil or counselors Peter Giberson and Richard Lloyd. It's not necessary — she wants to. Just to touch base — just to renew the sense of security that I.H.S. has offered her.

Beverly's story is a success story, perhaps not in the world's view of success, but at I.H.S. success is

measured by a different yardstick. Success is when a hungry person is fed — even a meal as simple as a peanut butter sandwich; success is when a lonely person finds companionship; success is when a frightened person is comforted, and success is when a bone-weary person can sleep without fear of being beaten and robbed and get cleaned and clothed for a job interview.

I.H.S. which is under the auspices of the Episcopal Diocese of Hawaii, is a welfare agency — but a welfare agency with a difference. As the coordinator DuTeil puts it, "We help the people who have fallen between the cracks of the other agencies." They are the people who don't qualify for help elsewhere, because they don't meet the requirements. Because I.H.S. is supported solely by church and private contributions it isn't bound by federal or state red tape; it can set its own standards, and its first rule is, "we don't turn anyone away."

I.H.S. got its start almost two years ago, operating out of a store front on Smith Street in the heart of Honolulu's Skid Row district. Then, because of urban renewal, it had to move, first to temporary housing in Tenney Theatre at the Cathedral, and then, last October, to a burned out old building on the Fort Street Mall.

But no matter where I.H.S. has been housed, its mission has remained constant — to help those who have nowhere else to turn, whether they are alcoholics, drug addicts, derelicts, prostitutes, ex-convicts or simply men and women who are temporarily down on their luck and need a helping hand.

The nickname of I.H.S. — the Peanut Butter Ministry — is well-deserved: about 150 peanut butter sandwiches are handed out every day! For some people it is their only nourishment.

But, as the staff points out, feeding the hungry is only a small part of the work. The main goal is helping people get back on their feet, by counseling, by steering those with specific needs to the appropriate agencies, by referring them to jobs — I.H.S.'s ears and eyes are ever alert to the job market — and by serving as "home base" for the homeless.

Is a man waiting for important documents (such as little Susan's birth certificate)? If so, where can he be reached by phone? By mail? For many, the answer is at "home base" — at I.H.S.

I.H.S. also finds temporary shelter for the homeless, a place to bathe, and, thanks to the Cathedral Thrift Shop (which also pays I.H.S.'s rent from its profits) it offers decent, clean clothes to the needy — vital for those going out on job interviews.

A large number of men and women who seek out I.H.S. are so-called "walking schizophrenics" — men and women who literally incapable of putting their own lives in order. Society forgets them, but I.H.S. remembers the social outcast.

I.H.S. bases its ministry on the Gospel of St. Matthew: "I was hungry, thirsty, a stranger, naked, sick, in prison," unloved, rejected, discriminated against — "and you ministered to me." In this spirit, I.H.S. — the initials from the Greek letter abbreviation for "Jesus" [as well as,

TO THE PEOPLE OF THE EPISCOPAL CHURCH

Beloved in Christ,

We need only read the newspapers and watch the television newscasts to realize the torn thread of turmoil that is unraveling in the Middle East.

Perhaps the concern runs deeper for Christians because we carry in our hearts a sense of the association of these lands with our Lord and Savior. To millions of us, the Middle East is a special place. Indeed, as Good Friday approaches, each of us has special reason to hold this place and its people in our thoughts and prayers.

For well over fifty years, our Episcopal Church has dedicated a Good Friday offering toward the work of the Episcopal Church in Jerusalem and the Middle East, which includes the Diocese of Iran. Joining us in this offering are our sister Churches in the Anglican Communion. Many other Christian denominations also make a similar offering on Good Friday for their own work in the Middle East.

In my travels as Presiding Bishop, I have visited the countries of the Middle East and seen for myself the aching need that the Episcopal schools and hospitals and other agencies are trying to meet. I have also been impressed with the importance of the Christian presence in this area as a voice of reason and compassion that is so necessary today and in the future.

I give thanks for our past generous response and urge you once again to give full-heartedly to continue this witness to our Lord.

Faithfully,

The Rt. Rev. John M. Allin
Presiding Bishop

(Churches are asked to forward the Good Friday Offering to the Episcopal Church in Jerusalem and the Middle East through the Diocesan Treasurer.)

Grassroots Ecumenism NINE TOWN CHURCHES SIGN CONTRACT

Nine churches at Devizes, Wiltshire, England took a major step along the road to unity at an historic meeting of their congregations in St. John's Church. At a gathering of about 500 Anglicans, Roman Catholics, and Free Church people (Protestants), they declared their intention to form a "Devizes Partnership of Churches," and to covenant together to share their lives "for the greater glory of God and in love for our neighbor."

Speaking in unison, they pledged themselves to "pray and work for the unity of the whole Church and the reconciliation of all mankind," while rejoicing in the "rich variety" of their heritage and remaining loyal to their denominations. The most solemn moment of the service came when representatives of the participating churches signed a deed of covenant binding them to work closely in future partnership.

Already the nine churches have agreed on a series of projects on a "sharing" basis. These include the interchange of preachers, a partnership newsletter, the sharing of equipment, invitations to each other's meetings, support for Christian Aid and the Bible Society, an ecumenical welcome to newcomers to the town, and a periodical news sheet.

They will also offer a "sharing service to the community" through the formation of a "crisis group" for emergency help. An occasional Saturday conference is also envisaged.

The Anglican churches involved are those of St. John, St. Mary, St. James, and St. Peter.

—*Ecumenical Bulletin* (Episcopal),
Jan/Feb 1980

THE SACRAMENT OF THE ALTAR

He was the Word that spake it,
He took the bread and brake it,
And what the word did make it,
I do believe and take it.

'Attributed to Queen Elizabeth I.

Barbara Morris

ABORTION: SOME COMMENTS (CONT.)

An article in the February *Chronicle* detailed the reasons why the various churches have different stands on abortion, and how a single church has varied as to when abortion was held to be murder.)

III.

What do Anglicans say about abortion?

Various things.
In 1958, the Lambeth Committee Report on "The Family in Contemporary Society" stated, "In strongest terms, Christians reject the practice of induced abortion, or infanticide, which involves the killing of a life already conceived (as well as a violation of the personality of the mother), save at the dictate of strict and undeniable medical necessity. . . . The sacredness of life is, in Christian eyes, an absolute which should not be violated." (Lambeth 1958 Report 2.148)

General Convention

The 1967 General Convention, however, declared quite "permissible" those abortions where "the physical or mental health of the mother is threatened seriously, or where there is substantial reason to believe that the child would be born badly deformed in mind or body, or where the pregnancy has resulted from rape or incest." The 1976 General Convention said the same.

The 1976 General Convention also recognized that there would be abor-

tions "for causes other than the above" and urged Churchmembers contemplating such abortions "to seek the advice and council of a priest." And all Churchmembers, when consulted concerning abortion, were instructed "to explore with the person or persons seeking advice and counsel other preferable courses of action."

While commending responsible parenthood ("the beginning of new human life . . . should not and must not be undertaken unadvisedly or lightly") and "responsible birth control," the 1976 General Convention specifically discountenanced "abortions for convenience" as a birth control method.

But freedom of conscience and action was forcefully asserted by the Episcopal Church, and any legislative outlawing of abortion was emphatically condemned by this same General Convention in the following words:

The Episcopal Church expresses "its unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions in this matter and to act upon them."

Episcopal Church in Hawaii

The first Convention of the Diocese of Hawaii mandated an Ad Hoc Theological Commission to review the abortion question and provide guidance. Their findings were published in 1970 in a paper entitled "On Abortion" and re-issued by Bishop Hanchett in 1974.

The conclusions of this Commission were as follows:

1. The individual shall not be deprived of the right to sound and complete medicine, abortion included.

2. The individual's choice to abort is essentially the decision of the individual and her doctor or doctors. For the Christian, however, an added factor is her Church's teaching and the dictates of her own informed conscience. The conscience, rather than teaching or (Church) law, must finally make so personal a decision.

3. The married Christian (except for reasons of utmost gravity) does not choose to abort without her husband's consent. One-half of the one flesh does not make a decision for the whole in the matter of a common offspring.

4. Furthermore, the right of the individual to choose to bear a child shall not be abridged or infringed.

5. For those not presently, or no longer, desiring children, every effort should be made to insure effective contraception, so that the need for abortion is largely obviated. The prevention of conception is preferable to abortion, and abortion is preferable to genuine personal, family, or social ruin.

Conclusion

Of the above — the 1958 Lambeth

Report, the actions of General Convention, and the 1970 Report of the Diocese Ad Hoc Commission — only the actions of General Convention are official. The Resolution of the 1976 General Convention is what America's Episcopal Church officially teaches concerning abortion.

Thus, while the Episcopal Church guides her own members as to abortion, she permits great freedom of conscience and action to the individual.

Moreover, the Episcopal Church officially regards the outlawing of abortion, or its severe curtailment, by state or federal government, as a plain violation of individual rights and an intolerable trespass on the religious freedoms of Episcopalians.

None will deny that the state may legislate for the common good.

All will deny that the state may legislate a theology.

And this is the crux of today's abortion question: the common good, or a theology?

—JPE

For Further Reading:

Patricia G. Steinhoff & Milton Diamond, *Abortion Politics. The Hawaii Experience*. (Honolulu: University Press of Hawaii, 1977).

Lawrence Lader, *Abortion* (Boston: Beacon Press, 1966).

Daniel Callahan, *Abortion: Law, Choice & Morality* (New York: Macmillan, 1970).

IN MEMORIAM

Iolani and the Episcopal Church were deeply saddened by the death of Mr. James H. Pott on December 15, 1979.

Mr. Pott taught at Iolani from 1958 to 1968 and served as chairman of the English Department and Director of Information. In 1958-59 with the Rev. Dr. Shunjin Nishi and Mr. Bing Fai Lau he shared the surrogate headmastership till the appointment of the Reverend Burton MacLean.

Mr. Pott was born in China of American missionary parents 88 years ago.

He attended the College of Preceptors, London, England; received a B.S. from Teachers College, Columbia University, New York; and M.A. from the University of Michigan.

For 44 years he was an educator in Anking and Shanghai for the American Episcopal Mission. In 1949 he left China for Hong Kong where he helped establish a school for refugee students at Chungchi College.

Academics and missionary work were not James Potts only fortes; he was a champion tennis player. He was also a veteran of three wars: World War I, in France; World War II, in Chungking, China; the Korean War, in Tokyo.

Mr. Pott is survived by his wife, Agnes M., two sons, James T. and Robert G., a daughter, Kate Weathered, a brother, Dr. Walter Pott, and five grandchildren.

The family has suggested that memorial donations in his name be made to Iolani School or St. Andrew's Cathedral.

1970-1979

GROWTH IN OVERSEAS EPISCOPALIANS

The baptized membership of the overseas dioceses of the Episcopal Church has increased 140 percent in the last decade, according to a report prepared by the Office of Mission Information and Education of the Episcopal Church Center in New York.

The report shows that at present there are 224,221 baptized Episcopalians in the 19 missionary dioceses of the Episcopal Church. The same jurisdictions had a total membership of 159,980 in 1969.

The 19 dioceses are located in three main areas of the Third World: 14 in Latin America, four in Asia and one in Africa.

The Rev. Samuel VanCulin, Executive for National and World Mission, attributes this growth to the emphasis put on evangelism in many of the jurisdictions. "Instead of sitting and waiting, many Christians overseas are on the move in spreading the Gospel," said Father VanCulin.

According to the report, the diocese with the largest number of Episcopalians is Haiti with 78,380 members, followed by Northern Philippines with 40,584.

There are 18 bishops and 372 priests serving in overseas diocese who are native born, while the number of American missionaries in these jurisdictions is only 24.

The report also shows that in the last two years 67 men have been ordained to the ministry. So far, there are no overseas women priests or deacons. There is also a large number of catechists and lay readers who are actively engaged in the work of the Church.



The Rev. Franklin Seu-Hook Chun, Rector of St. Peter's, Honolulu, addressing the 2nd. World Chinese Clergy Conference in Hong Kong, with Bishop Heng-Sze Chhoa of Saba (l) and Fr. Peyton Craighill (r). — C.S. Geppo, NSKK Photo.

The ratio of baptized members to clergy is 602:1, almost three times as many as in the United States.

The overseas Episcopalians are members of 618 parishes and missions. The communicant strength is 89,982, according to the report.

All 19 missionary dioceses are under the leadership of a resident bishops, with the exception of Nicaragua which is vacant and has been placed temporarily under the bishop of El Salvador.

Only the diocese of Central and South Mexico has a suffragan bishop-elect, who will be con-

secrated before the end of the year. Otherwise, there are no suffragan or coadjutor bishops overseas.

The 19 dioceses are distributed as follows: Latin America 14: Northern Mexico, Central and South Mexico, Western Mexico, Guatemala, El Salvador, Honduras, Nicaragua, Panama and the Canal Zone, Colombia, Ecuador, Haiti, Dominican Republic, Puerto Rico and the Virgin Islands.

Asia: Taiwan, Northern Philippines, Central Philippines, and Southern Philippines. Africa: Liberia.

—The Chinese Episcopalian (Christmas 1979).

JESUS' EXECUTION: ANOTHER VIEW

As Passiontide is fast approaching, many a sermon on the unjustness of Jesus' condemnation and execution is being dusted off for re-delivery. And literature fairly floods from the theological presses on the technicalities of his "trial" before the Sanhedrin, a rump session at best.

Justified

But from one point of view, Jesus was indeed a dangerous man and got just what he deserved. For, his teaching and example dissolved the supports and distinctions essential to the articulation and preservation of the then Jewish national community.

In short, while accused of being "The King of the Jews," Jesus was really a seditionist, undermining not Rome's hegemony, but the Jewish community's fundamental rules and buttresses.

Like Jeremiah before him, Jesus saw that the community's true well-being lay in a direction very different from that plotted by contemporary politics, religious and lay. This Nebuchadnezzar, Vespasian, and Titus proved with blood and fire. But the "seditionist," regardless of his authority or the rightness of his views, finds no comfort from the "patriot" and the politician.

High Crimes & Misdemeanors

For example, consider the Bill of Indictment possible in Jesus' case, independent of the charge of blasphemy:

1. Jesus reconciles and heals, rather than condemns and separates himself from the "unclean." (Compare him to the dominant sects of the Pharisees (from *perushim*, "separatists").) Jesus eats with sinners and swindling collaborators. How is "society" to be maintained, if this be allowed?

Street after dark! the Lady Bassington was heard to exclaim at high tea. "What will people say? Surely that's the end of him. Just wait until the Archdeacon hears."

2. For Jesus the basic unit of society is *not* the blood-related family, whether nuclear or extended, but the community of those whose positive relationship with God is expressed in godly action. "Who are my mother and my brothers? . . . Anyone who does the will of God, that person is my brother and sister and mother (Mk 3:33ff)."

"You mean," said C. Estes Clarke, Lord Epworth, "he refused to see, let alone acknowledge, his mother and siblings! The cad! Something must be done, for nothing is sacred if the family isn't. The ingrate deserves a good thrashing. Why, he's nothing more than a ground termite at the foundations of society."

3. As to the sabbath, the primacy of the *good* act over the *legal* act is what Jesus taught. But hear the Essenes: "Let no one assist an animal in birth on the sabbath day (*Damascus Covenant*, xi, 13f)." On the contrary, Jesus taught that the sabbath was pre-eminently a day for doing works of goodness and that each man could decide for himself what he was to do (Mk 2:27).

"One just cannot have ordinary sorts deciding religious things for themselves, particularly as regards the sabbath," said the Very Rev.

HAWAIIAN CHURCH CHRONICLE

"Jesus was indeed a dangerous man and got just what he deserved."

"It's either a good meal or a dead Jesus. And I vote my belly."

"How would you feel towards someone whose teaching threatened to cancel your draft exemption?"

"Race and religion are unimportant to Jesus. Loving action alone is what counts."

Msgr. Algernon Farnsworth-Smith. "Why, it is just unheard of and most untidy."

And lest one forget, the observance of the sabbath was one of the main elements in the wall of separation between Jew and Gentile. And by it the Jew gained exemption from military service, for who can campaign when important contingents have mandatory and regular days off, not to mention their rejection of the idolatry of sacrifice to the legionary standards. And how would you feel towards someone whose teaching threatened to cancel your draft exemption?

"Now, m'hearties," said Crocker, "it's we work him over, or they'll be signing us up and sending us off. I say, off with him first afore they do us!"

4. Concerning ritual cleanness, neither the proper food nor ritual act assured it, according to Jesus. How you yourself act and what you yourself are in love — these make you clean or unclean (Mk 7:12ff). Thus the Temple is threatened; the Torah, undermined; and the Priesthood, undernourished. Priestly income was already low and declining. (Jeremias, *Jerusalem*, p. 105ff).

"It's either a good meal or a dead Jesus. And I vote my belly," the Most Reverend Gaylord Throckmorton-Jones emphasized, pounding the Temple refectory table.

5. Moreover, race and religion are unimportant to Jesus. Loving action alone is what counts, as the account of the Syrophenician Woman and of the Parable of the Good Samaritan make clear. Today, this latter parable might be told of Israelis in terms of a Rabbi, a Cantor, and an Egyptian, or — more startlingly — a Palestinian. Imagine the impact, for it was like that originally.

"There goes the neighborhood," said the Rev. Albert S. Coburg-Gotha. "Outsiders are outsiders, and that is that. Samaritans! Whatever is the world (as well as our real-estate value) coming to? Surely this Jesus must go."

In Sum

Thus Jesus had repudiated and undermined the primary importance of

1) race ("We are Sons of Abraham.")

2) religious affiliation (a Samaritan heretic is praised)

3) the system of ritual cleanness centered on Torah and Temple and priestly tummies,

4) the blood-related family (as opposed to the family of those who love God),

5) and all forms of Jewish exclusiveness, save circumcision, which (together with slavery and sex discrimination) was left to Paul to demolish.

And remember, the Syrophenician woman did, after all, have greater faith than Jesus had yet found in all Israel.

Hostility

Hostility to Jesus becomes understandable when one sees how his acts and teachings so threaten the *status quo* — the tradition, integrity, and uniqueness of the Jewish community already a bit rocky and awash in an overwhelmingly Gentile sea.

No wonder the Jewish authorities objected to Pilate's placard "The King of the Jews." No doubt "Subverter of Jewry" would have been more to their taste.

And no wonder the crowd preferred the release of the captive "patriot" and "freedom-fighter" Barabbas to that of Jesus (Mk 15:7ff).

Still Dangerous

Jesus was, and is, a dangerous man. For he:

— commands our care of the socially disapproved. (Read Vachel Lindsay's "General William Booth Enters into Heaven" for a powerful modern reminder of this.)

— places relationship with God and neighbor above blood ties,

— empowers man to act in the name of God and good and at times even in defiance of the laws of society

and of the church, and
— abolishes distinction of, or pride in, race or denomination.

Paul Follows

And Paul clearly follows Christ's lead. He abolishes circumcision as the covenant sign (Col 3:11) and topples slavery and the last bulwark of the male chauvinist against a woman as priest with the words:

All baptized in Christ, you have all clothed yourselves in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus (Galatians 3:27ff).

It has taken some nineteen hundred years plus to work out the last two, even to a degree, sad to say.

The Gist

And here may be the gist of the matter: where Jesus sought to reconcile, unify, and unite; the Pharisee, the Essene, and the Sadducee, as well as society generally ever since, have sought to divide — by sex, by social class, by parentage, by race, by age, by money, by length of residence, by work (Is yours a job, an occupation, or a profession?), and by so many other means and ways.

The Task

Do we as Christians strive to reconcile, unify, and unite, or to sunder, split, and divide?

One wonders after certain vestry meetings and after a look at the "Yellow Pages" under "Churches."

And unifiers and reconcilers have had a sad and uneasy history in America: Lincoln, Gompers, Martin Luther King, not to mention Susan B. Anthony, Margaret Sanger, or Josephine Hull.

No Surprise

So, it is no surprise that Jesus was judged guilty and executed in accordance with the laws of the kingdom of men, laws made and maintained by those who could not even foresee, as Jesus of Nazareth did and Jesus, son of Ananias, after him (*Jewish War*, VI, 300), the fast-coming obliteration of the then Jewish Temple-State.

One miracle is that Jesus' work did not stop there. Lifted up, he draws all men unto himself and to the Kingdom of God. The Resurrection reverses the conviction and execution and proclaims that a higher and a greater law obtains: the real Law of God.

Reminders

Passiontide reminds us that we are citizens of two countries — the one below and the City of God.

Moreover, it reminds us not to confuse the two.

God's ways are not man's ways, and the justice of one is not always the justice of the other. We have the Resurrection to prove this.

Passiontide also reminds us that the way of reconciliation and truth, of unity and healing love, is not wide and easy, but narrow and hard. Yet, the end is Glory.

And who would not want to keep company with Jesus and Jeremiah, Lincoln and Gandhi, King and Wilberforce?

—JPE

DR. GIFFORD'S CREATIVE MINISTRY AWARD (Cont.)

grown to quite a sizable operation."

Just to list the programs and projects of the Interchurch Council is a staggering job. These three churches were originally the first delegate agency for Head-start Pre-school in Hawaii. With state and federal funds and the support of the congregations of the three churches, the Council oversees the work of the Kalihi-Palama Immigrant Service Center, the Immigrant Youth Program, TELCO (which provides instruction in English and math for immigrant children), a summer expanded education program, and most recently a counseling program for the elderly poor of the neighborhood.

Bilingual counselors and community workers serve the Laotian, Filipino, Korean, Samoan, Chinese and Vietnamese in the area.

Volunteer tutors come from McKinley, Damien, Punahou, and Roosevelt High Schools as well as the University of Hawaii and Chaminade University. The Sisterhood of Temple Emanu-El sends a faithful corps of volunteers to counsel immigrants.

Gary Omori is Project Director at the Immigrant Service Center where immigrants are provided with interpreters, information, referral and counseling in employment, housing, health, welfare, education, their immigration status and matters of

law.

In the past fiscal year, the Center served 2,735 individual clients.

The Immigrant Youth Program provides culturally sensitive bilingual help to youngsters who are having trouble in school and to their families.

Students were referred from McKinley, Kaimuki and Farrington High Schools and 231 clients from 21 Honolulu schools were served. Their school attendance records improved 127 percent after counseling.

For six weeks last year, 60 children in grades 1-3 were enrolled in the Summer Adventure program and another 60 from nine schools in the Kalihi-Palama area were enrolled in a

remedial education program. About 50 of those children also participated in a camping experience at Camp Kai-lani.

Violet K. Y. Wong has been chairman of the board of the Interchurch Council for the past six years. Yvonne L. Kaiahua is program director and Tom Brown is coordinator.

Gifford said he enjoys, in the best sense of the word, his work as Rector of the Episcopal parish as well as inner-city minister.

The Interchurch Council is the only ecumenical agency of its kind in Hawaii.

—By Nadine Wharton Scott,
Star-Bulletin writer

VIM: CAMPING PROGRAMS (Cont.)

Major renovations and the need for new facilities are seen as projects to be undertaken within the next 3-5 years. The nature of these projects cannot be specified at this time because of the uncertainty over the location of the camp sites. Mokuleia is facing the possible development of the surrounding area. Camp Pecusa's land lease at Olowalu is also in a state of flux.

But, the Camp Committee, in conjunction with the Real Estate Committee, is evaluating options, including the purchase and development of a new site. "We are committed to continuing our excellent past tradi-

tion of a Diocesan camping program," says Mr. Potter. "But details are hard to nail down at this time. The VIM funds will be an important and essential beginning to a new kind of capital program that will guarantee this tradition long into the future."

Diocesan camping is seen as one VIM project from which everyone will eventually benefit. Sooner or later, members of the Diocese have occasion to participate in some program at one of the camping facilities. The facilities and most of its programs are open to all members of the community, making camping an important outreach of the Diocese.



At the recent Youth Conference at Mokuleia on Aloha Aina: football with members of the Ryder Ohana.

CHURCH NEWS BRIEFS (Cont.)

Buck, Jr., call for a step-by-step expansion of its role in the life of the diocese and the city.

The Episcopal Church's Executive Council has moved to implement two resolutions of the 1979 Denver General Convention **opposing re-inscription of peacetime conscientious objectors to register** as such with the Church by (1) assigning responsibility for response to the Administrative Group — the senior executives of the Episcopal Church Center staff; and by (2) resolving (on a 19-17 division after long debate) that registration without conscription would not contradict Church policy, but that conscription without a Congressionally declared national emergency would.

The two resolutions passed at Denver are:

"Resolved, the House of Bishops concurring, that this 66th General Convention of the Episcopal Church asserts its opposition to peacetime conscription or any form of compulsory national service unless a national emergency is declared by the Congress."

and

"Resolved, the House of Bishops concurring, that this 66th General Convention encourages young Episcopalians who consider themselves to be conscientious objectors to war to register that belief with The Executive Council of the Episcopal Church in the Register maintained for this purpose since 1940 and with the National Interreligious Service

Board for Conscientious Objectors; and be it further

Resolved, the House of Bishops concurring, that this 66th General Convention acknowledges this Church's ministry to provide pastoral counseling for young persons if faced with a resumption of the draft or draft registration; and be it further

Resolved, the House of Bishops concurring, that this 66th General Convention calls upon the Executive Council to provide adequate resources to implement and maintain an ongoing program of draft counseling for young people if faced with a resumption of the draft."

Mrs. Robert Dawson has joined the staff of the Episcopal Church's Presiding Bishop's Fund for World Relief as **Assistant Director for Migration Affairs**.

Prior to her assuming this post, Marion M. Dawson — who goes by the name Marnie — was Assistant Director for Church and Agency Relationships, Lutheran Immigration and Refugee Service. She has been engaged in refugee work since 1973.

In her position, Mrs. Dawson will be building a program to increase resettlement opportunities in the Episcopal Church. While her primary responsibility will be to provide a fully serviced program for the resettlement of refugees in this country, her attention will also be focused on other migration matter such as problems abroad.

She hopes to build a structure to help parishes in their resettling of refugees and to work directly with parishes in their efforts.

The board for the Presiding Bishop's Fund has set a goal of resettling at least 6,000 refugees during 1980. In 1979 a total of 3,000 were resettled through the office of the Fund, with an additional 600 sponsored but who have not yet arrived. In 1978 only 811 refugees were resettled through the office.

—The Diocesan Press Service.

The **present status of ecumenical relations** was the topic of a St. Stephen's Conversation held Jan. 17-18, at St. Stephen's House, Chicago, and attended by over sixty participants of the Eastern Orthodox, Episcopal, Lutheran and Roman Catholic Churches. The principal speaker was the Very Rev. P. W. Schneirla of the Antiochene (Syrian Orthodox) Archdiocese, who is a professor at St. Vladimir's Seminary in Crestwood, N.Y., secretary of the Standing Conference of Orthodox Bishops in the U.S., and a member of the Orthodox dialogues with the other churches.

Schneirla mainly addressed himself to the problem which the claims of the Roman papacy pose for the Orthodox. He described the papacy as acceptable in terms of a primacy among bishops, but not at all acceptable to Orthodoxy in embodying an allegedly unique succession from St. Peter, or as an infallible agency.

The Rt. Rev. Michael Marshall, suffragan bishop of Southwark, Church of England, will be the keynote speaker at a major national **conference on Episcopal evangelism and shared ministry** in New York. The September 18-21 con-

ference will take place in St. Louis and bring together parish and diocesan teams to develop plans of shared ministry and increased evangelism drawing, according to the conference organizers, "on the historic evangelical and Catholic traditions of the Episcopal Church." The opening eucharist for the conference will be celebrated by Presiding Bishop John M. Allin, who will also speak to the Conference.

The Community of Saint Mary, a religious order for women of the Episcopal Church, is offering an opportunity for **young women to test a possible religious vocation** through a summer community live-in program in which guests share the daily life of the convent. Inquiries should be directed to the Community of Saint Mary, John Street, Peekskill, N.Y. 10566.

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."