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Venture In Mission Project

URBAN MINISTRY TO THE ELDERLY IN NEED

The objective of Urban Ministry is to identify, contact and minister to the basic needs of the elderly poor and other elderly people in need. This is particularly true in the Palama area and parts of Honolulu inner city. It is the goal of this project to give these elderly a sense of inclusion in the extended family of the church as a community which loves and cares.

This Venture in Mission Project will serve as a model for the development of other ministries to the elderly. In depth research conducted by St. Elizabeth's Episcopal Church, Aldersgate Methodist Church, and Kaumakapili United Church of Christ has proven conclusively the need for such a project. The Palama Interchurch Council, an ecumenical incorporated service agency will supervise the implementation of this program.

The two basic areas of service will be individual counseling (a personal assistance ministry) and a social/recreational program for these elderly that will occupy their time in a meaningful way. This will be largely a program served by an army of volunteers, however, two professional staff persons will administer this program.

The needs of older persons, on an individual and group basis, will be met in a caring and loving manner through this project

**DIOCESAN ALLOTMENT
\$100,000.**

And Now The Hard Part...

Venture In Mission Fund Raising Underway

Prayer In Practice

Workshop Set

For June 13-14

What does it mean to put prayer into practice?

Some answers to that question will be forthcoming at a diocesan Prayer in Practice Workshop to be held June 13-14 at St. Andrew's Cathedral.

The Workshop is sponsored by the Anglican Fellowship of Prayer and will be lead by Harry and Emily Griffith of that organization.

The Anglican Fellowship of Prayer believes that prayer is central to the life of the Church. "Almost everyone prays in some form or another," says Mr. Griffith, executive director of the AFP, "but I have never met anyone who was entirely happy with his prayer life. The life of prayer is something that should be constantly growing within us, frequently changing, always reaching greater depths." The Prayer in Practice Workshop teaches about prayer.

Christ calls us, through prayer, into action which we discover through Bible study, outreach and lay ministry. Therefore, the Prayer in Practice Workshop covers these subjects as well. It deals with how prayer is put into practice in the life of the Church, and is for clergy, lay leaders and all other interested persons.

The two-day Workshop begins on Friday evening at 7:00 p.m. and goes until 9:00 p.m. on Saturday. There will be a \$6.00 registration fee to cover the cost of lunch on Saturday and the workbook which is provided to each participant.

Mark your calendar for the Prayer in Practice Workshop, and plan to bring others with you.

More detailed information will be available soon.

IN MEMORIAM

Gertrude Mary Cooney O'Neill, mother of Fr. Vince O'Neill of St. Andrew's Cathedral, died on April 8, in Hartford, Connecticut.

A celebration of her life and ministry was held at the Cathedral on April 19.

Lay, Clergy Chairmen

Issue Special Statement

Dear friends and fellow Venturers in Mission:

"THE CHURCH THAT LIVES TO ITSELF, DIES TO ITSELF." Over and over again we have seen these words in print and heard them said. They were the theme of a National Episcopal Church mission program of the early 1960's. but these words are as fresh and meaningful today as when they were first written. Once in a very great while someone puts together a combination of words that seem to burn themselves indelibly into our consciousness. They take on an almost eternal character as an old truth is expressed in a new and meaningful way.

In the light of inflation and our current economic woes, these words are particularly relevant and pointed. In times such as these our inclination is to have an inward focus upon our own problems and needs. And yet, as followers of our Lord, we are fully aware that to the degree that we lose the larger vision we wither at our core.

We have been given a unique opportunity through our Diocesan Venture In Mission program to rise above our self-concerns and to respond in a manner that will give new life to others, and through that response, new vision and life to ourselves. We can be most thankful that just as we are starting to believe that we have valid justification for withholding ourselves and our resources, the Lord sends something like Venture in Mission to rattle our cages a bit and to bring us back to center. Just when it seems right to be ministering to our own needs, we are presented with the opportunity to rekindle the fires and to restore the broader vision of mission as the most appropriate response to our risen Lord — for our own spiritual health and the health of Christ's Church.

We are deeply grateful to all of you who have accepted VIM leadership positions throughout the Diocese. Your willingness and dedication are an expression of your own belief that the Spirit of our Lord Jesus Christ is a part of this, our common venture.

With only a few weeks left we call upon every member of the Episcopal Church in Hawaii to give the most serious consideration to the size of your financial response to VIM. Only sacrificial giving by every person will enable us to achieve our goal of underwriting those mission projects that are relying upon the success of VIM. We are confident both in you and the ultimate outcome.

May God's blessing be upon you and yours,
Faithfully your servants, in Christ,

Malcolm MacNaughton, lay chairman
David K. Kennedy, clergy chairman

Does Rome's Censure of Kung Threaten Unity Talks?

How serious is the Vatican in keeping ajar the door opened by Vatican II for continuing ecumenical dialogue? Is the censure of Hans Kung, world-renowned author and ecumenist, a signal to end debate, or is it just an isolated example of internal theological disciplining?

The Vatican's doctrinal watchdog, the Sacred Congregation for the Doctrine of the Faith, told Kung in December that his questioning of certain basic Roman doctrine, under Vatican investigation for 10 years, meant he could no longer teach on the Roman Catholic faculty of the West German-run University of Tübingen where he'd taught for 19 years.

The action had ecumenical dimensions because the issues which Kung raised — the doctrine of papal infallibility and the Roman Church's position that it is the only body which can authentically interpret the "unique sacred deposit of the . . . faith once delivered to the saints" — are the same issues which are proving a barrier to unity with Lutherans, Anglicans, and Orthodox.

Is the Kung controversy an isolated incident that occurred because the ultra-conservative episcopal leadership in West Germany found a friendly ally in an activist, conservative Pope?

Roman Catholic theologian Leonard Swidler of Philadelphia, Pa., feels the action against Kung is intended as a "signal to all Catholic theologians that the time for free debate is over."

An editorial in *Christian Century* is in agreement: "The Sacred Congregation . . . has found its victim . . . It is serving notice on all other [Roman] Catholic thinkers that it has them under scrutiny."

But the Rev. John Hotchkin, ecumenical staff person for the National Conference of Catholic Bishops in Washington, D.C., demurs. He hopes the disciplining of Kung, the recent interrogation of Dutch theologian Edward Schillebeeckx, the censure of French priest Jacques Pohier last spring, and the censure of American Jesuit William Callahan for his support of women's ordination are simply "seen as a coincidence." Hotchkin said these actions should not be viewed as a systematic challenge to theologians across the world. That, he said, would have a chilling effect, the very effect Swidler says the Vatican intends.

The Rev. William Norgren, an ecumenical staff person for the Episcopal Church, and the Roman action did not surprise him. He considers it an appropriate way for a community to act in the face of a challenge from an individual although he admitted "it's not the way Anglicans are accustomed to operating."

In Anglican-Roman dialogue, Norgren said, some large issues have been only partially explored and perhaps ardent ecumenists have put too much emphasis on the agreed issues and not enough on the serious differences.

Swidler thinks that despite other charges leveled against him, Kung's challenge to papal infallibility is the key Vatican concern. A traditional belief since the Middle Ages, papal infallibility was not promulgated as

necessary belief for Roman Catholics until 1870 at the first Vatican Council.

In addition to dogma, observers express concern at the Sacred Heart Congregation's methods. While Kung has declined to go to Rome for interrogation, Schillebeeckx's experiences give insight into the procedure which Kung says lacks due process.

Schillebeeckx, called to Rome from his university post in the Netherlands, was asked to defend views expressed in his 1974 book, *Jesus: An Experiment in Christology*. The Dutch priest was denied the presence of the dean of this theological faculty and had to face his four accusers alone. One of the four, the Rev. Jean Galot, virtually accused Schillebeeckx of heresy in a Vatican radio broadcast several weeks prior to the formal hearing.

Norgren said Kung, in his opinion, was correct in criticizing Vatican procedures although others say they are vastly improved over those before Vatican II. The Sacred Congregation dates to the time of the Roman Inquisition, a time and place few wish to invoke today.

Norgren said, "The methodology is as important as what you conclude. The Vatican should involve Kung in open discussion. If its position is strong enough, it would certainly carry."

Episcopal Bishop John Burt of Ohio, outgoing chairman of the Church's Standing Commission on Ecumenical Relations, agrees that the Sacred Congregation should be adequate protection for the essentials of the faith without demanding that all Roman theologians conform. "It was to be hoped that in the spirit of Vatican II biblical scholars and theologians would not be harassed," he said. "One of the beauties of being an Anglican is even I can disagree without fear of being defrocked. In the course of history it has so often turned out that what we held to be immutable truths later proved not to be true."

Burt specifically mentioned the astronomer Galileo, whom the Roman Catholic Church excommunicated. Pope John Paul II recently asked the Galileo's case be reviewed because he thinks the decision of 350 years ago may have been wrong.

As for unity, Burt said, "I fear this will set back the cause if it is no longer possible to have free sharing of ideas and biblical insights."

Bishop Arthur Vogel of West Missouri was cautious about the future. A member of the Anglican-Roman Catholic International Commission, Vogel will meet in August with his Roman counterparts to discuss the role of the papacy. "All who are concerned about the unified witness of the Church in love and justice to the world have a common concern about the exercise of teaching authority and the limits of inquiry within the great communion of the Roman Catholic Church. We pray for her. . . ."

The Roman Catholic ecumenical spokesman Hotchkin said a way must be found to approach differences that will safeguard the dignity of the individual for "it takes vigorous argument to know the truth."

Norgren concluded, "This controversy is just another sign that we have a lot more work to do."

—Janette Pierce in *The Episcopalian*

Calendar



JUNE 1980

DIOCESE

- 6 Iolani Graduation
- 6 Cursillo Weekend on Hawaii
- 7 Priory Commencement
- 11 KAMEHAMEHA DAY HOLIDAY
- 12 ECW Board Meeting
- 12 Program Department Meeting
- 13-14 "Prayer in Practice Workshop" by the Anglican Fellowship of Prayer
- 19 Real Estate/Finance Department Meetings
- 20 Mission Strategy Department Meeting
- 20 Diocesan Council
- 25 Standing Committee Meeting
- 27 Evangelism Committee Meeting
- 27-29 Marriage Encounter Weekend

BISHOP

- 1 Bishop visits St. Philip's
- 2-4 Bishop goes to Kwajalein
- 5 Commission on Ministry Meeting
- 8 Bishop visits St. Clement's
- 9 Epiphany Graduation
- 10 Staff Meeting
- 12 Diocesan Staff Eucharist/Meeting
- 15 Bishop visits St. Barnabas
- 15-12 Bishop to Dallas for Standing Commission on World Mission
- 22 Bishop at St. Andrew's Cathedral
- 24 Staff Meeting
- 25 Diocesan Staff Meeting
- 29 Bishop visits All Saints'

JULY 1980

DIOCESE

- 4 INDEPENDENCE DAY HOLIDAY
- 7 2nd Quarter Activity Reports Due
- 10 ECW Board Meeting
- 10 Program Department Meeting

BISHOP

- 1 Staff Meeting
- 3 Commission on Ministry
- 7-11 Bishop visits Leeward Oahu Clergy
- 13 Bishop visits St. John's/St. Paul's Kauai
- 15 Staff Meeting
- 15 Hawaii Loa College Executive Com

State Senate Resolution

Praises Claude DuTeil

RECOGNIZING AND COMMENDING THE REVEREND DR. CLAUDE F. DUTEIL.

WHEREAS, the Reverend Dr. Claude F. DuTeil, a dedicated and compassionate man, has been an activist in the Hawaii community for over thirty years; and

WHEREAS, among his more recent projects has been his work as founder and staff coordinator of the Institute for Human Services (I.H.S.), descriptively referred to as the Peanut Butter Ministry; and

WHEREAS, since its inception two years ago, I.H.S. has provided valuable referral and social services for those temporarily down and out, as well as a place to sleep, eat peanut butter sandwiches, and find fellowship for anyone in need; and

WHEREAS, When I.H.S. first opened its doors, it operated out of a store front on Smith Street in the heart of downtown Honolulu; later, out of Tenney Theatre at St. Andrew's Cathedral where urban renewal forced it out of the store front; then, to a burned-out old building on the Fort Street Mall in October 1979; and finally, to its present location at 127 North Beretania Street; and

WHEREAS, I.H.S. is a non-profit corporation today and is supported solely by church and private contributions, among which are those of clothes and rent money donated by the St. Andrew's Cathedral Thrift Shop; and

WHEREAS, true to its ministry of the Gospel of St. Matthew in extending a helping hand to the needy, it is apropos that the initials I.H.S. means "Jesus" in Greek, "In This Sign, Conquer" in Latin and "In His Service" in English; and

WHEREAS, as the Reverend Dr. Claude F. DuTeil has taken the time out of his busy schedule to come before this body to present the invocation, it is appropriate that we take this opportunity to recognize Dr. DuTeil for his selfless community service; now, therefore,

BE IT RESOLVED by the Senate of the Tenth Legislature of the State of Hawaii, Regular Session of 1980, that this body commend Dr. DuTeil and express its sincere appreciation to him for providing valuable community services to so many of Hawaii's people over the years; and

BE IT FURTHER RESOLVED that certified copies of this Resolution be given to the Reverend Dr. Claude F. DuTeil and the Right Reverend Edmond L. Browning, Bishop of the Episcopal Church in Hawaii.

OFFERED BY: Mary George
and signed by 22 others. Passed: April 8.

Interview: Ray Elizabeth Herkner

For the six years of her term as President of the Episcopal Church Women of Hawaii, "Ray Elizabeth Herkner," and "ECW" were synonymous. Quickly identified by her striking appearance, her Southern accent, her sheaf of papers, and her smile, Mrs. Richard T. Herkner was the archetypical lay church volunteer worker.

Now that her life as a Christian is more leisurely and more typical of the "person in the pew," the Hawaiian Church Chronicle has selected her as the first among a number of Episcopalians to be interviewed about their life and faith.

Ray Elizabeth was born in Nashville, Tenn. and attended Miss Hutchinson's School for Girls, Vanderbilt University, and Memphis State University. She and her husband, who is chief Design Engineer at the Pearl Harbor Navy Yard, have lived in Hawaii for 18 years and have two daughters, Terry, a buyer for the May Company

in Los Angeles, and Pamela, a Junior at the University of San Diego. Active in numerous community and ecumenical affairs, she is a Communicant and Lay Reader at the Church of the Holy Nativity, and was interviewed for this feature article by her Rector, the Reverend Charles T. Crane.

Crane: You are recognized as a leader of the church in our Islands. We know you as a former member and President of the Diocesan Standing Committee, the immediate Past President of the E.C.W. of Hawaii, as a Lay Reader and as an active member of your parish. Tell me about the early years — how did you become a Christian?

Herkner: I guess I would say that I was pretty much born into Christianity. My father was a Methodist minister, and the Christian faith was a part of my everyday existence. Going to church on Sunday was taken for granted as much as going to school Monday through Friday. I can't remember a time when I wasn't a Christian.

Crane: Being raised a Methodist, and a minister's daughter at that, what brought you to the Episcopal Church?

Herkner: The thing that is most important to me about Episcopal Church is its sacramental emphasis. I first became acquainted with our church by attending Canterbury Club, when I was attending Vanderbilt University. When we came to Hawaii in 1962, my husband, who was in the Navy then, and I attended the Pearl Harbor Base Chapel, where the Chaplain happened to be an Episcopalian. His services tended to follow the Prayer Book, and I liked that. When the Chaplain was transferred, we began attending the old St. Timothy's Church in Aiea, and I became more involved. Because of my concern for my father's feelings in the matter, I didn't want to do anything right away about becoming an Episcopalian, but I decided to be confirmed. It was in 1964 that I was confirmed by Bishop Kennedy.

Crane: What was your father's reaction to that?

Herkner: He accepted it much more easily than I thought he would. It was easier for him, as he later admitted, because I was 5,000 miles away from home. He was happy, really, that we had found a place in which to worship readily, and he acknowledged that the way in which I chose to worship God was really my decision and not his.

Crane: Since you have been an Episcopalian for many years now, what are some of your experiences which most have contributed to your spiritual growth?

Herkner: Certainly regular participation in worship at my Parish church is central. Also, for years I attended the mid-week Communion and Bible Study at St. Timothy's and then at Holy Nativity. This was also helpful. Two week-long Leadership Training Institutes sponsored by Faith At Work, an ecumenical group of laity and clergy, contributed immeasurably to my spiritual growth. The emphasis, there on relational and experiential Christianity made me aware of the Christian life which I had not yet experienced, either in my Methodist or my Episcopal experience. I was happy to have experienced this aspect of our Faith along with others, such as David Kennedy, Larry & Jeanne Grant, Brian Grieves, Diane Mead, Carol Kamp, and, of course, yourself. For a couple of years I devoted my time to planning and chairing the weekend Faith At Work Conference that was held here in Honolulu several years ago.

Crane: Was there any follow-up to that conference?

Herkner: Oh, yes. For a period of two or three years eight couples of us met one night a week at a family's home. We were not all Episcopalians, and as we shared our life experiences and the working of our Lord in our work and our relationships, all of us grew in our Faith. There was a sense of real community there which we simply do not feel as strongly within the more structured Church.

Crane: What was the result of some of those experiences of your fellowship group?

Herkner: A member of our group — one of my very dearest friends — developed cancer and died during that period. Her death, and that of two other girl friends who had not yet reached middle-age, coupled with the loss within a period of four years of my parents, my mother-in-law, my uncle, our Bishop and Dean, plus a few other dear friends had a profound effect on me.

Crane: What was that?

Herkner: What all of this taught me, basically, is that, despite the meaning and growth that comes from sharing our lives with other people and the fellowship that we enjoy in the Church, what really counts is the relationship between myself and my God. That's where I am right now.

Crane: Was that the only result of the loss of these loved ones?

Herkner: Because of these deaths, most of which were the result of cancer, I have become increasingly interested in how we, as Christians, can relate to those of our loved ones who are in the dying process. I want to know how we can make their days meaningful to the very last and how we can be supportive of them. The Rev. Dr. Mitsuo Aoki of the University of Hawaii has taught me much through his course called, "On Death and Dying." You remember that I was instrumental in getting together the program on death and dying at the ECW annual meeting two years ago. The taped interview which we presented with the late Dean Herbert Conley as he was facing death had a significant impact on me. I believe that our work in this area is still in its infancy.

Crane: What personal hopes do you have for yourself, spiritually, in the months and years ahead?

Herkner: I certainly want to continue at least in this one particularly area — that is, to be involved in the ministry that is being done for those who are facing death and for those around them. Generally, I find that many persons are unwilling — unable, really — to accept and talk with dying persons and to hear them out. This is as true with clergy as it is with lay people, in my experience. Fortunately, more and more of us are waking up to the fact that dying people do need to talk about death, and to be helped to feel the comfort that comes from seeing this as one more stage of life before they go on to another. I want to be of help in that.

Crane: Has all of this helped you to come to grips with the reality of your own death?

Herkner: Yes, I think so. I didn't think about it much when the first few people died. I still don't think about it very much — deeply; but something that Herbert Conley said changed my whole orientation about death: "Dying is just like it is when a baby is pushed from the womb into the world; I'll be born into another world." That one-time statement of his has stuck with me, and I believe it with all my heart. That's how I anticipate my own death.

Crane: How does the Church look to you, as a lay person in the pew, now that your term on the Standing Committee and the ECW have expired?

Herkner: My perception is that we are becoming more and more depleted of lay leadership. We are not

recruiting new leaders as we go along. The same faces appear at convention after convention and meeting after meeting. Also, the Church seems to have lost its focus. We seem to be going in many directions at the same time. Perhaps most serious of all, the Christian Church and other religions as well, have lost a good bit of the energy which is so much needed for leadership in the world today.

Crane: You speak of the need for continually emerging leadership. Do you see any way that this might be encouraged?

Herkner: Often, when new capable leadership is offered, it is regarded as a threat by the existing leadership. If lay persons step into what the clergy feel is their terrain, especially if their interests and skills are in the spiritual and pastoral area, they are subject to being rejected. While their business and leadership skills are sometimes appreciated, they frequently feel that these can be more effectively employed within the secular world. I'm not trying to be negative or positive; that's just the situation. I think that a lay person with a real Christian calling does much better to get out into the world and do the Lord's work there than to become exclusively involved in church work.

Crane: How was it when you were elected President of the Standing Committee — you were a lay person and a woman besides? Was there resentment of that presence in what had traditionally been male clergy territory?

Herkner: There was some concern, which was reflected in the fact that in my second year on the Standing Committee I was elected Secretary — a more traditionally female office. But I doubt that there would be problems today. We have women priests now; and I don't think that many people would be threatened by a lay woman presiding over a Diocesan Convention should that become a Canonical necessity.

Crane: Do you look forward to holding office again?

Herkner: I would if my church needs me and wishes so to put me in that office.

Crane: If there were one thing that you would suggest that the average lay person do for the glory of God in his/her Parish or Diocese, what would it be?

Herkner: The one that I would hope that a lay person would want most to do would be to give of one's time and effort in service to help alleviate human suffering — particularly among the much less fortunate than we here in our community.

Venture-In-Mission

Area Convocations Held

The Area convocations and Training Meetings kicked off with the Maui-Molokai Convocation on Friday, May 2, at good Shepherd Church, Wailuku. This event began the Neighbor Island Convocations for Venture in Mission. Mr. Richard Tuell of St. John's Church, Kuila, as the Area Lay Chairman, presided at this Maui gathering of some sixty VIM workers from all the congregations. The Rev. Charles Burger of Holy Innocents' Church is the Maui Clergy Chairman.

The Big Island's Convocation on Saturday, May 3, at the Hawaii Preparatory Academy, Kamuela, was the largest gathering of Episcopalians in the memories of many. Seventy plus gathered to receive training in the Venture Program. The Area Chairmen are Mr. Phil Conley of St. James' Church, Waimea, and the Rev. W. Edwin Bonsey of Holy Apostles', Hilo.

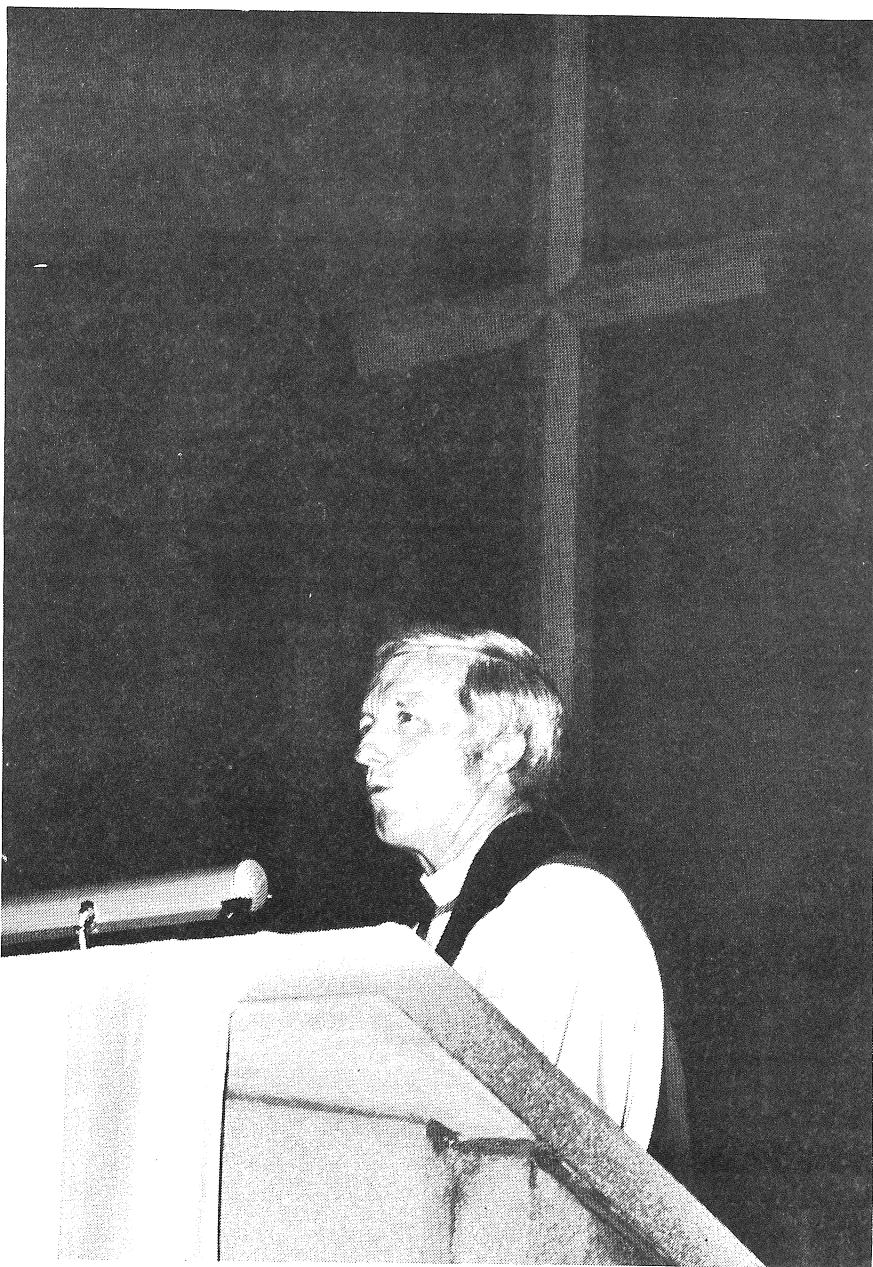
Mr. Jack Kruse of St. Michael's and All Angels, Lihue, working with the Rev. Alejandro Geston of St. John's, Elele, and St. Paul's, Kekaha, coordinated the Kauai event held on Sunday, May 4, at the Kauai Resort Hotel, where more than seventy-five were in attendance.

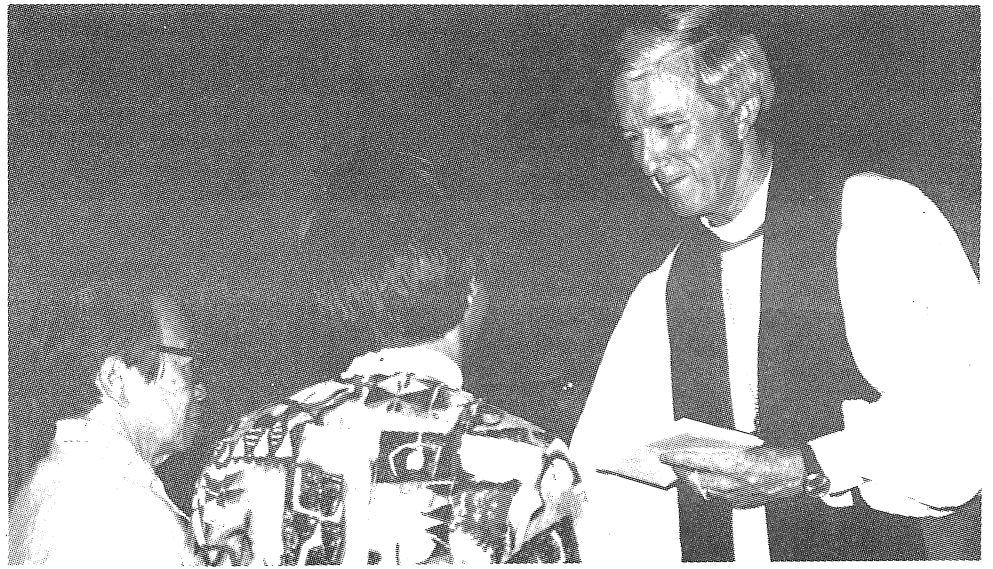
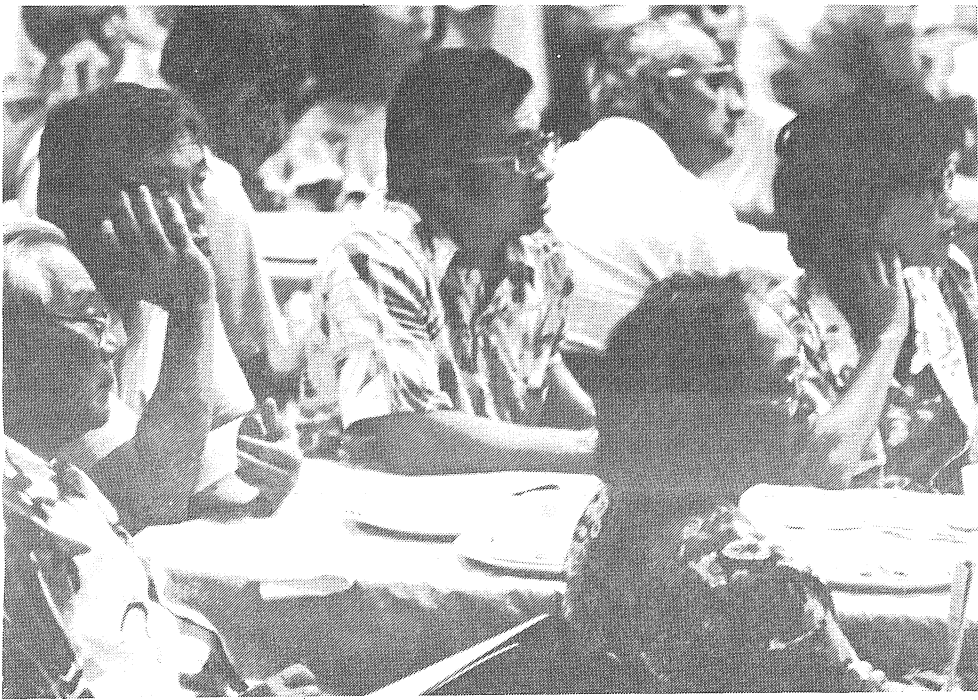
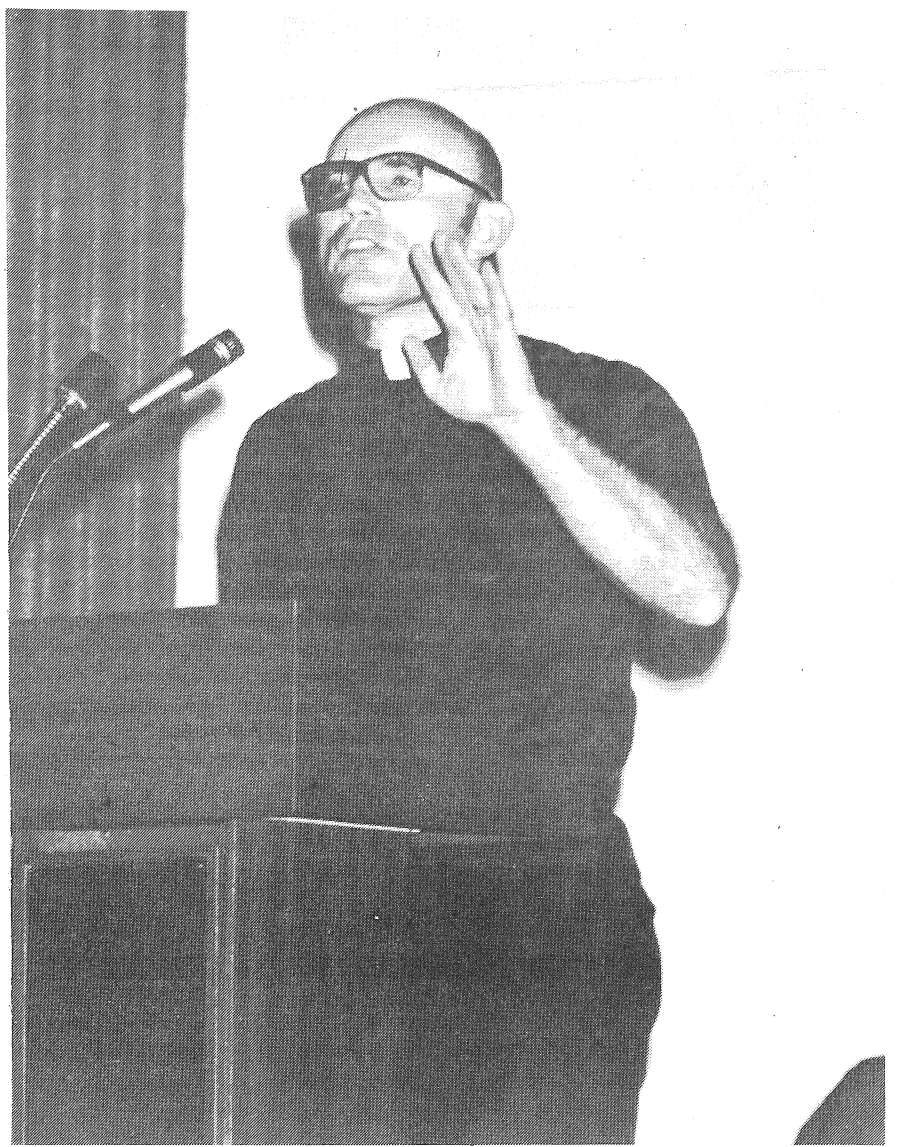
The Oahu Convocations began with the Leeward gathering at St. Stephen's, Wahiawa; and Area Chairman Guy Hogue of St. Stephen's, and the Rev. Brian Grieves, Diocesan Camp Director, were not prepared for the 160 plus persons who attend the dinner, training, and dedication service for VIM workers.

Holy Nativity Church was the site for the Honolulu area gathering, and K.L. Ching of St. Elizabeth's, and the Rev. J. Douglas McGlynn of St. Mary's are serving as Area Chairmen. An enthusiastic gathering of over 300 gathered for the evening presentations.

Windward Churches met at Hawaii Loa College on Thursday, May 8, to prepare for their Venture in Mission. Bill Swartmann from St. Matthew's and the Rev. Robert Brown of St. Christopher's serve as the Area Chairman. Close to 140 persons heard Mr. Raymond Collins and Bishop Browning present their understanding of Venture in Mission.

Common to all of the area Convocations was the great interest of the participants. Attendance exceeded all expectations. Given the spirit engendered at these area Convocations, we can look forward to an enthusiastic involvement in Venture in Mission throughout the Diocese.





National, International Church News

Bishop Calls On Utah To Lead MX Missile Opposition

Declaring that "Utah must stand in the position of making this decision for the nation and the world," Episcopal Bishop Otis Charles has begun pressing for the cancellation of the proposed MX missile system.

At an ecumenical rally at St. Mark's Cathedral, the bishop presented a paper exploring Christian issues surrounding nuclear armament in which he asserts that Christians have a moral responsibility to oppose any contribution to the arms race and consequent global instability.

The bishop pointed out that when the U.S. government first announced that Utah and neighboring Nevada were under consideration as sites for the system — likened by its foes to a lethal, mechanized gopher — the reaction was positive in his state.

People felt it would be an economic boon to the region. Since then, opposition centering on ecological questions has grown rapidly.

The proposal calls for a system of intercontinental missiles mounted on mobile launchers and moved by underground rail. The theory is that such a system would be virtually undetectable by a foe and therefore unlikely to be destroyed in a nuclear first strike. Hundreds of square miles would have to be reserved for the system and the Air Force alleged lack of candor on the possible impact has fueled much of the opposition.

Bishop Charles claims, however, that the issue is neither Utah's fragile ecology nor its agricultural economy. Rather it is the moral issue of the system's role in nuclear politics.

"If this system is a tolerable development in armament technology, then Utah has no reason to say no and I think the people of Utah would agree with that. However, the question is, does the system contribute to stabilization of peaceful relations or does it create a context in which nuclear war is more likely?"

"If the answer is the latter, then it is not morally possible for Christians to support it, no matter where the proposed site."

It is on this basis that he maintains that Utah has the opportunity to make the decision for the nation and world, and he is working to examine the underlying moral issues and see that they are raised up in public forums. He said he is keeping in close touch with Bishop Wesley Frensdorff of

Nevada and will press for the Church's Executive Council to explore and speak out on the question at its June meeting.

In a letter of support, Presiding Bishop John M. Allin told Bishop Charles that "the concern experienced in Utah and Nevada must be experienced in the rest of the country. Certainly, engaging the people of the Church and/or the country in an accurate analysis and evaluation of the complexities of such an intertwined problem of defense and life threatening systems is no simple process."

He assured the bishop that the Church Center staff would try to provide support in the quest.

—DPS

Hong Kong Bishop Finds "New Openness" In Red China

China's new found openness to Christianity seems likely to continue, according to Anglican Bishop J. Gilbert H. Baker of Hong Kong, who has just completed an informal 15-day, five-city visit to the Peoples Republic.

Christian leaders have been given assurances that the present policy of freedom will be maintained, he said. They have been told to "get on with what they are doing."

"Chinese political theorists still believe that ultimately religion will simply wither away," the bishop, who has been in London for the enthronement of the new Archbishop of Canterbury, told John Martin, Associate Secretary for Communication of the Anglican Consultative Council. "But many are critical of those who tried to accelerate this process during the cultural revolution. They say that things must run their course, even if it takes 1,000 years."

It was something of a homecoming for the bishop, whose ecclesiastical responsibilities nominally include China. He worked there, first in Can-

ton and then in Shanghai, from 1934 to 1951. Bishop Baker's Diocese of Hong Kong and Macao is temporarily separated from the Chung Hua Sheng Kung Hui (Anglican Church in China) and is associated with the Council of the Church of East Asia.

"New Unity"

The Bishop's strongest impression is of a "new unity" among Christians who have suffered together for over three decades. A major aspect of this is the appearance of team ministries, comprising former members of several Christian denominations, in recently opened churches.

Among a team of former Church of Christ in China and Baptist pastors in Canton he met Lee Tim Ooi, the first woman to be ordained priest in the Anglican Communion.

Now 73 years old, thin and wiry, still with black hair, she expects to be involved with the second church in Canton re-opening shortly.

Worship, he said, remains simple. At Canton, the congregation, which reached 3,000 at Christmas, used a locally printed hymn book. The sacra-

mental aspect of worship has not made rapid strides. A national meeting later in the year may take up this question.

Working "Out Its Own Level"

Christians he met did not want to talk too much about the cultural revolution, in his view a healthy sign. But they did re-inforce the bishop's long-held view that the Church in China must be allowed time to "work out its own level."

"At this stage," he said, "it is not possible, or desirable, for the West to even contemplate sending missionaries. The need for fellowship with other Christians was seen as very important. But the Church there would be very hesitant about outside money and support. There is such a legacy of suspicion."

At all levels, however, modern China is recognizing the need to be less self-centered. The cultural revolution, it is recognized, left China 10 years behind technologically. Of necessity, then, it will be more open to the West over the next decade.

There are signs of openness in

other areas as well. Christian leaders told the bishop of how students from the universities have been seeking out Christian pastors with genuine inquiries about the nature of Christianity.

"There is a great spiritual hunger, illustrated by the warm interest people everywhere showed about Christianity," he said.

Asked if he thought there was something that the Christians of the West could learn about how best to approach the new China from the history of previous contacts between Christian missionaries and the Chinese, he said: "Too often in the past, Christianity had been identified with imperialism, be it through its close associations with Chinese emperors or coming in on the wave of trading and the unfair treaties which the opium wars created.

"On the other hand, Christians in China have a wonderful record for self-effacing, giving and caring which has left its own mark on China, even to this day."

—John Martin (DPS)

Marxists Restrict Church

Since 1975 when Marxists gained control of the government of Mozambique, Christian Churches have been subjected to various forms of attack, including confiscation of church property.

In a recent broadcast President Samora Machel accused the Roman Church of collaborating with the Portuguese during the colonial period and with obstructing the country's development. He also charged that religious divisions among Muslims, Roman Catholics, and "numerous Protestant sects" were splitting the people.

Anglican Bishop Dinis Sengulane of the Diocese of Lebombo (the name of the Anglican Church in Mozambique) last spring indicated the gravity of the situation. He wrote that

churches were being closed, clergy restricted from visiting parishioners, women's and youth groups banned, and worship forbidden outdoors and in private homes.

Truman Dunn, staff member of the non-profit American Committee on Africa, who visited Mozambique last summer, confirms this assessment. Pointing to the continuing socialist revolution, Dunn says the government has restricted worship services, church publications, and clergy leaders who are permitted to participate in church functions only.

Sengulane wrote, "We have not felt discouraged or embittered. We are sure the prayers of brethren have helped immensely." — Elaine Emmick Haft in *The Episcopalian*.

Episcopal Church Work

Not Interrupted

Following Liberian

Coups D'Etat

The overthrow of the government of Liberia and the assassination of President William R. Tolbert, Jr., has not as yet interfered with the work of the Episcopal Church in that country, according to word received by the Rev. Dr. Samuel Van Culin, Executive for World Mission in Church and Society of the Episcopal Church Center in New York.

The diocesan bishop, the Rt. Rev. George D. Browne, was in London at the time of the coup d'etat on April 12, but is now in neighboring Sierra Leone awaiting re-entry to his home in Monrovia.

G. Alvin Jones, treasurer of the diocese, told Van Culin by telephone that worship services have not been interrupted and that the Episcopal Church-related Cuttington College in Suacoco is in session. Jones described the situation as quiet.



Iran's Anglicans: The Ugly Ordeal

"I am a Christian. That is the problem. It won't be long before they go after the Christians and the Jews — anymore who is not Muslim."

This comment in December by an Iranian student living in California points up another aspect of the Iranian revolution in February — religious persecution.

If the experience of the tiny Episcopal Church in Iran is typical, then persecution of religious minorities in Iran isn't about to happen — it already has.

The 1,000-member Anglican Church, product of Church of England missionary work in the late 19th century, reported in 1976 having eight parishes and congregations and nine service institutions (hospitals, schools, hostels, and training centers) served by a bishop, nine priests, and scores of doctors, teachers, and nurses, including 25 foreign missionaries.

Today, according to reports from England and other Christian centers in Europe, the Anglican Church in Iran has been decimated by attacks, threats, seizure and burning of property, and the near assassination of the bishop and his wife.

The work of the Church, centered south of Tehran in the cities of Isfahan and Shiraz, has virtually ceased, with most of the priests and institutional staffs being forced out of the country or into what amounts to house arrest.

The known incidents include:

1) The Church's senior priest, the Rev. Arastoo Syah, was found brutally murdered in Shiraz the week after the revolution.

2) The two major hospitals in Shiraz and Isfahan were seized and confiscated.

3) A medical clinic near Isfahan was closed.

4) A center for work with the blind was confiscated and a German missionary and his family expelled from the country.

5) The diocesan office and bishop's residence in Isfahan were attacked in August, with official records and personal possessions confiscated and burned.

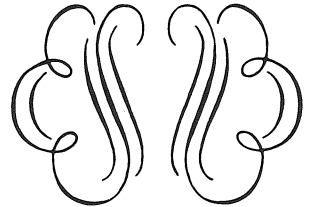
6) Bishop Hassan Dehqani-Tafti was taken from his home in October and detained for several hours by members of the Isfahan revolutionary council who demanded that the bishop turn over church institution operating funds. The bishop refused.

7) At 5 a.m., October 26, three gunmen entered the Dehqani-Tafti's bedroom and fired five shots point blank at the bishop and his wife. Mrs. Dehqani attempted to shield her husband and was shot in the hand. Other bullets hit the bishop's pillow and the wall behind the bed but did

not strike him.

At latest report, Bishop and Mrs. Dehqani, their family, and a few church staff members were safe on the grounds of St. Luke's Anglican Church, Isfahan, some 200 miles south of Tehran.

—From *The Episcopalian*



Church News Briefs...

The Church of England will soon have as bishops two brothers who are identical twins — as far as anyone knows, **the first pair of twin bishops**. The Rt. Rev. Peter John Ball is Suffragan Bishop of Lewes, Diocese of Chichester, in the south of England and his twin brother, the Rev. Michael Thomas Ball, has been appointed Suffragan Bishop of Jarrow in the Diocese of Durham in northeast England. Since 1976, Brother Michael has been senior chaplain of Sussex University and priest-in-charge of Stanmer with Falmer in the Diocese of Chichester. The twins grew up in Sussex, at Eastbourne, and both went to Lancing College before going on to Queens' College, Cambridge. The brothers founded the Community of the Glorious Ascension at Stroud in Gloucestershire in 1960.

Seven regional Episcopal Conferences on Parish Renewal for 1980 have been announced by the Rev. Charles M. Irish, national coordinator of the sponsoring organization, the National Episcopal Charismatic Fellowship. Designed primarily for priests, vestry and lay leaders in parishes, the conferences will be held in Memphis, Tenn. (May 1-3); Cincinnati (May 15-17); and Miami (June 19-21). Registration information may be secured from: 1980 Episcopal Conferences on Parish Renewal, 769 Wye Road, Bath, Ohio 44210.

Cowley Publications, an Anglican publishing house founded in the summer of 1979, and operating under the aegis of the Society of St. John the Evangelist in Cambridge, Massachusetts, seeks to publish scholarly books written for the non-specialist, both clergy and lay. Cynthia Bell, editor, says that the works which are planned are "short, sophisticated and rather specialized books — one man, one idea, that kind of thing." The non-profit company will feature Anglican Spirituality in the fields of theology, history and biblical study. Information may be obtained from Cowley Publications, 980 Memorial Drive, Cambridge, Mass. 02138.

HAWAII CHURCH CHRONICLE

In a simple ceremony in Mexico City, the President and Synod of Province IX of the Episcopal Church received the metropolitan authority for Puerto Rico from the General Convention of the Church.

The Presiding Bishop, the Rt. Rev. John M. Allin, representing the Episcopal Church, and the President of the Ninth Province, the Rt. Rev. Lemuel B. Shirley, Bishop of Panama, signed the documents that were placed on the altar of the Chapel of San Andres, next to the diocesan center.

The Diocese of Puerto Rico, now known as the Iglesia Episcopal Puertorriquena, requested extra-provincial status from the General Convention last fall in Denver, after 10 years of study and planning.

This action means that Puerto Rico is no longer a member of the General Convention of the Episcopal Church, although its bishop will be invited to be a collegial member of the House of Bishops.

NEW YORK — Victims of a hurricane in the Dominican Republic and of an internal war in Uganda have been helped by recent grants from the executive committee of the board of the Episcopal Church's Presiding Bishop's Fund for World Relief.

The Fund sent \$10,000 immediately to the Episcopal Diocese of the Dominican Republic — with an additional \$40,000 committed for later payment — to help replace houses lost last year during Hurricane David. The Fund promised to send \$20,000 to the diocese as soon as the project is actually underway, with an equal amount committed as needed after the two earlier payments have been spent.

The grant to the Diocese of the Dominican Republic will be used to assist in building low-cost housing in Santana to replace the homes lost during Hurricane David. The Rev. Samir J. Habiby, director of the Presiding Bishop's Fund, informed the Rt. Rev. Telesforo A. Isaac, bishop of the diocese, that the Fund's board hoped the grant "will assist you in a significant way in the reconstruction effort."

A second grant approved by the Fund's executive committee was for an additional \$50,000 to be sent to the Anglican Church of Uganda for relief and rehabilitation work in that country. The Ugandan Church is seeking to rebuild the country following the eight-year dictatorship of President Idi Amin, during which time homes, churches, schools and offices were looted and destroyed.

To date, the Presiding Bishop's Fund has dispatched \$260,000 for use by the Church of Uganda in that war-torn country. The Fund is working toward a goal of \$1.25 million for renewal and rebuilding in Uganda.

Hawaii's Venture in Mission program has earmarked \$75,000 for the Church in Uganda.

The Fund's grant for relief work in Uganda was in response to an urgent cable from Kodwo Ankrah of the All Africa Conference of Churches for funds to assist the Church of Uganda's rehabilitation work.

—DPS

The Most Rev. and Rt. Hon. Robert Runcie, who was enthroned on March 25 as 102nd Archbishop of Canterbury, met briefly with **Pope John Paul II** in Accra, Ghana on May 9 for "greeting, private conversation and joint prayer," according to a joint statement from the two Church leaders. This was the first meeting between the leaders of the Anglican and Roman Catholic churches. The meeting in West Africa took place while the Pope is visiting six African countries, including Ghana and Zaire, and the Archbishop was on his way to Zaire for the inauguration of the new Anglican province of Burundi, Rwanda and Zaire.

The supreme governor of the Church of England will be visiting the supreme pontiff of the Roman Catholic Church this fall.

It has been announced that **Queen Elizabeth II**, accompanied by Prince Philip, will call on **Pope John Paul II** in October during a four-day state visit to Italy.

The visit is not unprecedented as the Queen has met with two previous popes at The Vatican.

The Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, has commended to congregations of their Church the observance of **Sea Sunday on July 13**. Sponsored by the **Anglican Missions to Seamen**, London, the day has been observed for several years by many Anglican, Roman Catholic, and Free Church congregations in many parts of the world, according to the Rev. W.J.D. Down, general secretary. On Sea Sunday clergy in many churches have made special reference in sermons and prayers to the work of the shipping industry and the Church's ministry among seafarers and their families, according to Down.

The faculty of the General Theological Seminary, an Episcopal Church institution, has expressed "concern and support" for **Anglican bishop Desmond Tutu**, general secretary of the South Africa Council of Churches, following the withdrawal of his passport by the South African government. The New York seminary's resolution, signed by 21 faculty members, also expressed "great distress" over the actions taken against the Rev. David Russell for violating his banning order. The resolution condemns all aspects of apartheid which are maintained by the South African government.

The Most Rev Bezalieri Ndahura, Bishop of Bukavu in Zaire and recently elected **Archbishop of the Anglican Province of Burundi, Rwanda and Zaire**, made a brief visit to the United States recently following the enthronement of the Most Rev. and Rt. Hon. Robert A.K. Runcie as Archbishop of Canterbury in England. His engagements were in the Dioceses of Washington and southern Virginia before coming to the Episcopal Church, the Rev. Samuel Van Culin, Executive for World Mission in Church and Society, and other staff members.

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Family Violence: A Challenge For The Church

Violence and more particularly domestic violence are issues the Social Concerns Committee of the Diocese wishes to bring to the attention of all Episcopalians within the Diocese. The following was written by Michael A. Town, Family Court Judge. Judge Town is a member of the Social Concerns Committee.

Joe came from a family where is father "beat" his mother periodically. His father also "spanked" him and his brother regularly and with great force. Joe grew up and eventually married Martha. They had two children. It would come as no surprise to learn that Joe "beats" Martha, that he "disciplines" their children physically and that the children are "bullies" at school. Yet today Joe and his children may be in for a surprise.

Today Joe may wind up in Family Court faced with allegation of spouse abuse and/or child abuse. The children may well be charged with "hijacking" (robbery) or assault. All may end up with a "record" and/or serve "time" in an institution or doing community service. It is clear that conduct which was tolerated years ago is now actively discouraged and punished by the present laws.

Yet it appears that strictly enforced laws on spouse abuse, child abuse, and juvenile law violations do not deal with the source of the concern — learning to cope with family stress and violent responses to these stresses. Everyday as a Family Court judge, I see people who have been violent with another person — spouse against spouse, parent against child, and child against another person.

I suggest that each of us can be part of stopping this cycle of violence. Some would suggest that parents be "licensed" prior to having children. Short of such Orwellian measure parenting skill training should be available to all of us at little or no expense beginning in high school and continuing through college and into the community. Those skills are now available in Honolulu at little or no expense. A list of parenting resources can be found below.

I further believe we should take very much to heart the statement that "People are not for hitting" and bear witness to that statement by discussing it from the pulpit, at work, at play, and at the dinner table. I remain firmly convinced that any physical violence, even so-called "spanking", promotes wider violence even though it may serve the short range ends of venting parental anger or briefly modifying a child's behavior. We are role models for our children and for others. We cannot justify mild forms of physical discipline by labeling it "spanking" and then self-righteously condemn the stronger varieties.

In this Year of the Family as declared by President Carter and in a year where an Office on Families and an Office on Domestic Violence are being organized at the federal level, it is appropriate that domestic violence be discussed and studied by each of us. The next time you consider dis-

ciplining your child physically or you encounter that situation with a friend or family member, I suggest you think twice, talk it out carefully, specifically take the time to listen, try to restate each parties' concern, and give everyone very specific feedback. See if it is really necessary to hit someone. Consider again the statement "People are not for hitting!"

Parenting Courses Offered in Honolulu:

1. Family Power, Susannah Wesley Community Center
1117 Kailii Street, Honolulu
Ph: 847-1535
2. Child & Family Service, Main Office
200 North Vineyard Boulevard, Honolulu
Ph: 521-2377 (Honolulu)
(leeward & windward offices in telephone book)
3. Family Education Centers of Hawaii (FECH)
2950 Manoa Road, Honolulu, Hawaii 96822
Ph: 373-3493
4. Catholic Social Service, Parent Effectiveness Training (contact Linda Santos)
250 South Vineyard, Honolulu
Ph: 537-6321
5. College of Continuing Education, University of Hawaii at Manoa
"Joy of Parenting" given periodically
2530 Dole Street
Ph: 948-8581

NOTED IN THE NEWS

The New book by Anne Filding, a teacher at Seabury Hall, Maui, entitled *Hawaiian Reefs and Tide-pools* (\$5.95), with photographs featuring "the marine fauna that people might encounter on Hawaiian shores..."

The acceptance of Karen Mari Wagner for membership in the United States Collegiate Wind Band, which will make a concert tour of Europe this summer. Karen plays the flute in the St. Andrew's Priory advanced band, and her acceptance is considered "a musical honor of national importance."

Joan Kaneshige's winning essay "Learning from Kukailimoku" printed on the editorial page of the *Honolulu Star-Bulletin*. "But I now realize that it was the Bishop Museum and its ominous occupant who first taught me the immenseness of the world around me and how much there was yet to learn, live and feel," Joan wrote in the essay contest "What the Bishop Museum Means to Me" sponsored by the Musuem. Joan is a student at St. Andrew's Priory School. She made her museum visit as a pre-schooler.

The appointment of Stanley A. Colla, Jr., as head of the upper school division of the Hawaii Preparatory Academy at Kamuela on the Big Island. Colla joined the faculty three years ago and is now dean of students, as well as an English instructor and baseball coach.

'PRAYER BOOK OFFICE'

PUBLISHED BY SEABURY

The Seabury Press has announced the publication in May of *The Prayer Book Office*. Compiled and edited by Howard Galley, it is intended to enrich the recitation of the Episcopal Church's daily prayer.

In keeping with the rubrical directions of the new Prayer Book — which for the first time since the Reformation permit the use of antiphons with the psalms and biblical canticles — *The Prayer Book Office* provides seasonal antiphons for the canticles appointed for the days of the week, the Psalter with antiphons for use throughout the year and for Easter season, and proper antiphons for the psalms and the Magnificat for the principal feast, major Sundays of the year, and certain other occasions.

Other features of the volume are a selection of non-scriptural readings for the eves of feasts of Christ and for Holy Week, a special form of vespers for Easter week and a weekly distribution of psalms for the Noonday Officer.

In addition to the Daily Office, rite Two, and the Psalter, the book includes the Great Litany, the Collects for the Church Year, and the tables of lessons for Morning and Evening Prayer reprinted from the book of Common Prayer of 1979.

Howard Galley, the compiler and editor, was for twelve years assistant to the Coordinator for Prayer Book Revision, and served on many of the committees which drafted the new Prayer book. He is a member of the North American Academy of Liturgy, a member of the Council of Associated Parishes, and managing editor of Seabury Professional Services.

The Prayer Book Office is sturdily bound with a flexible cover in durable leather grained material, with rounded corners and six ribbon markers in liturgical colors and is available at \$24.50 from the Queen Emma Gift and Book Stall at the Cathedral.

HERE & THERE

Fr. George Hartung has accepted a call to St. Mary's Church in Los Angeles. During his ministry in Hawaii, Fr. Hartung served as Rector of St. Christopher's, Kailua, and interim-Rector of St. Stephen's, Wahiawa, serving also as visitor to the hospitals of Oahu.

Fr. Justo Andres of Good Shepherd, Wailuku, celebrated the 25th anniversary of his ordination on April 17. Bishop Browning was the chief celebrant of the service in Fr. Andres' honor.

Fr. Eric Potter was installed as Rector of St. Stephen's, Wahiawa, May 10, 3:30 p.m., by Bishop Browning. Fr. Potter succeeds Fr. Tom Yoshida, now at Iolani School, and Fr. George Hartung (see above).

Fr. Bob Walden and his wife Ramona area off on a tour of the Holy Land led by the Very Rev. Sherman Johnson, retired Dean of the Church Divinity School of the Pacific. They return to All Saints', Kapaa, May 14.

REVIEWERS CHOOSE DECADE'S TOP RELIGIOUS BOOKS

The *Christian Century*, an independent, ecumenical weekly magazine published in Chicago, polled its reviewers recently and camp up with a list of what they consider to be the top twelve religious books published during the 1970s.

Sydney Ahlstrom's *A Religious History of the American People* topped the list of those works the reviewers thought "most deserve to survive."

On Being a Christian by Hans Kung ranked second, drawing almost twice as many votes as any of the following books.

The next ten are:

3. *The Denial of Death* by Ernest Becker;
 4. *The Crucified God* by Juergen Moltmann;
 5. *The Christian Tradition: A History of the Development of Doctrine* by Jaroslav Pelikan;
 6. *A Theology of Liberation* by Gustavo Gutierrez;
 7. *The Habit of Being* by Flannery O'Connor;
 8. *The Birth of the Messiah* by Ramond Brown;
 9. *Karl Barth: His Life from Letters and Autobiographical Texts* by Eberhart Busch;
 10. *Brother to a Dragonfly* by Will Campbell;
 11. *Profiles in Belief* by Arthur Carl Piepcorn;
 12. *Jesus: An Experiment in Christology* by Edward Schillebeeckx.
- Numbers 3-5 and 8-12 were ties.
—From *The Living Church*

New York Clerics

Condemn Casino

Gambling, Side-Effects

Casino gambling brings greater problems than it does, benefits, and churches should oppose it, said the Rt. Rev. Walter Dennis, Suffragan Bishop of New York, at a day long forum sponsored by the New York State Council of Churches in Albany recently.

The purpose of the forum was to address the issue of casino gambling, and educate the delegates about its effects. Bishop Dennis said the meeting also was intended to "put state officials on notice" that the church council opposed casino gambling.

Because of its proximity to Atlantic City, where such gambling is legal, New York's public tolerance for it has grown, said one observer. Also cited as reasons for legalized gambling's appeal to New Yorkers were the fiscal crises New York City repeatedly experiences, and the advocacy of many legislatures, as well as the governor.

Another speaker was the Rev. Donald Bitzer, a Presbyterian cleric who serves as boardwalk minister in Atlantic City, N.J. He reminded the group that before casino gambling came to Atlantic City, many residents felt it to be the only alternative to bankruptcy.

However, it has brought many other problems with it. Construction and inflated property prices have caused severe housing problems, particularly for the elderly, and church memberships have decreased dramatically. Of the five Presbyterian churches functioning before casino gambling, one has closed and one has been converted into a disco, he said.