

HAWAIIAN CHURCH CHRONICLE

HAWAIIAN EPISCOPAL SOCIETY
660 KAWAIAHAO ST.
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Venture In Mission 81% of Goal

19 Churches Report 100% — St. Matthew's Tops with 177%

At press-time, Venture in Mission had reached 81% of the \$1.5 million goal, or \$1,220,868, with 19 churches reaching 100% or more of their goal.

Since the last report in the *Chronicle*, VIM has moved up 14% and nearly \$215,000.

The nineteen churches which are at or over 100% are:

St. Matthew's, 177%; Grace Church, 158%; Resurrection, 149%; Good Samaritan, 133%; St. John's, Kula, 126%; Waikiki Chapel, 110%; Epiphany, 110%; St. Columbas', 108%; St. John's

by the Sea, 108%; St. Christopher's, 107%; St. Jude's, 105%; St. John's, Eleele, 101%; and at 100%: St. Philip's, St. Thomas', Holy Innocents', St. Timothy's, St. Peter's, St. Luke's, and St. George's.

The three churches almost there are St. Michael's, 97%; St. Stephen's, 93%; and St. Augustine's, 89%.

At press-time, churches have contributed as follows:

Honolulu Area (67%) — St. Andrew's Cathedral, 61%; St. Elizabeth's, 55%; St. Luke's,

100%; St. Paul's, 19%; St. Peter's, 100%; Epiphany, 110%; Good Samaritan, 133%; Holy Nativity, 58%; St. Clement's, 46%; St. Mark's, 30%; St. Mary's, 74%; Waikiki Chapel, 110%.

Leeward Area (92%) — St. Barnabas', 59%; St. George's, 100%; St. Philip's, 100%; St. Stephen's, 93%; St. Timothy's, 100%; Holy Cross, 72%.

Windward Area (81%) — Calvary, 28%; Emmanuel, 70%; St. Christopher's, 107%; St. John's by the Sea, 108%; St.

Matthew's, 177%.

Kauai (70%) — All Saints', 45%; Christ Memorial, 48%; St. John's, 101%; St. Michael's, 97%; St. Paul's, 52%; St. Thomas', 100%.

Hawaii (49%) — Christ Church, 0%; Holy Apostles', 76%; Resurrection, 149%; St. Augustine's, 89%; St. Columbas', 108%; St. James, 46%; St. Jude's, 105%.

Maui & Molokai (85%) — Good Shepherd, 48%; Holy Innocents', 100%; St. John's, 126%; Trinity, 85%; Grace Church, 158%.

Students Study Micronesia

Seabury Hall in Palau, Yap and Ponape

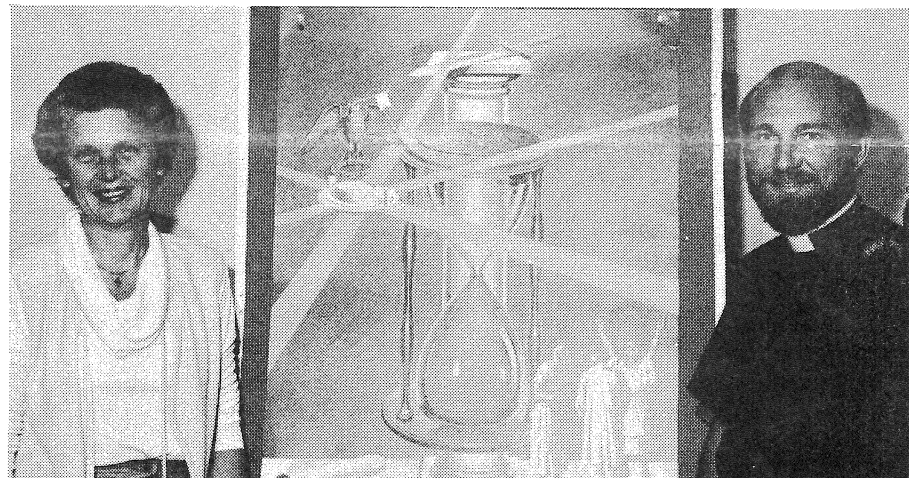
Seven Seabury Hall students, an alumna, and one faculty member spent three weeks in Palau, Yap, and Ponape to study the traditional customs and crafts of Micronesia. The National Endowment for the Humanities granted the funds to Seabury based on the proposal made by the chairperson of Seabury's social science department Lehn Huff. Huff has long had an interest in oral tradition as a way of learning and helped the students in a spring-long preparation for the use of photography, cassette recording, and interviewing of the residents of those islands.

The project director was Leilani Bronson, class of '73, a native Palauan, whose mother is active in the Peace Corp

training in Palau and whose father is in the legislature of Micronesia. Two Yapese graduates of the class of '76, Martina Roboman and Bernice Ruuemuau, were at home to show their islands to this group of nine. Through these introductions, the Governor of Yap and the Department of Education made especially sure the students saw the best of their islands.

The slide show to result from this excursion will be widely used in the Pacific and Asian Affairs Council (PAAC) on Oahu and other islands as a demonstration of learning via oral tradition.

Seabury students attending were John Kaipaka, John Stebbins, Jeni Burkle, Sam Trimble, David Auerswald, Ben Rogers, and Anna Severson.



The Rev. Robert E. Brown, Rector of St. Christopher's Church, and Alice Anne Bell, DRE, recently returned from a two-week orientation clinic for the Bethel Series, an international Bible study program administered by the Adult Christian Education Foundation in Madison, Wisconsin.

The Bethel Series is a systematic program for teaching the Bible to lay church members who then are able to teach Bible courses to the entire congregation. The Series has been in use since 1959 in more than 4,500 congregations, representing 20 denominations and involving more than half a million lay teachers and students.

Fr. Brown anticipates great success from use of the Bethel Series, stating, "I am very excited about what I believe the Bethel Series will do for us at St. Christopher's during the next several years. I am convinced that it will deepen our understanding of what it means to be a follower of Jesus Christ."

The picture shown is one of the course's visual aids, depicting "In the Fullness of Time."

Distinctive Diaconate to be Instituted

Training Begins January 1981

Bishop Browning has approved a recommendation of the Commission on the Ministry that the Distinctive Diaconate, as provided for in the National Canons, be instituted in the Diocese.

"The Distinctive Diaconate is intended for individuals who wish to enable and support the Servanthood Ministry of the Church without relinquishing their secular occupations and who do not intend to seek

ordination to the Priesthood," the Bishop stated.

Formal training for the Distinctive Diaconate is slated to begin in January 1981 and will average fifteen hours per week for two years prior to ordination.

The Distinctive Diaconate is not another road to the Priesthood. An individual ordained to the Distinctive Diaconate who changes his or her mind and later

desires ordination to the Priesthood will have to complete the regular requirements: a three year course of study at an accredited seminary, pass the General Ordination Examination, and be certified by the General Board of Examining Chaplains, in addition to the other canonical stipulations.

The recommendation of the Commission on Ministry approved by Bishop Browning is a result of

eighteen months' study based on *A Proposal to Strengthen the Servanthood Ministry of the Church* written by the Rev. Canon Robert Rowley.

Those interested in the Distinctive Diaconate should consult their pastors.

The Rev. Roger Melrose, Headmaster of Seabury Hall, is chairman of the Commission on Ministry.

Nominations for Diocesan Officers to be Elected at Convention '80

The deadline for receipt of Nominations to be circulated to Members of Convention is Thursday, September 18, 1980. Nominations may be made from the floor, but the Committee urges you to make nominations in advance so that delegates will have a chance to learn something about the nominees prior to voting.

Offices to be filled:
Diocesan Council Members
Two clergy and six lay persons

for a term of three years. Clergy must be canonically resident in the Diocese. Lay persons must be communicants and at least 18 years old.
The Diocesan Council, with 24 members, exercises the powers of the Convention between its meetings. It is the program-planning and policy-making body of the Diocese between Conventions. The Council oversees the policies, programs, and budget of the Diocese and may initiate new

work. Generally speaking, the Council is responsible for the corporate powers, business, and property of the Episcopal Church in Hawaii and the program and mission of the Diocese.
(Note: No member of the Council who has served a three-year term may be nominated this year. And on the Council there must be at least one member from each of Hawaii's counties. Their travel expenses are paid by the Diocese.)
Term expiring 1981:
Ruth Birnie, Dora Kraul, Diana Lockwood, Hatsune Sekimura, Frank K. L. Yap, Jr., Thomas Cahill: Lay Members.
Term expiring 1982:
Arthur Awai, Moheb Ghali, Jane R. Giddings, Helen E. Jennings, Lilia V. Legaspi, Thomas Van Culin: Lay members.
The Rev. John Hollis Maxson, The Rev. Lynette Schaefer: Clergy members.
Standing Committee Members
One clergy and one lay person for a term of four years, and one clergy for a term of three years (to fill an unexpired term.)
The Standing Committee, with 8 members, serves as the Bishop's Council of Advice. When there is no Bishop, the Standing Committee is the Ecclesiastical Authority.

(Note: No member completing his term on the Standing Committee this year may be re-elected by the '80 Convention. Travel expenses for Neighbor Island members are paid by the Diocese.)
Term expiring 1981:
The Rev. David K. Kennedy, Clergy; William R. Chillingworth, Lay.
Term expiring 1982:
The Rev. John P. Engelcke, Clergy; Bettye Harris, Lay.
Term expiring 1983:
Robert B. Moore, Lay.
Chapter Members, St. Andrew's Cathedral
Two clergy and two lay persons for a term of one year.
The Chapter is to the Cathedral what the Vestry and Bishop's Committee are to parishes and missions.
The term of the Diocesan Representatives on the Chapter of the Cathedral may be increased by this Convention from 1 to 2 years and that the term be staggered and that one member of the laity and one member of the clergy be from Oahu, while the other member in each order be from a Neighbor Island.
If adopted, it is anticipated that the travel expenses of the Neighbor Islanders will be paid.
— The Nominations Committee



A cabin of campers perform in a canoe on "Polynesia Day" this summer at Camp Mokuleia.

The Church of South India

Realizing Ecumenism

"We are growing, experimenting in new ministries, practicing ecumenism at every level and supporting most of our pastoral ministry with local funds," said the Rev. P. Victor PremaSagar, the new General Secretary of the Church of South India in an interview with staff officers for World Mission in Church and Society at the Episcopal Church Center.
The Church of South India was inaugurated in 1947 by the union of four Anglican dioceses of the then Church of India, Pakistan, Burma, and Ceylon, the larger part of the United Church of South India (Congregational, Presbyterian, and Reformed) and the Methodist Church of British origin.
"The conversations took us almost 20 years but at last we were able to produce a united body better equipped for evangelism and witness," said Dr. PremaSagar.
At the present time the Church of South India has over two million members grouped in 22 dioceses and served by almost 2,000 clergy. With the departure of the last English bishop in

March of this year, all the dioceses are under Indian bishops.
A former principal of a theological college, Dr. PremaSagar, 53, is currently visiting the United States where he will deliver five lectures on ecumenical theology, and the mission of the church at Concordia College, a Lutheran institution at Moorehead, Minnesota.
The Indian church leader said that a great part of pastoral work of the Church in South India is done by local lay leaders. "There are places where the people receive the sacrament of the Lord's Supper only over great intervals because of transportation problems of the clergy," he said.
He pointed out that many of these congregations are flourishing because of the ministry and witness of the lay people. "These are patterns of ministry that are becoming more and more common in our own situation," he said, and added that a problem is how to train people in non-traditional methods.
The last synod of the Church of South India approved the ordination of women to the

priesthood, but now two-thirds of the dioceses must ratify this decision. Dr. PremaSagar said that there are a number of women preparing themselves for the ministry who hope to be ordained in the near future. The final vote on this issue will be taken in the 1982 synod.
"Even when we have accomplished a great ecumenical task by uniting different ecclesiastical traditions, our goal is not fulfilled," said Dr. PremaSagar. He added that the Church of South India is in reunion talks with the Mar Thoma Syrian Church of Malabar, and the Church of North India. These three churches have already declared their intention to become the Church of India. The Lutheran Church, also part of the dialogue, has agreed to statements on theology and the constitution of the United Church but has not yet entered into the union scheme.
Dr. PremaSagar told the staff that the proposed Freedom of Religion Bill has been eliminated with the dissolution of the Parliament late last year. The bill would have specified prison terms for those proselytizing

others through fraud or incentives. "Although we do not engage in this kind of practice," said Dr. PremaSagar, "this law would have imperiled seriously our evangelistic outreach program."
The Christians in India number approximately 18 million or 2.6 percent of the total population of 700 million people.
Dr. PremaSagar said that the Church of South India is now in a better position to enter into partnership with other churches around the world. He pointed out that a significant step in that direction was the recent participation of the Moderator of the Church of South India, the Most Rev. Solomon Doraiswamy, in the Partners in Mission Consultation of the Church of the Province of Southern Africa.
"We want to share our experience with other churches like the Episcopal Church in the United States," he said, "not because we believe that our role is unique, but because we have yet much to learn from others."
— DPS

Church News Briefs

Hawaii has a new neighboring Diocese: California's Diocese of El Camino Real, stretching from Palo Alto to San Luis Obispo along the King's Highway which joined the Spanish mission settlements. California, once a single diocese, with San Francisco its see, now has six: San Diego, Los Angeles, San Joaquin (Fresno), Northern California (Sacramento), California (San Francisco), and El Camino Real (presently, Salinas). Bishop Charles Shannon Mallory of El Camino Real is the former Bishop of Botswana in Africa (1972) and Assistant to the Bishop of Long Island (1979).

The Church Army has a new National Director: Captain Charles W. Mitzenius. Now called the *Church Army Society*, members of the Church Army were instrumental in mission work in Hawaii — four serving on the Hamakua Coast under Archdeacon James Walker, himself once a Church Army man; St. John's, Kahaluu, where Captain Arthur Roberts (later priested) served during World War II; and three on Kauai (based at Kealia and Elele), including Captain Harold Smith and Captain John Oliphant. Captain George Benson, now retired on Kauai and hospitalized in Waimea, was in overall charge, under Bishop Littell, of the Church Army's work during the 1930's and early 1940's.

Basil Cardinal Hume, Roman Catholic Archbishop of Westminster in England and a member of the Anglican-Roman Catholic Unity Commission, insisted that the Roman Catholic commitment to Christian unity is as strong as ever and that neither Pope John Paul II nor the Roman Catholic Church has wavered in such commitment. Cardinal Hume, England's ranking Roman Catholic prelate, read the Epistle at the enthronement of Archbishop of Canterbury Robert Runcie. He has been asked by the Pope for a briefing on Anglicanism.

Stating that "it is much later than most South Africans seem to think," the Most Rev. Bill Burnett, Anglican Bishop of Cape Town, has issued a definite order to every parish in South Africa to form a link with another parish — across the color line.

In a pastoral letter to be read from every pulpit, the Archbishop told his people that they "must hear for themselves what it is that injured or filled with fear their brothers in Christ whom they did not usually meet" and they must learn how it feels to experience "the discrimination of apartheid society and the daily struggle against resentment."

Archbishop Burnett said the wardens and rectors might choose which parish with which to link,

but he said he wanted the parish councils of both churches to meet "across the lines of culture, language and color" at least two or three times in the coming months, and send him a report by the end of September.

The Lusitanian Church of Portugal became a full member of the Anglican Communion this July at a Eucharist and special ceremony in the Lusitanian Cathedral in Lisbon.

The Lusitanian Church, with the Spanish Reformed Episcopal Church, applied to the Archbishop of Canterbury for "full integration" into the Anglican Communion in the spring of 1978.

Both churches are small. The Lusitanian Church has 3,000 members in 17 congregations mainly around Lisbon and Oporto. Nine of its 15 priests are self-supporting. Their Bishop Luis Pereira of Lisbon is assisted by a new Auxilliary Bishop, Dr. Fernando Soares, and Bishop Daniel Cabral of Oporto.

The Spanish Church is smaller, with about 2,000 members in 11 congregations, served by eight priests and a deacon. Their bishop is the Rt. Rev. Ramon Taibo. The Spanish Church will officially enter the Anglican Communion during its synod later this year.

The two Iberian churches had their beginnings in reform movements in Portugal and Spain 100 years ago and represent no Anglican "aggression" on the Church of Rome.

Richard Fulton, the Mayor of Nashville, Tennessee, has asked owners of tax exempt properties, including churches, to pay the city a fee in lieu of taxes for city services. He cited garbage collection, fire and police protection, street lighting, and road maintenance. "Philosophically, I think everyone should pay something for what they receive," said the mayor. "That includes the church I attend."

Martyr — Archbishop Janani Luwum of Uganda was reburied in a "position of honor," the Anglican Church of Uganda has announced. The present Archbishop, Silvanus Wani, said that the Church honored its martyred leader by placing his remains outside the provincial Cathedral of St. Paul, Namirembe, near the capital of Kampala. Archbishop Luwum was assassinated in February 1977 at the hands of the now overthrown dictator, Idi Amin. He had been buried in a simple grave near his family home.

Bishop Willis Ryan Henton of West Texas was elected Bishop of Western Louisiana, thereby becoming the first American

diocesan bishop to become the diocesan of another diocese. A 1967 amendment to the Church's constitution provides that a diocesan may accept election by another diocese provided (1) he has served at least five years in his present jurisdiction and (2) the House of Bishops approves.

The Anglican Church of Kenya has ordained its first black African woman priest, the Rev. Lusie Okuthe, 61, who became a deaconess in 1976. According to Bishop Henry Okullu, who ordained her, she has become the first black African woman Anglican Church priest south of the Sahara. Mrs. Okuthe has been assigned as assistant pastor at the Songoh parish in the Kisumu district.

The first women in Britain to be made deacons have been ordained by two dioceses of the Anglican Church in Wales. In other parts of Britain, women are admitted only to the separate order of deaconesses and not to the diaconate, which is part of the traditional three-fold order of ordained ministry — bishop, priest, deacon. Following action by the governing body of the Church in Wales last April, Sally Brush, Linda Mary Evans, and

Margaret Clare Harvey have been ordained in the Diocese of St. Asaph, and Jean Margaret Draper and Jennifer Ann Welsh in the Diocese of Monmouth.

The Rt. Rev. Titus Yoshio Nakamichi, Bishop of the Diocese of Kobe, has been elected Primate of the Nippon Sei Ko Kai, the Anglican Church in Japan. The General Secretary of the Church is the Rev. Joshua Kominami.

The Diocese of Damaraland in the Anglican Church of the Province of South Africa will be known as the Diocese of Namibia following a decision by the Synod of the province. The bishop of the diocese, the Rt. Rev. Colin O'Brien Winter, lives in exile in London following his deportation several years ago.

The General Synod of the Episcopal Church of Brazil rejected a motion to permit the ordination of women to the priesthood. A two-thirds majority in the affirmative was required in each of the three orders. Voting was as follows: Bishops, 5 for and 1 against; priests, 7 for and 5 against; and laity, split 5 to 5. The 90th anniversary of the establishment of the Church of Brazil was marked at the Synod meeting.

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Shielded from the African sun by colorful umbrellas, Archbishop Robert Runcie of Canterbury (center) presides at the service inaugurating the new Anglican Province of the Church in Burundi, Rwanda and Zaire in Bukavu, Zaire. Also taking part (l. to r.) are Archbishop Bezaferi Ndahura of the new province, Archbishop Silvanus Wani of Uganda from which the new province separated, and Bishop Philip Ridsdale of the Diocese of Boga-Zaire. The new province is largely French-speaking. (DPS)

In Memoriam

Andrew Burger, 15, son of the Rev. Charles S. and Karlen Burger of Holy Innocents', Lahaina,

died on July 19 after a long illness. Services were held in Lahaina on July 22 with the Bishop officiating.

1980 House of Bishops Meeting

Cardinal Suenens a Guest

Worship leaders at the 1980 interim meeting of the House of Bishops of the Episcopal Church in Chattanooga, Tenn., Oct. 2-9, will be two internationally known churchmen — Cardinal Leo Josef Suenens of Belgium and Dean Alan Brunskill Webster of London.

The Rt. Rev. John M. Allin, Presiding Bishop, has announced that Cardinal Suenens, who retired last year as Roman Catholic Archbishop of Mechelen-Brussels, will lead an hour of "spiritual refreshment" beginning at 9:00 a.m. each day. Cardinal Suenens, who was a major figure at the Second Vatican Council and who has been a leader in the Catholic charismatic movement, retired last year at the age of 75. He had been archbishop of the jurisdiction since 1961 and a cardinal since 1962.

Dean Webster, who has been dean of St. Paul's Cathedral (Church of England) in London since 1977, will celebrate the eucharist each working day at 12:10 p.m. and will give a homily at each service.

Agenda arrangements are being made by Bishop Allin and

the nine-member Council of Advice, composed of the presidents of the regional provinces of the Church. Bishop Frederick B. Wolf of Maine heads that Council.

Following Cardinal Suenens' meditations each morning, several major concerns of the Church will be presented in plenary sessions. Tentative items for this part of the agenda include Ecumenism, Our Mission to Society and the Urban Crisis, Communication, Theology of the Episcopate, and Ministries of the Church.

The afternoons will be spent in small work groups or the committee of the whole to share understandings and experiences concerning the various areas of responsibility. Plenary sessions will be scheduled in the afternoons, if necessary, for making official decisions or taking formal actions. However, the House of Bishops has no legislative authority when it holds its annual interim sessions apart from the House of Deputies meeting in General Convention.

—DPS

A Word from the Bishop

My dear friends:

One of the privileges of being a Bishop is the relationships which you share with those who are studying for the ordained ministry. The relationship usually begins when the one interested in the ministry makes his or her way to call on you inquiring as to the steps one must take to enter the process. To move from that first visit to the day of ordination normally takes at least three years, with many visits with each other during this time.

The privilege, at least in part, comes in watching, observing and even possibly sharing in the person's development with Christ and within the fellowship of the Church. During this process the seminarians are expected to write to their Bishop at every Ember Season (four times a year) — I want to share part of a letter received recently which I think points to the privilege of which I write:

"My biggest weakness at the present seems to be both my academic inadequacies discussed earlier, and my 'sit-back and lead me' attitude. To minister to others, you cannot sit-back and be quiet both in and out of class. This attitude, if it be called an attitude, has its roots at my deepest level; I want to have a well-formed, articulate reaction to problems and discussions before I act or speak. This is not always possible, but

I need to grow (or get my feet wet more often) in order to grow out of, or reorganize, this attitude. I don't believe I can afford this attitude any longer, either as a student or a minister of God's word."

What an important lesson to learn for any baptized person! It is exciting to watch their development — in truth they assist me in mine.

Faithfully yours,

The Rt. Rev. Edmond L. Browning
Bishop



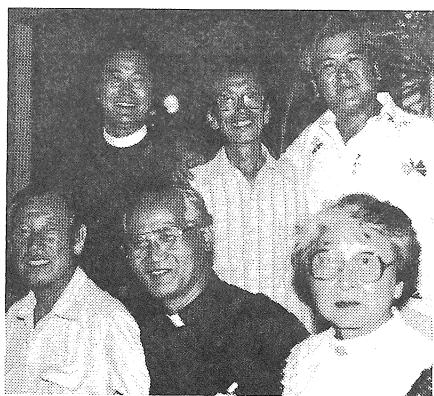
View of the congregation of St. Peter's, Honolulu, and four of the new stained glass windows (r. to l.) in memory of Mr. & Mrs. George Ing, by their children; in memory of Florence Ching, by Sam Ching and family; in thanksgiving, by Franklin and Jane Pang; and by Al Kong in memory of his parents and Fanny and Lydia Kong.

National Korean Episcopal Convocation

At St. Luke's, Honolulu, this June

Those congregations with ministry to Korean-speaking persons in the fifty states chose Hawaii as their place of meeting this year and were hosted by St. Luke's, Nuuanu. This group, known as the Korean Episcopal Convocation, is part of the Episcopal Asiamerica Ministry Commission, which paid one-half of their plane fare here.

Work among Korean-speaking persons is presently centered in



Participants in the Korean Episcopal Convocation in Honolulu this summer: (standing, l. to r.) Fr. Ninian Kim (New York), Joel Im (Chicago), Jong Sung Shin (Chicago); (seated, l. to r.) Moon Bae Kim (Honolulu), Fr. David Lee (San Antonio), Anita Choi (Honolulu).

New York, Chicago, San Antonio, Los Angeles and Honolulu. Nine representatives attended besides those from St. Luke's. From New York were Mr. Samuel Im, Convocation Convenor and the Rev. and Mrs. Ninian Kim of St. Joseph's Episcopal Church; from Chicago were Mr. Jong Sung Shin, and Mr. Joel Won Soon Im, Bishop's Warden, St. Mary's Episcopal Church; from San Antonio was



Participants: (standing, l. to r.) Gertrude Jung (St. Elizabeth's, Palama & EAST), Fr. Chuck Halter (Good Samaritan, Palolo); (seated, l. to r.) Hatsune Sekimura (Good Samaritan, Palolo & EAST), Samuel Im, Convocation Convenor (New York).

the Rev. David Lee, St. Stephen's Episcopal Church; from Los Angeles were the Rev. Matthew Ahn, Vicar, St. Nicholas Episcopal Church, and the Rev. John Chung; from Honolulu were the Rev. David N. Holsinger, Rector, St. Luke's Episcopal Church, the Rev. John Park, Assisting Priest, St. Luke's Episcopal Church and Mr. Henry Sung, Senior Warden.

Other members of St. Luke's attending some of the sessions were Saint Luke's Vestry members: Mr. Won Song Lee, Mr. Sung Hyung Cha, Mrs. Anita Choi, Mrs. Hazel Lee, Mrs. Ruth Park, and Mrs. Elsie Pyun, treasurer. St. Luke's church members included: Mrs. Phyllis Dunn, Mrs. Young Soon Low, Mrs. Michael Kim, Mrs. Soonhe Sung, and her guest Mrs. Rose Kim, Mr. and Mrs. Moon Bae Kim and Mrs. Eugenia Park, Fr. Park's wife, and their son, Titus.

The Rev. William P. Austin of Hilo, Hawaii, also attended the Convocation and provided great assistance in Prayer Book translation and revision.

Delegates were housed in the

homes of St. Luke's members, and all meetings were held at facilities graciously provided at St. Elizabeth's Episcopal Church, N. King St., Honolulu.

Work at the convocation included the 3rd translation of Eucharistic Rite II into Korean, besides continuation of translation of the whole 1979 Prayer Book.

Theological Education by Extension was seen as part of the answer to raising up indigenous leadership for both present and future churches. The program developed by the University of the South at Sewanee, Tennessee, is to be translated into Korean and promoted extensively in Korean-speaking churches.

Other convocation topics included Christian Education approaches, Youth Ministry, New Mission opportunities and the issuing of a Convocation Newspaper. A Youth Ministry Consultation was sponsored by the Episcopal Asiamerica Ministry in San Francisco this summer.

The next annual Korean Episcopal Convocation will be held in New York in the summer of 1981.

Fundamentalism, Past and Present

A Guest Editorial

The Rev. Dennis J. Bennett, the writer of this guest editorial, is Rector of St. Luke's, Seattle, Washington — a parish of 700. A leader in the Charismatic Renewal Movement, he is the author of Nine O'Clock in the Morning and co-author of The Holy Spirit and You. The article "Fundamentalism, Past & Present" appeared in the May issue of The Morning Watch.

The media are calling men like the Ayatollah Khoumeni of Iran "Moslem fundamentalists." The word "fundamentalism" originally applied to a particular brand of legalistic Christianity, but the term seems to be used in a broader way these days.

In 1920, a group of Baptist Christians drew up a "Statement of Fundamentals." The five points were: (1) The infallibility and inerrancy of the Scriptures, (2) The Virgin Birth and Deity of Jesus, (3) His Bodily Resurrection, (4) His Atonement for our sins, and (5) His Second Coming. Of these five points, the first one became the distinctive mark of the "fundamentalist," and bitter arguments rage around it to this present day.

Now, however, it seems that "fundamentalist" has come to mean anyone who really believes and practices his particular faith. I first encountered this new meaning when I heard a fellow-clergyman speak of those who *really* believe the Creeds, the accepted Statements of the faith of the Episcopal Church, as "fundamentalists." I, myself, have often been called a "fundamentalist," not because I am an exponent of the verbal inerrancy of the Scriptures, but because I believe the basic doctrines of the Christian faith, as found in Scripture, and summed up in the Creeds and the teaching of the Church.

Recent events in the Middle

East have brought us face-to-face with Mohammedanism, or Islam. There is much that is noble in Islam. Mohammed was a great and courageous man who opposed the abuses of his day and taught that there is only one God. The religion he produced, however, is fiercely uncompromising, seeking to establish itself by the sword. Open-minded men and women brought up as nominal Moslems tend to deny its violent nature, saying "It's just the same as Christianity, really. Aren't all the great religions basically the same? Allah, after all, is just another name for the same God that the Christians and Jews worship." Their attitude is commendable, but it's simply confusing the issue for them to say they are Moslems.

We don't like their violence and cruelty, but men like Khoumeni are expressing honestly what their faith teaches. Why call them "fundamentalists?" Why not just call them Moslems?

When we come to Judaism — we hear that there are three kinds of Jews: liberal, conservative, and orthodox. Upon closer examination, however, the "liberal Jew" often turns out to be a humanist, who does not believe in the God of the Bible at all; and the "conservative Jew" one who keeps *some* of the Law, but not all of it. The "orthodox" Jew would seem to be the only one who wholeheartedly believes all that his faith teaches, and tries to practice it. Why bother to call *him* a "fundamentalist," why not just call him a faithful Jew?

Then there's Christianity. If a person simply believes what the New Testament says, and what the Church teaches, and tries to carry it out in practice, he or she will be accused, again, of being "fundamentalist."

The really odd thing in the Episcopal Church these days is that a priest may insist on the

real Presence of Jesus in the Holy Communion, and yet deny the Virgin Birth or Bodily Resurrection of our Lord, and regard anyone as a "fundamentalist" who believes in them. It recalls the irony, I think, of Santayana: "There is no God, but Mary is His Mother."

Why not return to simple honesty? If Christianity is true, let's believe it, and enjoy it to the full. If it isn't true, why bother? Let's find something that is, and believe that. Let's not say we believe something which we don't, and then accuse those who do of being "fundamentalists".

It's very difficult to talk to someone who claims a certain faith, but doesn't believe the teachings of that faith. Have you tried, for example, to witness to a so-called "liberal Jew"? No sense in quoting Isaiah 53, or trying to show him how Christianity is the fulfilment of promises to Israel. He doesn't believe in the promises to Israel anyway. His "faith" is maintaining a heritage and a tradition for social or aesthetic reasons.

Or have you ever tried to witness to a so-called "liberal Christian"? He is ready to accept everything in general, but will not be pinned down to anything in particular. "To travel hopefully is better than to arrive," says he. It can be very frustrating.

One of the exciting aspects of the baptism in the Holy Spirit is that people begin to believe in their hearts that to which they may have given lip-service for years. At St. Mark's, Van Nuys, twenty years ago, there was a fine group of men who met at six o'clock every Saturday morning for Eucharist and breakfast. In the weeks just before my experience of the release of the Holy Spirit, I had been teaching on the doctrine of the Trinity, and I believed what

I was teaching — with my head, anyway. But when I received the Holy Spirit, as I prayed in the Spirit, I had a mental picture of Jesus on the cross, and I realized vividly that I was speaking to my Father in Heaven, through Jesus, and that the Holy Spirit in me was giving me the words — words that my intellect could not fathom, but that God understood perfectly. So it came that on that next Saturday, as I started to teach, I stopped and looked at my friends, and said, "I can't just mouth all this, because it's true."

It wasn't very well put, and my friends looked puzzled. "Of course it's true. We didn't think you were telling lies, or trying to lead us astray. What's the matter with you, Dennis?" But I was trying to come to terms with the fact that, whereas I had known it all to be true with my head, now I had become aware of the actual operation of the blessed Trinity in and through me, so that I knew it by experience, with my spirit.

Literally millions of people in the world can testify how the Scripture suddenly came alive to them after the power of the Spirit had been released in them; how the truths of the Faith suddenly became real in a way undreamed-of.

A well-known Bishop of the Episcopal Church once said that he could sing the Creed but not say it. Isn't it about time we recognized that sort of thing as self-deception? If the words are not true, let us neither sing them nor say them. If we don't believe, let's say so. Let's honestly find out what our faith is, and hold to it. Let's all be "fundamentalists," not in any sense of harsh legalism, but in living by that which we claim to believe. — The Rev. Dennis J. Bennett



"Christmas in July at Camp Mokuleia." A group of tent campers portray the Nativity scene on this special day during camp. Chaplains during the summer were the Rev. Jan Rudinoff, Seminarian Don Reed, the Rev. Dr. Paul Wheeler, and Bishop Browning. Chapel themes related creation to energy conservation.



Special Events Day at Camp Mokuleia included cabin relays. This summer, as before, Camp Mokuleia was used to capacity — 508 campers. Twenty-one counsellors from Boston, South Dakota, California, and Arizona, as well as from Hawaii, supervised the campers during the various camp sessions.

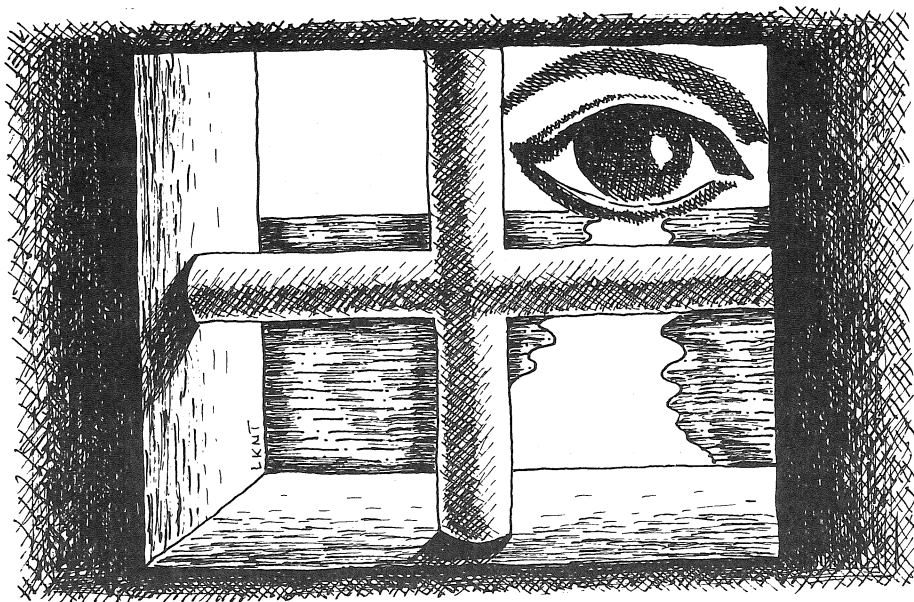
Looking: Lustful and Otherwise

One of the least pleasant moments of my pastorate was spent in the security cell in Goddard Haiku at the Kaneohe State Hospital. That locked room was grim. A pallet gray from use and inattention was the "bed" and the room's only furniture. The cell was clammy with that special cold which damp brings. There was little light; it came through a barred window together with a chill wind. A sweatshirt soaked with urine — another sign of custodial inattention — lay on the floor against the iron door. That sickening military-green paint covered the walls, but not entirely. There were two concavities of white plaster, born of the prolonged and rhythmic battering by the head of some patient down on all fours.

More depressing was the patient himself, clad only in a tee-shirt and light trousers (of course, beltless and slipping). We spoke now of this, now of that: a conversation very like the sun's shimmering on the sea, now here, now there, and very unlike the reassurance of the moon's smooth path across the water.

"Let's pray," he said, going to his knees. Then, "No!" Ideas and subjects quickly came and went with a randomness one was hard pressed, and rarely able, to follow. Two items surfaced and sank time and again, however: the Scripture verse concerning the unforgivable sin and that one about looking upon a woman to lust after her.

These sayings were hardly the cause of this lad's illness, but symptoms. No doubt my being a priest evoked the questions, as did his own anxieties and his unfortunate religious training. But one can hardly blame religion, good or bad, for this



lad's state, though.

The idea of religion as a miracle drug occurred to me then. It saves, cures, and fosters abundant life. But for some and for reasons often quite unknown, it has catastrophic side-effects. Some use religion to avoid living; others, to enhance life.

However, religion is not alone in dual possibilities. Medicine (as per the analogy), law, sexuality... are each bivalent: good and life-full in most cases (one hopes), but also at times mutilating and evil as well.

In the Sermon on the Mount, we read:

...But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. (Mt. 5: 28, 29)

As long ago as great Origen (185-254), Christian teachers acknowledged that there were

statements in Scripture which were not to be taken literally.

About these verses from the Sermon on the Mount, we today speak of a teacher's exaggeration to make the point, or of the hyperbole customary in the East, as in the benediction of Rebecca, "*Become the mother of thousands of ten thousands*" (Gen. 24:60). Poor dear!

Or, we speak of the lesser's not overshadowing the greater. Hedge yourself in a bit, so that you do not over-do or act improperly. The second best or insufficient should not be primary.

Or, we speak of the genius of Jesus in seeing that outward acts have their origins in inward attitudes and emotions. Anger can lead to murder, so — says Jesus — you are not only forbidden to kill but also forbidden even to embark on that bloody brick road which begins with wrath within. Thus Jesus deepens and fills full the Law of Moses. (Does the origin of this thought lie in his meditation on the Tenth Commandment, the only "inner" one?)

Or, we could point to the

operative word "to lust" and distinguish two types of looking. There is that look which affirms a person's beauty and totality of being. There is also that look which truncates, partializes, and diminishes. Instead of being a person, one becomes in those eyes a "piece of . . .," radically less than a whole person. (As one studio executive said to Marilyn Monroe, "Remember, you are nothing but a piece of meat!") Moreover, the Greek word itself supports this distinction in "lookings." Polycarp of Smyrna uses *epithumia* with the preposition *kata* to describe one's looking "in accordance with physical desire alone" (I Pol. 5:2).

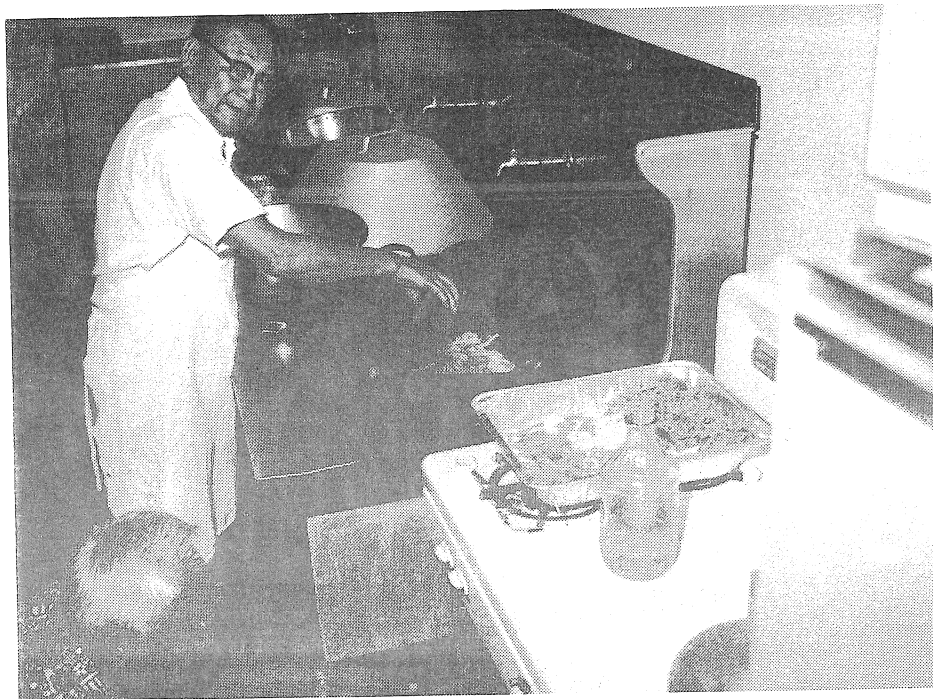
Cardinal Richelieu once remarked, "If God did not intend us to drink wine, why did he make it taste so good?" Similarly, one might hold, if God does not want us to look, why does he create persons of such beauty?

Marco Polo tells the tale of a Persian cobbler, a Christian, who — looking too fondly at a lady's ankle while fitting shoes — put out his right eye with his awl.

More Christian certainly is Nonnus of Edessa who, sitting with fellow bishops in the portico of a church, looked at the great courtesan Pelagia, with her train of maid-servants and gallants, and turned to his brother bishops (then groaning and averting their eyes) saying, "Was none of you moved by the sight of such great beauty?" Because of Nonnus' innocent, appreciative, non-judgmental treasuring of beauty, some Eastern calendars came to list and celebrate St. Pelagia the Harlot. In Nonnus' eyes Pelagia was person, not piece, a personhood she further beautified in her life as a Christian. — JPE



"Outer Space Day" at Camp Mokuleia this summer included this unusual threesome from *Star Wars*, at other times known as (l. to r.) Gail Vendeland, the Rev. Brian Grieves, and Marian Lyman-Mersereau. Gail and Marian have left the staff at summer's end to return to graduate school.



Henry Young, St. Peter's Head Usher (standing) and Quon Ming Dang, Vestry member, helping to prepare a meal for the St. Peter's congregation.

Fantastick Performance

St. Clement's, Makiki, was the scene on two successive weekends in July when, courtesy of Music Theatre International, The Players of St. Clement's presented the successful Broadway musical "The Fantasticks: A Parable About Love." The six evenings saw a packed house and many satisfied theatergoers turn out at the Episcopal parish which serves the Manoa, Makiki and

University communities. The total direction of *The Fantasticks* was under Eunice DeMello, The Players' artistic director, with musical direction by the noted Honolulu pianist, Stephen Salazar. House Management was thoughtfully guided by Margaret Nunn.

The script rather succinctly sets the scene for Act I as "in the moonlight" and for Act II as "in

the sun." Realizing these somewhat cryptic goals lay in the domain of lighting design by Janalyn Travis, innovative costuming by Karen Metcalf and the choreography of Suzy Koga. Artistic Director De Mello was assisted throughout by the untiring efforts of Stephen O'Meara.

The Players' presentation of *The Fantasticks* closed their fourth performance season and

stands in an admirable line of chancel drama offerings, including such masterworks as *Amahl and the Night Visitors* and *Sister Angelica*. The immediate past performance, *The Betrayal and Passion of Jesus Christ*, based on an English cycle play, offered to worshippers and spectators alike the weekend of Holy Week 1980 liturgical drama par excellence.—Fr. John E. Crean, Jr.

Quiet Day – Retreat

On July 19, 1980, the Third Order of the Society of Saint Francis in Hawaii co-sponsored with the Diocese a Quiet Day held at Saint Anthony's Home, Kalihi Valley. The retreatmaster was Fr. John E. Crean, Jr., Associate at St. Clement's and UH Professor.

The day opened with a hearty fellowship breakfast at 8 a.m. and continued with Sung Morning Prayer, officiated over by Mr. Robert Moore of St. Peter's, Honolulu. The Lector was Dr. Gladys Falshaw of St. Paul's, Kekaha, and musical accompaniment was by Margaret Nunn of St. Clement's.

Fr. Crean gave three half-hour conferences on the theme of "Relationships", followed by silent meditation periods of

forty-five minutes when retreatants were free to walk about the grounds, visit the chapel or speak to the retreatmaster privately. The day closed at 3:30 p.m., after the celebration of a Solemn Mass in Honor of St. Benedict of Nursia, Abbot and founder of the Benedictine Order whose 1500th birthday falls in 1980. The Mass was followed by an Aloha Punch with homemade cookies served by the gracious hosts, the Sisters of the Sacred Hearts.

The Society of St. Francis in Hawaii, possibly in conjunction with other religious orders represented in the Diocese, is presently talking about sponsoring various types of Retreats on a quarterly basis for both clergy and laity.

Bishops Urged to Restore Nicene Creed to Original Form

Bishops of the Episcopal Church have been urged by the 28-member executive council of the Associated Parishes to restore the "authentic text" of the Nicene Creed to the Book of Common Prayer, thus removing what they term a "cause of scandal and grave offense" to the Eastern Orthodox and a "source of embarrassment" to some Anglicans.

The Presiding Bishop, the Rt. Rev. John M. Allin, and the other bishops of the Church were asked to open discussion immediately on dropping the phrase "and the Son" (*filioque*) from the Creed's third paragraph concerning the Holy Spirit.

The *filioque* was removed from the Creed in the recent trial Eucharistic rites but was re-inserted in the 1979 Prayer Book by the General Convention.

Anglican bishops agreed at the 1978 Lambeth Conference to open discussions on the clause in their respective churches. And "the Council of the

Associated Parishes respectfully urges the Presiding Bishop and the other Bishops of the Episcopal Church to set in motion such discussion without further delay."

The *filioque* clause is a Western (Latin) Christian addition to the Nicene Creed without conciliar warrant — and thus is seen as illegal, from the Eastern Orthodox point of view. It appears first in Toledo (589) among the Visigoths of Spain, then among the Franks (c. 800) and Germans — nations not then at their theological best.

In spite of Charlemagne's urgings, Pope Leo III refused to include the *filioque* in the Nicene Creed as said at Rome. Later popes gave in (c. 1000).

Surrounding it lies a passionate and political, complicated and perhaps silly argument more than a thousand years old as to whether the Holy Spirit proceeds only from the Father, viewed as the single Fount of Divinity, or from both the Father and the Son.

During the Summer . . .

Good Samaritan, Palolo, honored Issei members of the parish with a special service on Issei Sunday (August 24), followed by a pot-luck luncheon co-ordinated by Mildred Hata.

The Rev. Vince O'Neill, Canon of St. Andrew's Cathedral, received the Doctor of Ministry degree from San Francisco Theological Seminary.

The Rev. Brian Nurdin, Rector of St. Clement's, Makiki, celebrated the 20th anniversary of his ordination.

The Rev. Dr. Claude DuTeil was appointed Vicar of the Waikiki Chapel, in addition to his responsibility as Director of IHS, which celebrated its second year of service to downtown street people July 1.

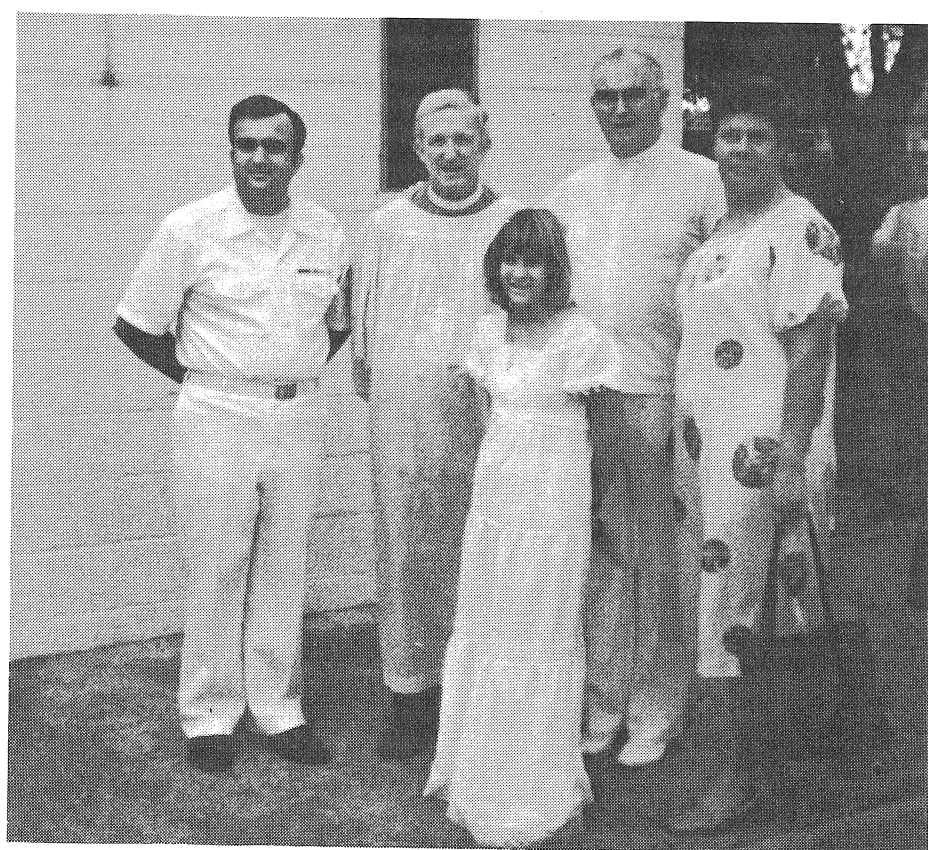
The Rev. John Liu, sometime Rector of St. Elizabeth's, Palama,

and of Holy Apostles', Hilo, returned to Hawaii after two years in the District of Columbia in order to take up permanent residence here.

The Rev. James Eron was accepted for reception from the Roman Catholic priesthood as a Deacon in the Episcopal Church. Active in Trinity Church By-the-Sea, Fr. Eron has served as Seabury Hall's business manager and his wife Marinell as parish secretary of Holy Innocents', Lahaina.

The Very Reverend Frederick H. Borsch has resigned as Dean of the Church Divinity School of the Pacific in Berkeley, California, to become Dean of the Chapel at Princeton University, his alma mater.

The Very Reverend Henry W. Kiley was installed this July as Dean of St. Andrew's Theological Seminary in Manila.



At St. Barnabas', Ewa Beach, during the Bishop's visitation (l. to r.): Bill Nakoff (received), Bishop Browning, Lori Rajaniemi (confirmed), Fr. Ed Blackmon, Doris Domingo (confirmed).

War and the Christian: Some Thoughts

The Christian and war were topics of various statements in the Honolulu Advertiser this July, and in church bulletins this August. Registration for the draft by young men and the knowledge that the Episcopal Church maintains a central register for Conscientious Objectors and pastorally advises them helped provoke the discussion. What follows is a brief outline of the classical or traditional Christian teaching on war and of the choices before the individual Christian.

Classical Christianity has a divided mind about war and one's fighting.

On one hand, the Church (particularly in the West) has evolved the noble figure of the Christian knight, one who risks his life to do battle with evil on behalf of good. St. George and St. Joan of Arc are examples, as is the Archangel Michael.

On the other hand, the Church has equally honored those who refused military service on the grounds that Christian love is absolutely incompatible with killing. St. Martin of Tours, like St. Joan, also a patron of France, is one example among many.

Earliest Christianity had an equally divided mind. Peace and love are major themes of the Gospel and Letters of John. Very different is the bloody bellicosity of the Revelation of St. John the Divine. And Jesus is said both to bring a sword and none-the-less to be the Prince of Peace.

Clearly, two ways lie before the Christian as regards war: participation and non-participation, each equally Christian and honorable according to classical Christianity. In the Divine Perspective, one can well argue, the devout and dedicated C.O. ranks with the devout and dedicated winner of the Silver Star.

But how does one choose one's way as to participation or non-participation in war? The classical Christian teaching on war may help.

Over the centuries Christianity has developed the idea of a "just war," a war in which the Christian may fight. Today some hold that there can be no "just war," just as there can be no wooden iron. But classical Christianity still speaks of a "just war."

A just war, according to Augustine of Hippo (+430), was one which was fought for the "good of society" and in order to bring about "peace." He had Greco-Roman civilization and the *Pax Romana* in mind, for he faced the ghastly invasion of the Vandals during Rome's twilight and died in a city besieged by them.

The epidemic of wars of all sorts during the Middle Ages

forced Christian thinkers to add to Augustine's guidelines. For them a war was just, and Christians could fight it, (1) if the sovereign authority had declared it, not your neighborhood no-account Count; (2) if the cause was just; and (3) if the participants intend the advancement of good or the avoidance of evil. So taught Thomas Aquinas (+1274), among others.

In the 16th century, Francisco de Vitoria added other conditions in order for a war to be just. It had to be waged by "proper means." Moreover, a war to be just must redress a wrong received. Furthermore, no war was just "if it should bring serious evil to Christendom and the world at large."

De Vitoria was gravely concerned about the morality of European imperialism. And, using his concepts of "proper means" and "serious evil," several modern Christian thinkers

question the whole concept of a just war, especially in this age of atoms and anthrax, neutrons and nerve gas.

So, in deciding whether to participate in war, the Christian is allowed to ask, "Is this war just?", and to evaluate it in accordance with the criteria evolved in the Church and by the Church over these many centuries. And Anglicanism has officially recognized the concept of the just war (Article 37, Latin text).

However, some argue that the individual Christian hasn't information enough to judge the justness of a war. Those who say so could utter no more damning condemnation of a democratic government. For, it is precisely the primary business of that government to inform the people to such a degree that such informed decision is possible. And the same must be said of the Church.

In conclusion, then, some

Christians will elect to fight one war, but not another. The Christian teaching on a just war insists on this.

Some Christians will elect to fight no war. They are absolutely pacifist. And there is an honorable place for them also within the Christian tradition, as many early martyrs and the Quakers attest.

And some Christians — the majority — will find themselves fully willing and able to wage war, as declared by the Congress, certain of following in the footsteps of the Christian knight and his angelic counterpart, St. Michael.

One hopes that whichever way a Christian chooses, those who choose differently will still love and respect each other. God touches each of us differently. And within Christianity there are clearly several ways, not one, concerning war and one's fighting.

— JPE

The Calendar

SEPTEMBER

DIOCESE

- 1 LABOR DAY HOLIDAY (office closed)
- 3 Kennedy Hall Dedication St. Andrew's Priory
- 3 Commission on Ministry Meeting
- 5-7 Marriage Encounter Weekend
- 6 Teacher Training Workshop St. Andrew's Cathedral
- 11 ECW Board Meeting
- 11 Program Department Meeting
- 13 All-Day Council Meeting
- 18 Real Estate Department Meeting
- 18 Finance Department Meeting
- 19 Mission Strategy Department Meeting
- 24 Standing Committee Meeting
- 26-28 Cursillo — Hawaii
- 28 Budget Area Meeting; Hawaii, 1:00 pm, St. James'
- 29 Budget Area Meeting; Maui/Molokai, 7:00 pm, Good Shepherd
- 30 Budget Area Meeting; Kauai, 7:00 pm, All Saints'

BISHOP

- 2-3 Bishop visits with Central Oahu Clergy

- 3-6 8th Province Synod; Scottsdale, Arizona
- 7 St. Stephen's visitation
- 9-10 Bishop visits with Central Oahu Clergy
- 11 Diocesan Staff Meeting
- 11-12 Maui/Molokai Clergy Meeting; Seabury Hall
- 13 All-Day Council Meeting
- 14 St. Elizabeth's visitation
- 14 Bishop at Emmanuel, 7:30 pm
- 16 Staff Meeting
- 18 St. Clement's Vestry Meeting
- 19 Diocesan Council
- 21 Holy Cross visitation
- 23-26 Bishop visits with School Clergy
- 28 Trinity Church by the Sea visitation
- 28 Holy Innocents' Building Dedication
- 30 Seabury Hall Board of Trustees Meeting

OCTOBER

DIOCESE

- 1 Budget Area Meeting; Leeward Oahu, 7:30 pm, St. George's
- 2 Commission on Ministry Meeting
- 2 Budget Area Meeting; Windward Oahu, 7:30 pm, Calvary
- 3 Marriage Encounter Deeper Weekend

- 5 Aloha Aina Sunday
- 6 Budget Area Meeting; Central Honolulu, 7:30 pm, St. Andrew's Cathedral
- 8 Budget Area Meeting; East Honolulu, 7:30 pm, Epiphany
- 9 ECW Board Meeting
- 9 Program Department Meeting
- 13 DISCOVERERS' DAY HOLIDAY (office closed)
- 16 Real Estate Department Meeting
- 16 Finance Department Meeting
- 17 Mission Strategy Department Meeting
- 17-19 Cursillo — Oahu
- 17-19 Responsible Energy Sabbath Weekend
- 22 Standing Committee Meeting
- 24-26 Cursillo — Maui

BISHOP

- 2-9 House of Bishops; Chattanooga, Tennessee
- 12 St. Christopher's visitation
- 17 Diocesan Council
- 19 St. Luke's visitation
- 21 Staff Meeting
- 21 Hawaii Loa College Exec. Meeting
- 26 HPA visitation
- 28 Staff Meeting
- 29 Diocesan Staff Meeting