

HAWAIIAN CHURCH CHRONICLE

HAWAIIAN HISTORICAL SOCIETY
LIBRARY

HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO ST.
HONOLULU, HI

96813

CHRISTMAS GREETING

to the Anglican Communion
by the Archbishop of Canterbury

With every passing year I meet more of you for the first time, and get to know a little better those of you who are already old friends. During my own worship on Christmas Day I shall be happy in the thought of you, wherever you are celebrating with me this great festival. My Christmas greetings go to all of you as members of our Communion, our great Christian family.

For me this has been an exciting year. It began with a visit to the Far East — to Sri Lanka, Burma, Hong Kong and to mainland China. I can report to you that in all these places I found ample evidence for the health and vitality of our faith.

In Nigeria, which I visited in April and May, I was overwhelmed by the wonderful welcome I received, and by the great generosity of those whom I met. I have no doubts at all that the Church in Nigeria will grow from strength to strength.

At home too, we had some excitement. The visit of His Holiness Pope John Paul II, and the worship which we shared in Canterbury Cathedral will have done much, I am sure, to resolve some of the historic differences between our great Churches. This is not to pretend that all the problems between us have been overcome, but that trusting in the care and wisdom of Our Lord, we can grow together in faith and witness.

This has been a year of tragedies as well as triumphs. As I write, thousands still suffer from the ravages of war in the Middle East, and for many millions elsewhere the beauty of God's creation is shadowed by starvation and disease. In this season of hope, let our special prayers go to those who are helpless in the face of such evils.

Finally, I want to thank Bishop John Howe for his outstanding service to the Anglican Communion. His retirement at Christmas means for so many of us the end of an era. We wish him every happiness for his future and let us remember his successor at the Anglican Consultative Council [the Rev. Dr. Sam Van Culin of Hawaii] in our prayers.

To those of you I am privileged to know, and to those of you I have yet to meet, may I wish a very happy and peaceful Christmas.



Raphael: *Madonna del Granduca*. Palazzo Pitti, Florence.

Almighty God and Father of light,
a child is born for us and a son is
given to us.
Your eternal Word leaped down from
heaven in the silent watches of the
night,
And now your Church is filled with

wonder at the nearness of her God.
Open our hearts to receive his life
and increase our vision with the
rising dawn,
That our lives may be filled with his
glory and peace, who lives and reigns
for ever and ever.

CHRISTMAS: Birthday of Life

Dearly beloved, today our Savior is born; let us rejoice. Sadness should have no place on the birthday of life. The fear of death has been swallowed up; life brings us joy with the promise of eternal happiness.

No one is shut out from this joy; all share the same reason for rejoicing. Our Lord, victor over sin and death, finding no man free from sin, came to free us all. Let the saint re-

joice as he sees the palm of victory at hand. Let the sinner be glad as he receives the offer of forgiveness. Let the pagan take courage as he is summoned to life.

In the fullness of time, chosen in the unfathomable depths of God's wisdom, the Son of God took for himself our common humanity in order to reconcile it with its creator. He came to overthrow the devil, the

CHRISTMAS MESSAGE

by Presiding Bishop John M. Allin

"... Because there was no place
for them in the inn." (Luke 2:7
RSV)

This phrase from St. Luke's Gospel is the basis for some of the best staging when children dramatize the story of the nativity. Perhaps you will be there when it happens in your congregation this year: Mary and Joseph approach the inn . . . there is a knock on the door . . . the innkeeper pokes his head out of the door . . . "Sorry, no room here," he says . . . "Go to the stable out back" . . . Mary and Joseph amble over to where a manager has been set up . . . you will be there again this year even as you have been there before. Maybe as Mary. Maybe as Joseph. Maybe as the innkeeper. Certainly as a spectator.

The innkeeper's role is one of interest because he (and I expect he was a male, most likely) is a good example of one who is caught in a bind. He wants to help, but he's unable to accommodate the need that is put before him. So he does what he can. He is you and he is me in so many instances — unable to do all that is needed but yet knowing we must do all we can.

Doing all we can is not the same as giving a shrug of the shoulders and adopting a "Well, we'd do something if we could" attitude. Doing all we can now — is joining in efforts to share our resources with those who are poorer, alerting the world to the fact that the nuclear age has ruled out war as a solution for any conflict and even for defense, and above all letting those around us know of the hope, vision and renewal inherent in the good news of Christian Gospel.

The innkeeper did what he could — then God took over the greatest miracle ever known occurred.

The message of Christmas is a reminder that that that still can happen.

origin of death, in that very nature by which he had overthrown mankind.

And so at the birth of our Lord the angels sings in joy: *Glory to God in the highest*, and they proclaim *peace to his people on earth* as they see the heavenly Jerusalem being built from all the nations of the world. When the angels on high are so exultant at this marvelous work of God's goodness,
(continued on page 16)

HAWAII'S VAN CULIN NAMED TO IMPORTANT CHURCH OFFICE

An American priest with a wide and deep knowledge of the Anglican communion has been named Secretary General of the Anglican Consultative Council by the Council President, Archbishop Robert Runcie of Canterbury, and Chairman, John G. Denton, OBE, of Australia.

The Rev. Samuel Van Culin, Executive for World Mission at the Episcopal Church Center in New York will succeed Bishop John Howe, who is retiring after 14 years in the post.

The Council, which was proposed by the 1968 Lambeth Conference, is a representative body of bishops, clergy and laity from the 28 self-governing Provinces of the 64 million-member Anglican Communion. Its task includes planning international mission policy and ecumenical initiatives, and fostering inter-Anglican co-operation and communication.

In addition to serving the Council, the Secretary General is Chairman of the Council of the Anglican Center in Rome and assists the Archbishop of Canterbury with the Meeting of Anglican Primates and the Lambeth Conference of Bishops.

The announcement of Van Culin's appointment is the culmination of a 13-month selection process. A panel, made up of representatives from Australia, East Asia, Scotland and Uganda, received nominations from all over the world and prepared and interviewed a short list. Laity, as well as clergy and bishops, were considered. The final interviews and appointment were undertaken by the Council's Standing Committee, which was drawn from Australia, Canada, East Asia, England, Scotland, Tanzania, Uganda, the Episcopal Church and the West Indies, and also included the Archbishop of Canterbury.

The Archbishop of Canterbury, in hailing the appointment, referred to Van Culin as "someone who already seems to belong to the whole Anglican Communion, rather than any one Province.

"He is known and respected all over the world for the warmth of his friendship and the range of his abilities. He will bring to his new work a rare blend of imaginative Christian sympathies and outstanding, administrative competence. I welcome his appointment and look forward to working in close harmony with him," he said.

Denton paid tribute to Howe's work of over 14 years as a "remarkable contribution to the development of mutual responsibility and partnership among the Churches of the Anglican Communion".

He said the appointment of the Council's next Secretary General came at a crucial time in Communion affairs across the world. "I believe that in Dr. Van Culin the Council has appointed a man of vision, accomplishment and energy. His role will



At his future London office: Secretary General-designate of the Anglican Consultative Council, the Rev. Dr. Samuel Van Culin (right), with Bishop A.I.M. Haggart, Primus of the Church of Scotland and head of the Search Committee, and John Denton, Chairman of the ACC.—DPS

include working in close co-operation with the Churches of the Communion, and with those Churches with whom Anglicans are in dialogue".

"I am confident that all Anglicans, in every member Church, will benefit from Dr. Van Culin's ministry on behalf of us all", he added.

Van Culin, 52, has been involved in the mission work of the Church for over 20 years.

A native of Honolulu, Hawaii, the son of Samuel and Susie Mossman Van Culin, he took his baccalaureate degree from Princeton University in 1952 and earned his divinity degree three years later from the Virginia Theological Seminary. The seminary awarded him the degree of Doctor of Divinity (honoris causa) in 1976.

He began his ministry as curate at St. Andrew's Cathedral, Honolulu, in 1955 and was Canon Precentor there from 1956-58.

From 1958-60 he was Assistant Rector of St. John's Church, Lafayette Square, in Washington D.C., after which he worked as General Secretary for Laymen International and Assistant Secretary of the Overseas Mission Society of the U.S. Church based in Washington.

He then served successively as Executive Secretary for Africa and the Middle East and World Secretary for the unit for National and World Mission at the Episcopal Church Center, New York. He was appointed to his present position in 1976 by Presiding Bishop of the Episcopal Church, the Rt. Rev. John M. Allin.

His present role has involved co-ordinating and ministering a wide variety of programs both in the U.S. and beyond. Through it he has estab-

lished extensive links with the Churches of the Anglican Communion and ecumenical agencies.

His work has involved close contact with the work of the Council whose role he sees as "critically important" in the life and work of the Episcopal Church and the Anglican Communion, "co-ordinating, unifying and extending our work with a quality and partnership which was not possible before it was organized."

How does the Secretary General elect see his new role?

He stresses that "it is not a position of jurisdiction. It is a position of service. It is not a position of authority, it is a position of partnership and mutuality. Whatever authority it has is derived from the Archbishop of Canterbury, from the Council, the Primates and all the Churches".

He sees the role of the Council as assisting member Churches of the Anglican Communion to develop and deepen their international fellowship "in order that their life as Churches can be developed in service and witness".

The Council also shares an ecumenical task to "focus as much energy and co-operation as possible on the task of seeking the unity of the Universal Church, which is God's will".

He will take over officially on January 1, 1983.

The Rev. Dr. Van Culin's brother Tom is Director of Membership and Corporate Secretary of the Hawaii Visitors Bureau, a member of the Diocesan Council, and a Delegate to the recent General Convention in New Orleans.

—DPS

FR. CREAN TO ST. GEORGE'S

Fr. John Crean Jr., has been elected Rector of St. George's, Pearl Harbor, Bishop Browning has announced.

Fr. Crean comes to St. George's after assisting five years at St. Clement's and before that at St. Stephen's (1974-1977). He is a graduate of Yale (1962), from which he also has received his M.A. and Ph.D.

Fr. Crean is Professor of German in the University of Hawaii (Manoa) and the author of several books and many articles, chiefly on methods of foreign language teaching and medieval literature.

He is Spiritual Director and head of the Spiritual Development Program in the Diocese's Diaconate Program and is highly regarded as a retreat master and giver of Quiet Days.

Bishop Browning will preside at his formal induction and institution at 7:30 p.m., Tuesday, January 18, 1983. Fr. Crean's first Sunday at St. George's was Advent I.

MARGE MCKINNEY RETIRES

Margery McKinney, manager of the Queen Emma Gift & Book Stall for the past 8 years, has retired for reasons of health.

Before becoming manager, she had worked in the Book Stall almost since its inception.

Born in the United Kingdom, Margery McKinney has lived also in Canada, Texas, Wyoming, Kentucky, Washington, and now Hawaii.

She married Fr. Fred McKinney, a Canadian-born priest. He died in 1970, while serving Calvary Church, Kaneohe.

Since then she has lived on Queen Emma Square, quite near her work and her parish, the Cathedral.

This pleasant, gracious, helpful lady will be missed by the Stall's patrons.

Barbara Vlachos of St. Peter's, Honolulu, is the Stall's new manager.

The Queen Emma Gift & Book Stall, founded in 1972, was a project of the late Dean Herbert Conley, assisted by Fran Collins, Linda Divine, and Joanna Johnson.

Profits from the Book Stall go to the Bishop's Discretionary Fund. Book Stall telephone: 536-7776. Address: Queen Emma Square, Honolulu, HI 96813.

ECW TREASURER SUSAN TAYLOR RESIGNS

Susan Taylor, a retired librarian and a long-time member of St. Andrew's Cathedral, tendered her resignation as Treasurer at the October meeting of the ECW. She has been Treasurer since 1977. Her resignation is effective on November 15, after the ECW Annual Meeting.

The 1982 ECW annual meeting voted her a special resolution of thanks and aloha. The Bishop presented an orchid. And she received a standing ovation.

The Diocesan Convention meeting of Kauai also voted her a special resolution of aloha and gratitude. In 1981 she suffered a broken hip.

This sparkling, indomitable lady continues to assist in the Queen Emma Gift & Book Stall at the Cathedral, in the Cathedral choir, and in the Bishop's Office as a Bishop's Greeter.

Letters

FR. ROBERTS DEAD

My Lord Bishop,

It is with regret that I write to tell you of the death of my father, the Rev. Arthur Roberts, formerly of St. John's By-the-Sea, Oahu. He died on August third in the hospital at Dover after a short illness.

As you probably know, he was ordained by Bishop Littell in 1942. And he was one of the founder priests of St. John's, remaining there until my mother's death in 1946, when he was advised to bring me back to England.

Although he left so long ago, he has since made two visits to Hawaii. And, indeed, it is no exaggeration to say that to the end his heart remained in the Islands. He could always be relied upon to talk and tell stories of them, if asked.

In a letter to be opened at his death, he especially requested that we inform you and assure you of his best wishes. I would appreciate it if you would give the news to any of his friends known to you. And I ask you to accept the regards and best wishes of my husband, my family, and myself.

E.G. Morgan

Deal, Kent,
England

HILO CAMPUS MINISTRY

Dear Sir,

Was happy to notice reference to Fr. Bill Austin and the Hilo Campus Ministry in the September *Chronicle*. The article stated that Fr. Austin coordinates the campus ministry at UH-Hilo, and at the Hawaii Community College, and then went on to give a partial list of the supporters of the Campus Ministry.

To clarify and to fill out the picture a bit, Hawaii Community College is a part of UH-Hilo, along with the College of Arts and Sciences (formerly called Hilo College), The College of Agriculture, and the Center for Continuing Education and Community Service. The 3 colleges and the Center are situated at 2 locations a few blocks from each other, the larger being on Kapiolani St. just across from Holy Apostles'. Plans are now in progress to locate all 4 on the Kapiolani St. site. Fr. Austin is, as the article implied, currently working at both locations.

The Hilo Campus Ministry is supported by 9 Hilo Congregations of 5 denominations: Episcopal (Holy Apostles' and Resurrection Mission), Lutheran, Methodist, United Church of Christ, and Roman Catholic, and also by our own Diocese,

the Hawaii Conference and the Hawaii Island Association of the U.C.C., the Pacific and Southwest Conference of the Methodist Church, and the Hawaii Council of Churches. It is, I think, one of the more vital ecumenical programs found in the State of Hawaii.

The Rev. W. Edwin Bonsey, Jr.

NOW URBAN COMMISSIONER

Dear Fellow Episcopalians and Friends:

It is with a great deal of sadness that I write this letter to say "Good-bye." Of course, I'm not going very far; so I guess I'm saying good-bye to a job rather than necessarily to you and other people.

As of December 31, 1982, I will no longer be the staff person for Episcopal and ecumenical campus ministry at U. H. Manoa, and the Episcopal Campus Ministry office will no longer be at the Wesley Foundation.

Bishop Browning has not appointed a new staff person for this ministry, but I am sure that you will be informed about this as soon as possible. In the meantime, you may contact the Bishop's office about any personal or campus ministry concerns at U. H. Manoa.

The reason I am leaving this ministry at this time is that the Bishop has asked me to take on a new work as Urban Missioner. I will work under the direction of the Bishop and with the Committee on Urban Ministries and the Committee on Social Concerns, dealing with social problems and concerns in the outreach ministries of the Episcopal and other churches.

I will continue campus ministry and teaching, Human Sexuality, Religion, and whatever, at Leeward Community College; so I will continue to meet with the diocesan Episcopal Campus Ministry Committee as a staff person.

It will be exactly five years that I have been working regularly at U. H. Manoa. I feel that I have received at least as much, if not more, than I have been able to give here. I have learned so much, and I am grateful for the friendship and support of the University Christian Ministry (UCM) Commission, the Bishop, the Episcopal Campus Ministry Committee, and the clergy and people of the diocese, especially St. Clement's Parish, and the outstanding collegiality of the other UCM campus ministers.

May God's richest blessings be yours in this season, in the celebration of our Lord's birth, and in the New Year.

The Rev. William R. Grosh

A Word From the Bishop

My dear friends:

D.H. Lawrence wrote in 1955, "Someday the spirit of Christmas will mean more in national and international affairs than it does today. Someday there will be peace on earth. Someday there will be good will toward men. When? . . . The lesson in the life of Jesus, well known to all of us but little heeded, is one of martyrdom for a great principle. This principle offers a firm foundation for all human relationships. It is a principle of unselfish concern for and, indeed, love of one's fellow persons. For the principle of love is not merely affection for each other. It connotes tolerance, helpfulness, willingness to share each other's resources and, above all, rendering unto others respect and the consideration that equals deserve from one another. We speak of peace as an objective, but we seldom examine the ingredients of peace that comprise the moral force of mankind."

A pause in man's inveterate inhumanity to his fellow man, the peace of God enfolding and comforting all of us, the truth of God enabling and encouraging us, that pause in frantic busyness to consider what really is fundamental and worthwhile, that return to essentials — truly caring for one another at whatever cost, the confident hope of a new era and a new chance for the better — these are, as Lawrence notes, the ingredients of the Christmas Spirit.

Certainly for the past number of months we in this Diocese have been involved in discovering ways by which



our Lord's charge to be Peacemakers impinges on every aspect of our lives. Once again we are confronted with the truth of our Lord's birth — the Christmas Spirit — that we are called to the ministry of making Shalom — to the ministry that indeed becomes a part of the moral force of mankind. It is a truth that cannot be ignored — that a love so precious as revealed in the Birth of Jesus is a love that calls us each to the acknowledgement of the preciousness of all life — an acknowledgement which produces a commitment to enable and to encourage always the realization of that "preciousness of life" for all.

May the Prince of Peace fill your holidays and all the days to come with His Love and Joy.

Shalom,

Edmond Browning

The Rt. Rev. Edmond L. Browning
Bishop

CHRONICLE DOUBLE ISSUE

This issue of the *Chronicle* is a double issue: October's & December's. It comes delayed by production difficulties and the hurly-burly of the Holidays.

The *Chronicle* was 100 years old this December. The Cathedral first published the then *Anglican Church*

Chronicle in order to have a voice independent of that of Bishop Alfred Willis. There were two publications then—the Bishop's and the Cathedral's.

The Long Range Plan will be published in the February *Chronicle*, completing Convention coverage.

Hawaiian Church Chronicle

ISSN 0274-7154

A publication of the Episcopal Church in Hawaii, continuing *The Anglican Church Chronicle* (1882-1910).

Published: Eight times yearly — February 3, March 17, April 28, June 9, August 4, September 15, October 27 (Convention Issue), and December 8.

Deadline: A fortnight previous to the date of publication listed above.

Annual subscription rate: \$4.00.

Publication Office: Episcopal Church in Hawaii, Queen Emma Square, Honolulu, Hawaii 96813.

Publisher: The Rt. Rev. Edmond Lee Browning, Bishop.

Editor: The Rev. John Paul Engelcke.

Editorial Board: The Rev. Brian Nurdin, Alice Anne Bell, Nita Hogue, Peggy Kai, Ruth Stebbings.

News, Photo Services: Episcopal Church/Diocesan Press Service (DPS). Anglican Consultative Council (London)/Information Service (ACC).

Paste-up/Printing: Hawaii Hocht.

Second Class Postage: Paid at Honolulu, Hawaii.

Postmaster: Send Form 3579 to The *Hawaiian Church Chronicle*, Queen Emma Square, Honolulu, Hawaii 96813.



Presiding Bishop John Allin at coffee-break at General Convention.—DPS

HURRICAN IWA: Churches Damaged, None Destroyed

Hurricane Iwa slammed into the Islands on November 22, leaving behind disorder and desolation totaling in excess of \$200 million.

Kauai, Niihau, and West Oahu were especially hard hit. Some 5,975 homes and condos were damaged or destroyed. The papaya and banana crops on Kauai were lost, affecting not only the Island's economy but also the business of many church members. Pineapple and sugar also sustained heavy losses. Sugar's is estimated at \$21 million.

Following a tour of Kauai with Frs. Alejandro Geston, Jan Rudinoff, and Robert Walden, Bishop Browning reported the following damage to churches:

- St. Paul's, Kekaha: Garage and greenhouse destroyed. Church and vicarage both had standing water a foot high. Roofs slightly damaged.

- St. John's, Elele: Minor roof damage to church, parish house, and vicarage. Carport and roof of educational building were destroyed.

- St. Michael's, Lihue: Extensive roof damage; windows blown out. Water damage. Fr. Rudinoff's home lost lanai, garage, and storage room.

- All Saints', Kapaa: Roof damage to parish hall and church. Extensive roof damage to rectory and carport.

- Christ Memorial, Kilauea: Minor roof damage to vicarage and parish hall.

- St. Thomas', Hanalei: Minor damage to roof and doors.

On Oahu, Camp Mokuleia was hardest hit, with damage to eight buildings through wind and falling

trees. Downed trees provided a double whammy: both smashing cabins and uprooting cesspool lines. Iwa also caused Camp Mokuleia to lose \$7,000 in business.

Help to the Diocese of Hawaii in the aftermath of Iwa has come from many church sources:

- At the urging of Bishop Browning, the Presiding Bishop's Fund for World Relief made an initial grant of \$10,000.

- Province 8 — the Church in the Western States — arranged for another \$10,000 from the Presiding Bishop's Fund.

- Donations from within the Diocese total \$9,548 at this writing.

- Bishop Jabez Bryce of Polynesia, our companion Diocese, sent \$500.

- The Dioceses of Nevada and the Central Gulf Coast each sent \$500.

A Committee of eight — Kauai's three clergy and a lay person from each parish (Dale Stark, Christ Memorial; Takeo Fuji, St. John's; Ruth Okihara, St. Paul's; Marian Walmar, St. Michael's; Yachiyo Wataya, All Saints') — has developed guidelines and strategy for responding to Kauai's needs.

Amongst those also distinguishing themselves during the emergency was Dr. John Henry Felix, Chairman of the Pacific Division of the American Red Cross and Chairman of Disaster Services. Dr. Felix is a parishioner of Holy Nativity, Aina Haina and (whilst in the country) Holy Cross, Malaekahana. Bishop Browning is on the board of American Red Cross in Hawaii.

IOLANI GUILD'S GOOD WORKS

Iolani Guild, the oldest women's organization in the Church in the Islands, held its fall membership meeting at Washington Place, as guests of Governor and Mrs. George Ariyoshi. Guests included Cathedral and other clergy, and one of this year's Priory scholarship winners and her parents. A buffet salad luncheon was served in the patio after a short business meeting. Mrs. Ariyoshi then gave a short history of Washington Place and conducted a tour of its main rooms.

Funds have also been allotted, thanks to a generous donation of Mrs. Kilani Carney, a long-time member, for renovation of the Sacristy. When completed, there will be more counter space, more closets for vestments, and a new rug. Much of the work has been done by Dean Bright and Cathedral volunteers, thereby keeping costs to a minimum.

Among the Guild's recent projects are the replacement of the cross and clover leaf stolen from the baptismal font in the Cathedral and restoring the adjacent plaque.

Iolani Guild has given scholarships

for 1982-1983 to Roblynne Pokipala and LeeAnn Kaopio to attend St. Andrew's Priory.

The Guild has agreed to be responsible for special Hawaiian commemorative services throughout the year at the Cathedral, and a committee has been appointed to work with Dean Bright on arrangements. On Sunday, November 28, the anniversary of the confirmation of Queen Emma and King Kamehameha IV and just before St. Andrew's Day, a special service was held.

ALEXA JARRETT: 50 YEARS ST. ELIZABETH'S ORGANIST

In the parish newsletter, the Rev. Dr. Gerald Gifford of St. Elizabeth's, Palama, writes:

"After many years of faithful service, our organist, Alexa Jarrett, has tendered her resignation as Organist of St. Elizabeth's Church because of health requirements. I know you will want to express your personal gratitude to her for her devoted ministry of music, as our organist, for the past five decades. You will be hearing more from us about an occasion to honor Alexa."



After Iwa at Camp Mokuleia: Downed trees but seawall in place.

MOLOKAI'S CRISES: Bishops Browning & Ferrario Fact-Find

"Molokai is faced with enormous economic and employment crises," the Episcopal and the Roman Catholic Bishops of Hawaii learnt at a recent meeting of community leaders called by the Rev. Lynette Schaefer, Vicar of Grace Church, Ho'olehua, Molokai.

- Molokai's unemployment rate will soar to over 30% with Del Monte's closing its pineapple operations on January 14, 1983. (Molokai's disastrous unemployment is not widely known, because that Island's data are included in booming Maui's statistics.)

- The hospital faces closure. Its monthly loss is \$40,000, which clearly cannot be sustained. (This hospital is the direct descendant of the Shingle Memorial Hospital established in the 1930's in Ho'olehua and affiliated with the Episcopal Church. Dr. Mildred Staley, daughter of our first bishop, served there, as did Dr. A.K. Hanchett, father of Hawaii's 7th Episcopal Bishop.)

- In spite of the highest electricity rates in the nation, the electric company is faltering, looking for a buyer and finding none.

"Bishop Ferrario and I went to Molokai to listen and to offer whatever kinds of support to this community that we felt we could offer," Bishop Browning wrote in a recent newsletter.

The meeting on Molokai included representatives of the state and

county, Del Monte, labor, hospital, electric company, police, social workers, school officials, small business, Chamber of Commerce, Department of Labor, Episcopal Church, and Roman Catholic Church, amongst others.

After the meeting, Bishop Browning made the following observations:

- Effective planning requires more co-ordination with the various planning/helping groups, such as the county's Molokai Task Force and the Governor's recently appointed Molokai Economic Advisory Group.

- There is an immediate need for long-term plans for employment and economic stability.

- Serious lobbying by all concerned people of the State must accompany the presentation to the Legislature of Molokai's needs.

- The social problems resulting from economic stress and high unemployment present the Molokai community with one of its most serious challenges.

"The churches on Molokai are pledged to working in and for the community and its stability. Just how this pledge is to be lived out, we don't know at the moment," writes Bishop Browning.

"We need to keep Lynette, Scotty, Grace Church and all the people on Molokai in our prayers," the Bishop concluded.



Bishop Desmond Tutu of South Africa addressing the General Convention.—DPS

LOVE '82

More than 180 Christian Educators from 43 churches on Oahu and the Neighbor Islands, representing 7 denominations, gathered at Central Union, Honolulu, recently to learn and share at the Third Annual (and First Ecumenical) Christian Education Teacher Training Workshop, *LOVE '82*. The LOVE label, created to stand for *Learning Other Variations of Education*, has become synonymous with excellence in CE teaching and training, and the recent seminar enlarged on the tradition.

The nine workshops included Arts and Crafts, by Donivee Laird of Holy Nativity; Using Learning Centers in the Sunday School Room, by Jane Nagel and Linda Higdon of Central Union; Music for the Church School, by Wanda Gereben of St. Andrew's Priory; An Introduction to Education for Ministry (the Episcopal Church's Lay Institute Bible Study Program) by Diana Lockwood and Ken Jackson; Spiritual Growth for the Sunday School Teacher, by Rev. Ted Ogoshi, Makiki Christian Church; Teaching Techniques for New Teachers, by

Nancy Latham of Holy Nativity; Drama in Christian Education, by Grace Ames of the Priory (with an able assist by her daughter Zoe); and a Youth Workshop with Jay Jarman.

Following workshop presentations, participants joined in an inspiring workshop service jointly led by Rev. Robert Midgeley of Central Union Church, the Rev. Dan Chun of the First Presbyterian Church, and the Very Rev. John A. Bright, Dean of St. Andrew's Cathedral.

Lunch and a question and answer period followed.

Evaluations returned by participants proclaimed the day "Terrific", "A great way to find out you are not alone in your Sunday School classroom", "I am going to go back and try to sing more", "Fun to meet so many other teachers", "Great food, especially the fresh fruit", "Glad all 6 of us came in with Fr. Rudinoff from Kauai", "We will be back next year."

The LOVE committee (made up of Episcopalians and members of the United Church of Christ) was co-

chaired by Jane Nagel (UCC) and Alice Anne Bell (Episcopal Diocese of Hawaii). It included: Joan Gum, St. Luke's; Ginny Lum, 1st Chinese Church of Christ; Linda Higdon, Central Union; Elaine Funayama, St. Stephen's; Karen Kirk, St. Christopher's; Kekapa Lee, UCC Conference; Vern Meury, Central Union; Fe

Nebres, Cosmopolitan Church; Pat Osgood, Calvary Episcopal; Lola Perry, Holy Cross; Mary Waggonner, St. Christopher's; Donna West, St. Andrew's Cathedral; Sandra Greenwell, St. Stephen's; Mary Lee Chung, Central Union; Nancy Waterson, Central Union.

—By our LOVE correspondent



L.O.V.E. '82: Handout table — Alice Anne Bell, Karen Kirk (standing), Elaine Funayama.

BISHOP TUTU: 'Church of God Goes On'

A grim description of life for Blacks in South Africa, and an inspiring statement of faith in the ultimate outcome were presented by the Rt. Rev. Desmond Tutu, Secretary of the South African Council of Churches, when speaking at a joint session of General Convention.

He was introduced by Presiding Bishop John M. Allin as a "well tested servant," and he received a lengthy standing ovation both before and following his speech.

The apartheid policy of the South African government is "legalized and institutionalized racism," said Bishop Tutu.

The government there spends 10 times the amount to educate a White child that it does for a Black one, said the Bishop.

Blacks must also carry passes allowing them to travel.

"I am a Bishop in the Church of God. I am 51 years old. And I don't have a vote, but an 18 year old, through a wonder of biological irrelevance — white skin — is able to vote."

He said the government has also taken repressive action against the South African Council of Churches because of the Council's support of political prisoners and its legal defense of those charged with political crimes.

"They can remove Desmond Tutu; they can end the South African Council of Churches. But the Church of God goes on."

He said he did not understand how anyone could be "foolhardy" enough

to take on the Church of God, because "we join with angels and arch-angels and the whole community of heaven."

He said he feels upheld by expressions "of love, prayers and concern, and laughter and joy of so many around the world."

He explained he was able to come to General Convention through the negotiations of Presiding Bishop Allin and others, who were able to secure a 19-day travel pass from the South African government for him and his wife.

Tutu said his government had previously denied him a pass to come to the United States to accept an honorary degree from Columbia University.

The Black citizens of South Africa need self-determination, he said. "We cannot survive on the crumbs that fall from the master's table."

"We want to be able to sit at the table and decide the menu. We want to determine the future of our country together."

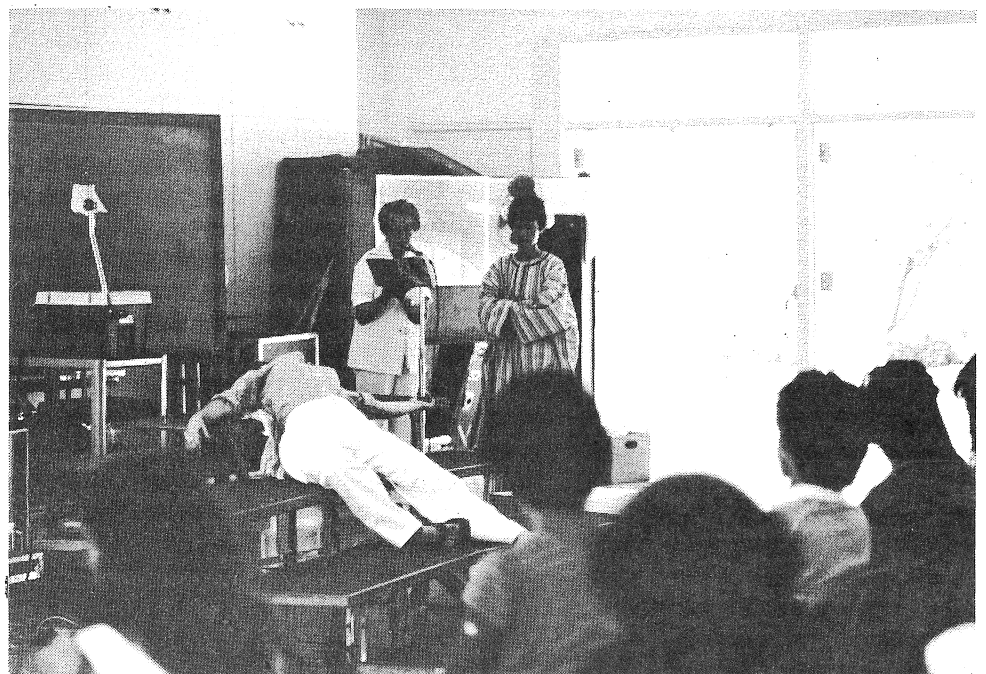
Turning to issues affecting Third World countries, he said South Africa shares many of the problems of the developing countries, because many of its citizens are very poor and poorly educated.

The Third World is caught in struggles between the U.S. and Russia. He said the world cannot continue to exist with two-thirds of its citizens in hunger and living in fear of the arms race.

—The Convention Daily



L.O.V.E. '82: Presentation by Drama Workshop.



L.O.V.E. '82: Jay Jarman, leader, and participants in the Youth Workshop.

EDITORIAL: CHRISTIANS AND ANTI-SEMITISM

Civilizations, like individuals, suffer from mental illness and have psychotic episodes. And one of the worst sicknesses to afflict Western civilization is anti-Semitism, or, more accurately, anti-Judaism and anti-Jews-ism.

The machine-gunning outside a Brussels synagogue this Rosh Hashanah, the recent synagogue- and car-bombings and attacks on Jewish businesses and their patrons in Paris, the Yom Kippur bombings in Frankfurt, the recent shooting and grenading as synagogue let out in Rome, show how this illness bedevils the West.

Anti-Semitism is categorically forbidden Christians by Jesus' command to love our neighbors as ourselves. Anti-Semitism is not just sickness; it is also sin, the very opposite of love.

Moreover, to Judaism, Christians owe a profound and eternal debt of gratitude, not the least of reasons being Judaism's education of Jesus and the Apostles, its launching the earliest Church, and its giving birth to what Christians call the Old Testament; and Jews, quite simply, the Bible.

Jerome needed the Rabbis to help in his Latin translation of Scripture.

Luther's thought was influenced by Nicholas of Lyra, who in turn relied heavily on Rabbi Solomon Ben Isaac (Rashi).

Modern Christian acting and thinking would be the poorer without Martin Buber and Abraham Heschel, not to overlook Sigmund Freud and Karl Marx.

Christianity's debt to Judaism spans the ages. And as a communicant, no Christian can object to so-called "Jewish blood."

But Christian-Jewish relations have largely been a gauntlet of hurt and sorrow for Jews. Golda Meir's first memory was of her father's barricading the door to keep out murdering, rampaging Russian Orthodox. The pogroms of Mother Russia (1882-1906) were the noxious children of a nasty line — the slaughtering of the Crusaders (1096-1300), the judicial murders of the Spanish Inquisition (1483-1650), and the Chmielniki massacres (1648-1658). Together with the Turks (murderers of the Armenians), Czarist Russia proved sponsor to Hitler's Auschwitz and the ghastly "Final Solution" of the death camps.

The Danes (Lutherans) and the Patriarch of Bulgaria (Orthodox) protected the Jews and outwitted the

Nazis. Courageous effort worked, as Hannah Arendt has shown.

But the general silence and inactivity of Christians in the West during the Holocaust (1933-1945) form a sad chapter in Church history. Leaders of several churches and most Christian heads of state were then so deficient in Christian practice and in moral courage as to excite wonder and shame today.

Christians must own up to their guilt in keeping the scourge of anti-Semitism alive. In places, the New Testament is malicious to Jews and Judaism and provides texts easily exploited for mischief by the un-Godly.

Seven centuries before Hitler, a Church council (4th Lateran) ordered Jews to wear a Star of David. And Christians, both practicing and nominal, staffed Nazidom's extermination camps and fed the Jews to them, it is terrible to remember.

The Liturgical Calendar of the Christian Church will always be incomplete until there is a Day of Thanksgiving (for Judaism's gifts to Christianity) and Penitence (for 2,000 years of Christian crimes against the Jews).

Good Friday won't do, for (among other reasons) it enshrines that mis-

chief-spawning verse, "And the people, to a man, shouted back, 'His blood be on us and on our children!'"

And Ash Wednesday is hardly the time. A separate and special day seems necessary.

Perhaps Christians should pick that day on which Judaism turns to contemplate Hitler's war of extermination against Jewry, commonly called the Holocaust, or *Shoah*. A fortnight after Passover, Judaism observes Remembrance Day (Yom Hashoah, Nisan 27 in the Hebrew calendar). But, then, perhaps a date outside of Eastertide is preferred.

In any case, the 1979 *Book of Common Prayer* provides no day of Penitence and Gratitude. But, well it should, as a continual reminder of murdering religionism and homocidal racism past and as an antidote to such religionism and racism now and in future.

Sin is forgiven when it is confessed and amendment resolved, Christians hold.

But when do Christians specifically confess their sins against the Jews and express their gratitude for, and debt to, Judaism?

—JPE

CAMP MOKULEIA: Summer of '82

290 campers spent one or more weeks at Camp Mokuleia this summer, reports Brian Grieves, Camp Director. "This represents 46 fewer campers than last year, although more campers stayed for longer periods this year," he said.

"I enjoy it more when campers stay longer, because it increases the spirit of Christian community. During staff training, our primary goal is to build a nurturing, caring, supportive community modeled on the New Testament community as found in the Book of Acts. We want our campers to know about the meaning of Christian community (about God's love) through actually experiencing it, not just by being told about it."

"And it works. Reading parent and camper comments about the children's improved self-images, self confidence, better attitudes and happier relationships tells us we're doing something right, and that is very rewarding. Special things happen to campers and staff in camp, things that statistics can't measure. Each of us on the staff has our own stories to tell that make Summer Camp so personally fulfilling. I love it, even the long hours and hectic pace."

Campers had a good time as usual, according to camper evaluations. 92% of all areas evaluated were rated excellent to good. Areas rated include camper/counselor relationships, expectations of campers met, food, variety of program and knowledge of new skills. "We learned that campers

appreciate the variety of our program, but we need to improve our teaching skills," Grieves said.

150 of the campers were involved in the Diocesan Camp program for the first time. Grieves attributes the high rate of turnover to military transfers and the need of many campers to go to Summer School. "Many people complain that Mokuleia doesn't offer camp in August when Summer Schools are pau, but this is because of our long-standing commitment to the Easter Seals camp for the handicapped during that month."

25% of all campers came from Windward Oahu, leading all other geographical areas. Kauai led the Neighbor Islands with 5%, while 9% of all campers were from out of state. One camper came from Indonesia, another from France.

"Campers came from 100 different schools in the state, a phenomenal number," exclaimed Grieves. "61 of those were public schools, producing over half our campers. Punahou had the largest single total by far, 39. The next nearest was Wilcox Elementary on Kauai with 11! All Episcopal Schools combined sent only 11, 2 less than the Lutheran Schools and 8 less than the Roman Catholic Diocese. I guess what we have is tremendous diversity, and I like that. And with 24% of our campers unchurched, we're running quite an evangelism program. I don't want to proselytize anyone into being an Episcopalian (al-

though we won't turn anyone away), but rather, I hope we can be a strong ecumenical camp that helps to pro-

duce caring, compassionate persons with a fervor to build a more humane, safer and just world."

RELIGIOUS AFFILIATION

Religion	# Campers	%
Episcopalians	79	28%
Unchurched	69	24%
Roman Catholic	40	14%
Non-Denominational	32	11%
Lutheran	19	6%
Methodist	13	5%
Baptist	8	3%
Presbyterian	8	3%
United Church of Christ	7	2%
Jewish	5	2%
Other (Mormon, Bahai, Christian Science (2), Congregational)	5	2%
Totals:	285	100%

SCHOOLS (Hawaii only)

School	# Schools	# Campers
Public Schools	61	130
Roman Catholic Diocese of Hawaii	10	19
Episcopal	5	11
Lutheran	4	13
Punahou	1	39
Other Private Schools	19	34
Totals:	100	246

GEOGRAPHY

Area	# Campers	%
Windward Oahu	71	25%
Central Honolulu	65	23%
East Honolulu	46	16%
Aiea, Pearl City, Leeward,		
Central Oahu, North Shore	44	15%
California	17	6%
Kauai	15	5%
Hawaii (Big Island)	12	4%
Maui	10	3%
Out of State (excluding Ca.)	10	3%
(7-Kwajalein)		
(1-Vermont)		
(1-France)		
(1-Indonesia)		
Totals:	290	100%

LOVING, REFLECTION & KNOWLEDGE OF GOD:

Institute for Lay Training (Education for Ministry Program)

Whether we realize it or not, each of us is a minister. Whenever we have anything to do with another person, and even ourselves, what we do is an act of ministry — saying hello at the water fountain, going to Queen's Surf for a swim, picking up the kids after school.

During the past year, small groups of people have been meeting in weekly seminars to participate in the Education for Ministry Program — a program of theological education by extension created by the School of Theology of the University of the South in Sewanee, Tenn.

The first group to form in the Diocese was at Christ Church, Kealahou. The 10-member group, headed by mentor Jim Tendick, is nearing the end of its first year of the four-year program. Similar seminar groups are underway at St. Clement's, St. Andrew's, & Holy Apostles'.

The Education for Ministry Program was created to help individuals be effective in their personal ministry. The program prospectus states that we, as Christians, cannot "elect" to be a lay minister. Rather, we are all commanded to love our neighbors as ourselves and to love one another as Christ loved us.

Whenever we do anything that has an impact on another person, oneself, or God, we are confronted with this ministry. The only choice we have is the level of the quality of our ministry. (See pages 304-305 in the *Book of Common Prayer*)

The texts used by the 6,000 persons who have completed the program in the United States note that each of us may bring God's love to those we encounter, or we may get in God's way so that his love is made more difficult for that person to experience. Either way, it's our ministry.

"Since we began this program, I've experienced a profound strengthening of my faith," said Clint Marantz, mentor of the St. Clement's seminar group. "It's made living with the Lord's peace a possibility. The whole experience has made me understand a little better the words 'the peace of the Lord be always with you' in terms of the everyday decisions and crises we face."

The seminars focus on the following:

—Learning the story of God's relationship with his people through the reading of the Bible. The textbooks which are provided guide students in learning about the entire sweep of the Judeo-Christian tradition. The reading is done at home with follow-up discussion in class.

—Developing a process called "Theological Reflection" to be used in making choices in everyday life in a manner consistent with our Christian beliefs.

Through reading and discussion of the Scriptures, the seminar group is learning to recognize what the love of God means in our lives and in the things we do in relation to other people.

Theological reflection prepares each person better to face the many deci-

sions and events of life that cause conflict — conflict as to how each of us, as Christians, should act or feel. Through reflection on past acts of ministry, each of the seminar participants learns how to make present decisions about the actions taken to conform to God's will.

Each group's discussion about the Bible and theological reflection is lively because of the diverse points of view about what being a Christian means, Marantz said.

A participant in the St. Clement's Education for Ministry program, Christina Moore (St. Mary's), likened it to taking a bath.

"The program is tailor-made. It surrounds you. It's like when you're dying for a bath and you put your foot in, you can't wait to get completely into it," Moore said.

The Steering Committee of the Institute for Lay Training, headed by Fr. William P. Austin, chose the Education for Ministry Program because it seemed best suited to increase the general level of Christian knowledge among the laity and would enhance the scope and effectiveness of "lay ministry." The program also seemed most adaptable to the needs of the parishes on the Neighbor Islands, as well as on Oahu.

Although the program is an intensive one, with weekly sessions lasting from two to three hours, participants need not be Biblical scholars. The text is designed for both beginning and advanced level students.

For one seminar participant who as initially disappointed because the sessions were not on the intellectual level of college theology, the program has taught him to listen — rather than debate the various points of view expressed during group discussions.

"I stopped talking — or tried to. And I listened," said Wally Ruckert, a St. Clement's group member.

"Suddenly, I had nothing to prove, no professor to impress, no sliding-scale grade to earn in competition with competitive students. Knowledge was no longer ammunition.

"By listening, I've learned amazing things," Ruckert said.

The Rev. Brian Nurning, pastor of St. Clement's, said the parish became involved because of the belief that the program was "well-conceived and would provide excellent theological education.

"It also provided an alternative to the usual short (four-to-six-week) courses that I usually offered," Nurning added. "My experience in other parishes is that the parish community acts more maturely as people involve themselves in theological reflection."

Another seminar participant, Edean Iwanaga (Epiphany), said the Education for Ministry Program has "given me the opportunity to be with my brothers and sisters in Christ to share the theological reflections of God, humankind and the world in an atmosphere of love."

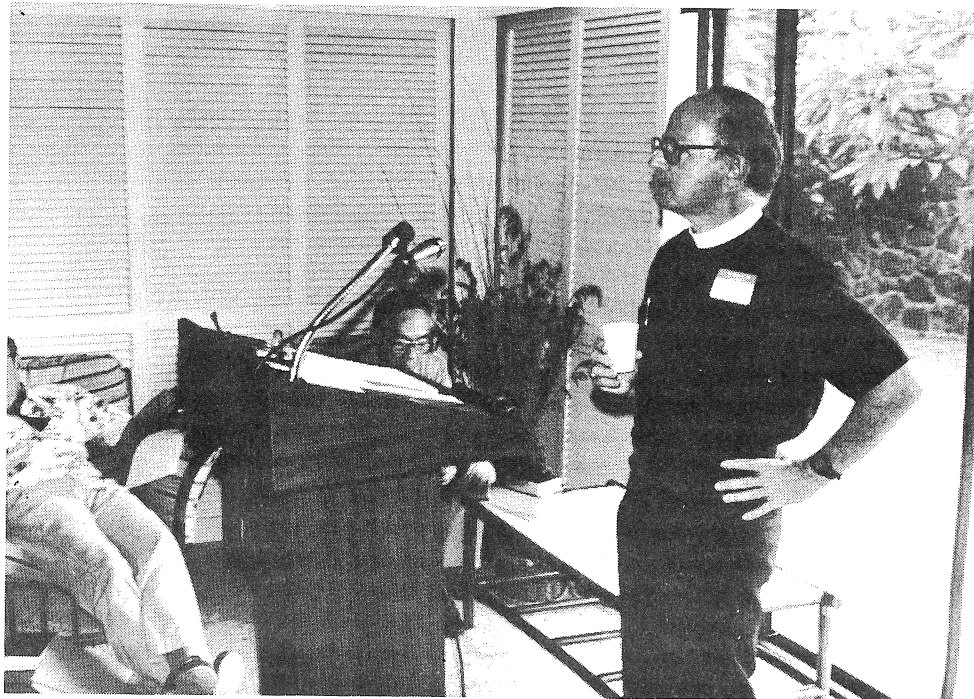
Classes are offered in nine-month cycles. At the end of four years, participants will not be Deacons, Direc-

tors of Christian Education, or Lay Readers, or even have a diploma to prove that they have completed a program of theological education equivalent to a Master of Divinity degree (which they will have done)! They will be well-educated Christians able to respond knowledgeably to the Church in whatever way each one

feels called.

All lay persons of any denomination interested in getting involved should contact Diana Lockwood, Coordinator, Institute of Lay Training, Episcopal Church in Hawaii, Queen Emma Square, Honolulu, HI 96813.

—Anne Streeter, St. Clement's



Lay Reader Training: Fr. John Crean, Rector, St. George's.



Lay Reader Training: Robert Ehrhorn, Jr., Fr. Douglas McGlynn.



Education for Ministry Mentor Training: Clint Marantz, Peg Culley, Jack Lockwood, Alice Anne Bell.

MOON BOOTS, MUKLUKS & MINISTRY

Those are three of the M's in the life of a missionary . . . at least in the life of a missionary like Linda Bell, who is working in her second year at the Presbyterian Hospitality House in Fairbanks, Alaska, as a missionary.

Employed by an arm of the Presbyterian Church, Linda was also commissioned as a missionary in May of 1980 at her home parish, St. Christopher's, Kailua, and in that service a mutual commitment was made. Linda pledged to do her best for the Lord by serving the disabled and disturbed children at the Hospitality House and the parishioners at St. Christopher's pledged to support Linda.

And they do. Many send money every month. The Birthday Offering each first Sunday of the month is sent up to Linda, who in turn uses it like a discretionary fund, purchasing things that the young people who live in, or runaway to, the Hospitality House need. Things like clothes or toys or moon boots (special cold weather and snow boots). These are things that some of the children have never had before. Last Christmas, there was enough in her fund to buy a brand new color TV to be enjoyed by all the House residents.

The "Chris Kids" (that is what they call CE students at St. Christopher's) also get into the act each Sunday during the school year. On a rotating

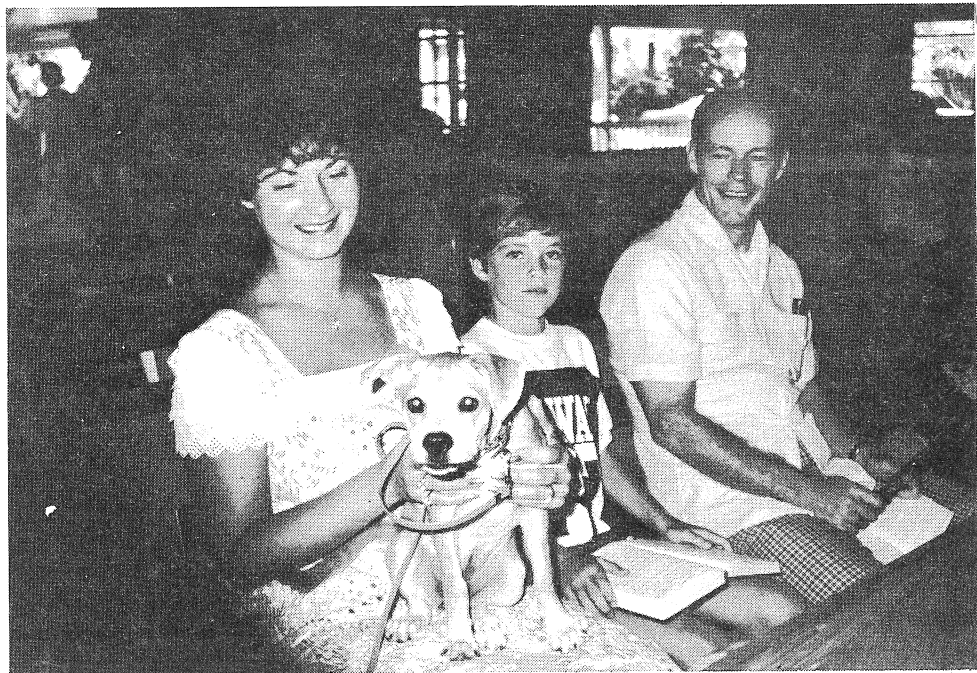
basis one of the Sunday School classes or the Youth Group prepares a surprise for Linda. Sometimes it is pictures of the Bible story they are studying. Sometimes a poster with words of encouragement. Sometimes poems, haiku and the like, but always a word of love for Linda and her children in Alaska.

In return Linda writes back to the folks (young and old) about life in Alaska. Some of the letters are sad, because there is much child abuse, alcohol and drug addition, and sorrow in the lives of the young people with whom she works. But some of the news is happy, like the letter about snow-mobiling under the pipeline (which is above the ground outside of Fairbanks) in the moonlight at 2:00 in the afternoon. (In the winter there are sometimes only 45 minutes of daylight in a 24 hour period.)

Having their "very own" missionary has expanded the outreaching vision of the people of St. Christopher's, and the children especially have grown from learning what a missionary really is. A missionary is not somebody you don't know, going off somewhere you never heard of, doing something you don't understand.

A missionary is like Linda.

—By our St. Christopher's correspondent



The Blessing of the Pets at St. Clements, Makiki, in celebration of St. Francis.

URBAN MISSIONER

One year ago the Diocesan Convention received the report of the Urban Task Force. One recommendation of that report concerned the need for an Urban Missioner.

Acting on the recommendation of the Task Force, Bishop Browning appointed a Commission on Urban Ministry composed of persons reflecting a cross-section of urban needs and concerns. The Rev. Dr. Gerald G. Gifford was appointed chairperson.

Following six minths of study and discussion, the Commission on Urban Ministry requested that an Urban Missioner be added to our diocesan staff.

This Convention Funded the Urban Missioner, and Fr. Bill Grosh has been so appointed by Bishop Browning.

The job description of the Urban Missioner follows:

Definition of "urban": High density or high concentration of any of the following (but not limited to): population, poverty, crime, illness, unemployment, despair, economic/physical/emotional oppression.

1. The Diocesan Urban Missioner (clergy or lay) is responsible to the Bishop and Diocesan Council and is a

member of the Diocesan Staff.

2. It is the task of the Urban Missioner to provide staff leadership and administrative responsibility for programs and actions generated by the Diocesan Commission on Urban Ministry and the Diocesan Committee for Social Concerns.

Duties to include but not limited to:

a. Providing research information as requested by the Bishop, Council, Commission on Urban Ministry, Social Concerns Committee and parishes as related to urban ministries and social issues.

b. Order and provide educational material that is relevant to servanthood ministries.

c. Serve as a liaison person between the Diocese of Hawaii and a member of ecumenical and social agency councils such as, Hawaii Council of Churches, Health and Community Services Council of Hawaii, Windward Coalition of Churches, Palama Interchurch Council, for matters related to urban ministry and social issues.

d. In addition, the Urban Missioner is to be in communication with the leadership of the

related programs of the National Episcopal Church, Province VIII, Episcopal Urban Caucus and other religious and civic organizations, and the media.

e. The Urban Missioner may provide staff assistance in the Field Education Program of the Diocesan Diaconal Ministry Program.

f. Assisting in the creation of, and the staffing of a vehicle for greater volunteer services by Episcopalians.

g. Investigating unmet needs, and being the advocate for the same so as to help uncover the financial and personal resources to meet these needs.

h. Be aware of the financial needs of Episcopally related community ministries so as to advocate and/or lead general and/or specific fund raising efforts.

i. To assist in the formation of agendas for the Commission on Urban Ministry and Committee for Social Concerns and related administrative procedures.

3. At the *parish level* the Urban Missioner may have the following opportunities for service but not limited to them:

a. To assist local parishes in identifying possible areas of servanthood ministry as they might be discerned and as the Urban Missioner has been requested to do so by the local pastor and parish leadership.

b. To assist the local parishes in developing appropriate programs in the area of community ministry

and/or social concerns as requested by the local pastor and parish leadership.

c. To provide support for local parish programs in appropriate ways through recognition, voluntary resources, and media coverage as requested. To provide "switch-board" information as to community and church resources.

4. Some qualifications related to the position of Diocesan Urban Missioner.

a. This position may be filled by an ordained or lay Christian who has had academic and professional experience in urban ministries and social concerns. A solid background in theology and the social sciences is essential.

b. This person should have keen sensitivity to ecumenical relationships and a sensitivity to the dynamics of local parish life.

c. The Urban Missioner needs to know and appreciate the dynamics of the multi-ethnic and culturally complex community that is Hawaii. This person should be able to contribute to the development of "Pacific Theology."

d. This staff person for community ministry should be a person that is approachable and friendly and reflects Aloha and Shalom. The Urban Missioner should be committed in his or her life to the servanthood ministry of Our Lord Jesus Christ and the Church.

—By our Urban correspondent

81st ANNUAL MEETING of the ECW of HAWAII

The 82nd annual meeting of the Episcopal Church Women of Hawaii (ECW) began with the celebration of the Eucharist in St. Andrew's Cathedral and an address by Bishop Browning, 9:00 a.m., November 12, 1982.

In the course of his sermon, Bishop Browning noted the tremendous importance and great contribution of the Episcopal Church Women to the life of the Diocese.

He spoke of the Triennial Theme to "Go into the World" in His name as going "into the world seeking to perform and carry out his ministry, a ministry seeking to share His passion to bring wholeness, to bring His peace to the world in which we live."

Out of a sense of Jesus' call to us, the Bishop asked the ECW Board "at the outset of this new year to evaluate itself" and posed three questions:

- "How do you perceive yourself within the total life of the Diocese?"
- "How are you perceived by others?"
- "Are those images consonant with the ministry of Christ?"

The full text of the Bishop's address to the ECW is in this issue of the *Chronicle*.

Tenney Hall

Nita Hogue, President of the ECW, called the 81st annual meeting to order at 10:30 a.m.

Among those first introduced were Patti Browning, Puanani Hanchett, Jan Bond, Island Vice-Presidents, 1st Vice-President Dottie Ho, and Dean and Mrs. John Bright.

The Credentials Committee reported 130 delegates and guests from 30 parishes in attendance.

The Bishop remarked on his pleasure at the number attending and then introduced new clergy: Fr. Richard Rowe and his wife Katherine (St. Peter's), Fr. Richard Ward and his wife Dona (St. Andrew's Cathedral), Fr. Trevor Hoy and his wife Daphne (Holy Nativity), and Seminarian Rudolfo Duclayan (Holy Apostles' & Resurrection).

The Bishop announced the retirement of Margery McKinney as manager of the Queen Emma Gift & Book Stall for reasons of health. (See article this issue.) Barbara Vlachos is the new manager.

Susan Taylor, long-time ECW Treasurer announced her retirement, effective November 15. Her letter of resignation was read. The Bishop gave her an orchid. And the annual meeting gave a standing ovation of aloha and gratitude. Later, a resolution formally thanked the retiring Treasurer.

Written reports were accepted as circulated.

The Treasurer's report was accepted and the budget adopted as proposed. This budget (October 1, 1982 to September 30, 1983) totals \$4,526 and is based on 1.3% of the 1982 Diocesan assessments.

The Treasurer's report indicates that the ECW gave \$21,413.64 in out-

side giving last budget year. The United Thank Offering was responsible for \$9,004.89 of the total.

Jean Welter then introduced the 1982-1983 Specials: (1) Bishop's Discretionary Fund, (2) Aloha House, Maui, (3) Kalihi-Palama Immigrant Center, (4) Molokai Program for the Abused.

As to the Discretionary Fund, the Bishop noted that he had spent some \$19,000 in all, on individuals in need (\$2,500), for those needing medical and psychiatric help (\$5,800), on education (\$1,600), for clergy and other conferences (\$2,600), in support of organizations—Hawaii Council of Churches, St. Alban's Institute, etc (\$1,600), and more. The income sources for the Bishop's Discretionary Fund are the ECW, the offerings the Bishop's annual visitations, and the proceeds of the Queen Emma Gift & Book Stall.

Bettye Harris spoke of the needs of the Kalihi-Palama Immigrant Service Center, emphasizing (1) the immigrants' many needs (employment, housing, education, consumer awareness) and (2) that the immigrant and refugee woman is the last to join the culture and needs special help.

Aloha House on Maui is for those troubled by alcohol or other addiction. It is based on AA principles and needs funding, as it receives some federal, but no state, funds.

Molokai's Shelter for the Abused was described by the Rev. Lynette Schaefer, who detailed Molokai's economic troubles and their fall-out in battering and abuse.

A recess to caucus on the Specials followed.

The revision of the By-Laws was passed, on recommendation of the By-Laws Revision Committee (Nancy Ghali, Chairman).

The Nominating Committee offered

the following nominations:

2nd Vice President: Martha Ho

Treasurer: Elizabeth Cubberly

Assistant Treasurer: Doris

Fleming

Altar Guild: Hannah Ching

Church Periodical Society: Nancy

Ghali

United Thank Offering: Helen

Redding

Nominations: Ruth Birnie

Those nominated were elected.

Appointments by ECW President Nita Hogue included:

Devotions: Ana McGlynn

Historians & Custodian of the

Book of Remembrance:

Peggy Bartels

News: Marge Jared

Telephone: Gertrude Ching

These officers were installed by Bishop Browning.

Adjournment followed.

A luncheon was served at St. Peter's, during which the Triennial Delegates spoke of the meeting in New Orleans and the theme "Go forth into the World."

BISHOP'S ADDRESS TO ECW

Very special and warm greetings to all of you this morning. To begin this weekend together in celebrating and rejoicing in the new life in Christ as we break bread together is the most meaningful way I know.

In the context of this Eucharist and within these words, I do want to express a very sincere word of thanks for the sensitive and caring leadership of your President, Nita Hogue, and each member of her Board. We are especially Blessed.

"Go forth into the World" is the theme for the program this afternoon. It was the theme of this past Triennium. And you will hear in the program's report the meaning it carried for the Delegates and subsequently, hopefully, the meaning it carries for all of us.

In light of this theme, I would like to use this homily as an opportunity to place a charge before the ECW Board and its diocesan-wide membership. A charge which grows out of

our Lord's command to "Go forth into the World," a charge which hopefully you will accept as a course for the new year.

By way of introduction —

Ten days or so ago, one clergyman and I were talking - he said to me that in his prayers the night before he rather shouted to the Lord, "Lord, it's unfair. Five cases of terminal cancer. This is too many!" My very quick response, "One case is too many."

This past summer out of the Venture in Mission Continuing Education Fund Alex Geston spent the summer at St. Luke's Hospital in Houston in a clinical pastoral training program. He worked with patients, with the families and friends of the patients; with doctors and nurses and aides he worked along side. He had the opportunity of supervision with four other students in the program. They looked at their work, their feelings and their need. All in all it was a

(continued on page 10)



United Thank Offering is presented to Presiding Bishop John Allin at the New Orleans General Convention.—DPS

BISHOP'S ECW ADDRESS (cont.)

marvelous program. I want to read to you from his final report. "I guess in the parochial ministry there was no opportunity for me to be exposed to so much suffering and pain and death on a mass scale. So I had the luxury to dwell more on why there is suffering in this world, and what did humanity do to deserve it. But when you are faced with suffering and death, the most important question is how are you going to help in the healing process."

One other sharing. Three Sunday's ago, I made my annual visitation to St. James', Waimea. We had an exciting service of baptisms and confirmation which was followed by an outstanding potluck in the Paul Savanack Open Pavilion. After most had eaten, one of the nicest and most memorable things occurred. Tommy Rodenhurst, an elder statesman in his own right, spent an hour calling forth out of 93-year-old Auntie all of the Hawaiian songs you could imagine. Tommy in a very beautiful way was sharing and loving and giving new life and energy to an old soul.

Three sharings to say to us, as that one clergyman said, the world in which we live is suffering incredibly - the needs surround us - the lack of wholeness - the lack of completeness - the lack of hope. As Alex reminded us the calling always is the calling to share ourselves before any need to the point that we participate in the healing in the offering of peace of God's gift of love. As Tommy witnessed never a moment goes by that we do not have the opportunity to share in the ministry that Christ called us to as His disciples.

There was a passion about Jesus' ministry a passion to reach out to share himself in such a way that the one to whom he related would be brought to a sense of wholeness and integrity. A sense that came to be understood as His love was felt when he reached out and touched the needs of those who hurt and felt alienated:

- to the lepers he touched, healed and called to a life of thanksgiving;
- to the blind he gave sight to see the beauty of life;

-to woman taken in adultery he forgave and called to her honor her own self;

-to Zaccharus he took from the tree and that reaching healed his sense of loneliness;

-to the twelve he moved called out of themselves to a life of purpose and direction;

-to thief he recognized and in that recognition gave him life

To go into the world - in His name - is to go into the world seeking to perform and carry out his ministry - a ministry seeking to share his passion to bring wholeness, to bring his peace to the world in which we live. My charge emanates out of this sense of Jesus' call to us and it begins with asking the Board at the outset of this new year to evaluate itself. How do you perceive yourself within the total life of the Diocese? How are you perceived by others? Are those images consonant with the ministry of Christ? An evaluation which will affirm your strengths and point towards an even more fulfilling sense of mission within the total life of this Diocese. An evaluation and program setting that will discover:

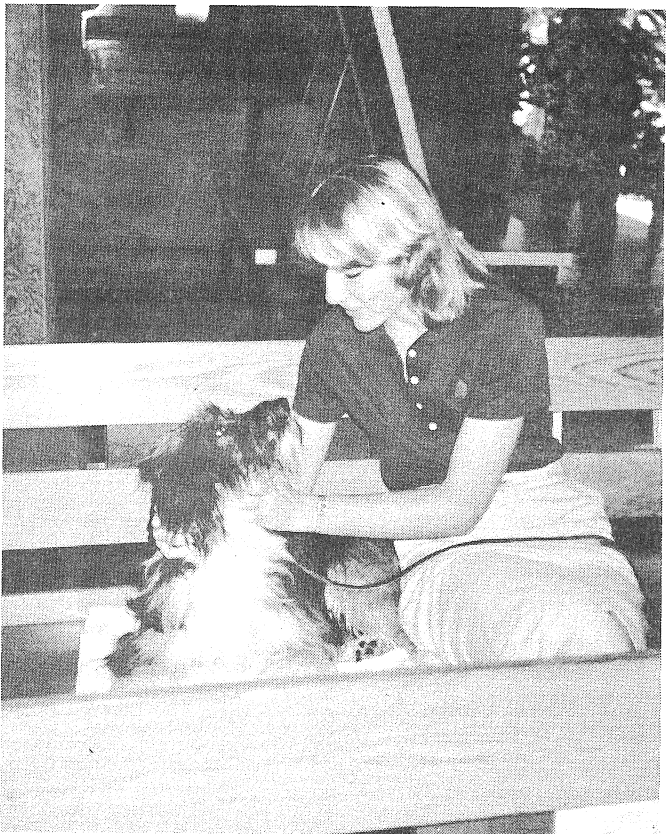
- the areas of life that express something less than wholeness;
- the concerns of women dealing with their spiritual, physical, and material well-being;
- the places in our Diocese where isolation is felt by our congregations' ECW groups from ECW Diocesan Board.

An evaluation and program setting that seeks to reach out in the passion of Christ to touch the individual as well as the structural needs of working together.

The Episcopal Church Women of the Diocese of Hawaii play a tremendous role in the life of this Diocese. On this day of your annual gathering, I call you to an even greater role in His ministry and mission. I ask you to join me, and I pledge myself to you in searching in this new year for an even more meaningful outreach as we do respond to His call to "Go into the World."



Lay Reader Training: Diane Crane & Diana Lockwood (standing), co-chairpersons.



The Blessing of the Pets at St. Clements, Makiki, in celebration of St. Francis.



St. Clement's School: Alan Chang, Laurie Heath.



St. Clement's School: Garin Liu, Kim Allin.

CONVENTION '82 of the EPISCOPAL CHURCH in Hawaii: A Call to Peacemaking, Shalom

The 14th Convention of the Episcopal Church in Hawaii opened with Evening Prayer in St. Andrew's Cathedral at 7:00 p.m., Friday, November 12.

The opening service was distinguished by the Bishop's address and the music of St. Andrew's Priory Select Choir, Wanda Gereben, Director.

Bishop's Address

In his address (the full text of which appears in this *Chronicle*) Bishop Browning called the Church in Hawaii to a continued commitment to peacemaking and to the creation with ourselves, with others, and in our communities — local and larger — of *Shalom*.

"If you search for the meaning of Shalom in Scripture," the Bishop noted, "you discover very quickly that the word embodies an inclusive, wholistic and exciting concept, much more expansive than our normal definitions of peace. Shalom means in the Old Testament completion, fullness, well-being, wholeness. Jeremiah uses it as a synonym for healing (8:15).

"As a verb it is used as setting things right, fulfilling a vow to God. Often it refers to Jehovah's establishing justice, setting equity and justice among nations.

"The most important concept it carries is that Shalom is a spirit of wholeness that presides between God and man, man and man, man and nature. It is integrally involved with righteousness, faithfulness, justice and accountability. . . ."

"Come back with me for just a moment to the Sermon on the Mount," the Bishop continued. "When you think about the ministry of reconciliation, the ministry of making Shalom, we need to move back to the scene of the first preaching of those words. . . ." And the Bishop noted that those who received this "blueprint for discipleship" had our diversity of background: "craftsmen, laborers, government people, family members, singles, students, the healthy, the sick, the lonely, the searching, and a few castoffs who had been so branded by society."

Citing Matthew 25:35, 36, Bishop Browning observed that "Jesus's imperative for each person's discipleship is to personalize the ministry of peacemaking, as we are called to definite, practical acts of love and peace."

The Bishop emphasized that the Long Range Plan, presented to and adopted by this Convention and printed in this *Chronicle*, is "a document which I truly believe possesses the possibility of calling each congregation as a unit and all of us collectively as a Diocesan family to a broader understanding of the mission which is ours in preaching the Gospel of Christ, in enabling Shalom to become a greater reality in our communities, in fulfilling the ministry of reconciliation."



Bishop Edmond L. Browning

"To create Shalom," said the Bishop, "is:

"To know the first issue of the Report — evangelism — as that ministry which forces each congregation to examine seriously its life-style so to determine whether we are truly the body where the infinite mystery of God is found, where the love and forgiveness of Christ is the rule and not the exception where the hurts and joys are shared, where the strengths and weaknesses are accepted, where these gifts of Christ's fellowship are *known as gifts*, gifts to be shared."

• To acknowledge with this Report, with as much sincerity as our ministry can focus, the affirmation of life and all its goodness that is proclaimed in the family. Marriage and family are gifts of God, a creation where Shalom in all its inclusiveness might be experienced. . . .

• "To establish as an integral part of our total ministry a sensitive and active concern for bringing wholeness to the society in which we live. A Shalom ministry cannot ignore the prejudice; the racism; the ethnic, sexual, and economic discrimination that exist within these Islands — in our communities, in our schools, and in our congregations. . . .

• "To see the issue of the development of the ministry of the laity and the continuing need to increase the skills of the clergy to be absolutely critical in the task of nurturing and educating one another for the ministry of sharing His peace, the ministry of reconciliation. . . ."

• "These issues to which I have just spoken, combined with others in the Long Range Plan — if taken seriously in the context of each congregation's life and taken equally seriously in the life of the Diocese as a whole," the Bishop continued, "may be an instrument for the bringing of Shalom, may be an instrument that:

• "Will offer the possibility of our discovering a sense of unity of pur-

pose in this family:

- "Will enable us to focus together on a common set of goals;
- "Will bind congregations and Islands together across congregational boundary lines in common experiences and the sharing of resources;
- "Will affirm our diversities and hopefully strengthen our peculiar gifts for the well-being of the whole;
- "Will direct our ministry and mission to and for the world for which He gave life in all of its wholeness."

The Bishop concluded by holding before the Diocese "a vision. A vision for each person! . . . A vision of a congregation, of a Diocese, of this People of God seeking in every way possible truly to become His Body, inspired by his Spirit, in a diversity of ways, each related to the whole, each dependent on the other, to the bringing of Shalom/Peace, His Shalom/Peace, to the world in which we live. . . ."

The report of the Committee to Respond to the Bishop's Address was delivered Saturday by the Rev. Alice and the Rev. Dr. David Babin, co-chairpersons and joint Rectors of Christ Church, Kealahakua. This Report is printed in this *Chronicle*.

First Session

Following his address, Bishop Browning opened the First Session of Hawaii's 14th Diocesan Convention. He welcomed members of the national Church's Coalition for Human Need, then meeting in Honolulu.

Reports followed: Credentials (Ana McGlynn), Convention Secretary's (Fr. Franklin Chun), Dispatch of Business (Jean Welter).

The agenda was adopted as circulated, with three additions: Fr. Charles Crane speaking on seminary funding and the 1% stipulated by General Convention and (last year) by Diocesan Convention, an information statement on the Coalition for Human Need, and a panel on planned deferred giving.

The nominees to the Standing

Committee, the Diocesan Council, and the Chapter of the Cathedral were called forward and introduced by Clint Marantz, Chairman of the Nominations Committee.

The First Session ended with a blessing by the Bishop.

Second Session

The Second and Third Sessions of the Convention met in the Tapa Room of the Tapa Tower at the Hilton Hawaiian Village in Waikiki. The facilities were, in a word, opulent: desks for each congregation's delegates, spacious accommodations for visitors, ample room for exhibits, amidst elegance and such amenities as unending urns of coffee and tea. None hankered for the Priory Gym. And non-parochial clergy and small parishes got better seats than before.

The first item of business was elections, followed by the report of the Committee to respond to the Bishop's Address.

The report of the Resolutions Committee (Richard Hicks, chairman) followed. To be considered by Convention were resolutions concerning: (1) Adoption of the Long Range Plan, (2) Minimum clergy salary schedule, (3) Amendment to Canon 13 (Diocesan Council), (4) Amendment to Article 3, Section 4 (Convention), (5) Affiliation of Kokua Hospice, (6) Affiliation of Hawaii Loa, (7) Companion Diocese, (8) Ecumenical relations with the Roman Catholics, (9) Ecumenical relations with the Lutherans, and (10) Amendment to the Mission Statement of the Long Range Plan.

On motion of Fr. Franklin Chun, the Convention accepted by title the Treasurer's report for 1981, and for 1982 to September 1.

Budget

Donald James (Chairman, Finance Department) then presented the 1983 budget — balanced, in excess of \$700,00 — in its 9th draft.

The Rev. Dr. Gerald Gifford and Bettye Harris pleaded for last year's \$1,500 for immigrant service work, rather than this year's \$500.

Concern was expressed for college work, in view of Fr. John Crean's going to St. George's and Fr. Bill Grosh's becoming Urban Missioner. Would college work funds be otherwise applied?

John Lyles of Calvary questioned the Urban Missioner proposal. Dr. Gifford responded, pointing out the need to raise up and keep before the various congregations urban issues, to facilitate on-going urban ministries, and to provide liaison with the national Church's Jubilee Ministries. The Rev. Lynette Schaefer pointed out that the Urban Missioner would also serve as staff person to the Christian Social Relations Committee. Fr. Jan Rudinoff of St. Michael's, Lihue, and Christ Memorial, Kilauea, endorsed the proposed Missioner.

(continued on page 12)

CONVENTION '82 (cont.)

Wendal Wade of St. Clement's noted that in the budget before Convention the Bishop received only a 3% raise, while the clergy received 5%. Tom Van Culin of St. Christopher's said that this would be set right next year.

Block grants were questioned by Fr. Ed Bonsey and defended by Fr. Bill Grosh.

The budget passed as presented, a tribute to the hard work of many and to the contributions of many through the area meetings.

Elections

Bill Potter of St. Clement's, Chief of Tellers and Chairman of the Elections Committee, announced the results of the first balloting. Elected by Convention — there were three ballots in all — were:

Standing Committee: Fr. Lloyd Gebhart (Good Shepherd, Wailuku) and Thomas Van Culin (St. Christopher's, Kailua).

Diocesan Council: Dean John Bright, Fr. Brian Nurdin (St. Clement's), William Chillingworth (Holy Apostles), Marilyn Cleghorn (St. John's, Kula), William Foltz (St. Mark's), Bettye Harris (St. Christopher's), John Howett (St. Andrew's), Fred Overstreet (St. Timothy's), Nelson Secretario (All Saints'), and Ernest Uno (St. Timothy's).

Cathedral Chapter: Fr. Eric Potter (St. Stephen's) and Helen Redding (St. Matthew's).

Planned Deferred Giving

After a brief recess, Curt Tyler III, (Christ Church, Kealahou) moderated a discussion of planned deferred giving. Jane Giddings of Hawaiian Trust spoke of trusts and their uses. William Lucas of Ostheimer-Lucas Co. discussed insurance in relation of planned deferred giving. And Thomas Foley of Foley, Maehara, Judge, Choi, Nip & Okamura described estate planning and the role of the attorney. Planned deferred giving is the thoughtful use of various means, consonant with the tax laws, to insure — on one's own death — maximum bequests to others, the Church included. Information on planned deferred giving is available from Fr. Rudy Duncan, Treasurer, Diocesan offices, Queen Emma Square, Honolulu, HI 96813. Telephone 808/536-7776.

Noonday

At noonday, the Bishop led the Convention in prayer, commemorating not only those listed in the 1982 necrology (read by Fr. Norio Sasaki, Iolani), but also those dead and missing in action in Vietnam. On Convention weekend the Vietnam Memorial in Washington, D.C., was dedicated, and there was a service of commemoration during which the names for all those listed thereon were read in the National Cathedral.

At the Convention luncheon in the Tapa Tower, the Companion Diocese Committee (Dora Kraul, Chairman) presented a report in words and pictures on their visit to the Diocese of Polynesia.

Third Session

After luncheon, Richard Hicks of the Resolutions Committee began the



Bishop Jabez Bryce of Polynesia & Bishop Edmond Browning of Hawaii.

resolutions' phase of the Convention.

• As to the statement on mission in the Long Range Plan, the proposal of the Committee to Respond to the Bishop's Address to add the words "to exercise the ministry of Shalom" was adopted 118 to 68. An effort to delete "in the Anglican Tradition" from the phrase "to promote and preserve the worship of God in the Anglican Tradition" was defeated.

Fr. Brian Nurdin championed the deletion. Fr. Douglas McGlynn of St. Mary's insisted that it was valuable as "a statement of who we are." Fr. Robert Brown of St. Christopher's replied that it smacked of "exclusivism." Fr. John Crean (St. George's) insisted that the best "ecumenical route to go" was by being "true Anglicans." Brian Lee (St. Peter's), noting the success of churches less traditional, spoke of the Anglican Tradition as a ball and chain.

• Discussion of the Long Range Plan centered on the management plan section. The proposed management plan was separated from the Long Range Plan, tabled, and returned to the Diocesan Council. The Long Range Plan was adopted. See copy in February's *Chronicle*.

The Bishop thanked the Long Range Planning Committee, its Chair-

man Dr. John Henry Felix, Chancellor Jack Lockwood, and Fr. Richard S.O. Chang, Executive Officer, for their work in developing the plan.

• An amendment to Canon 13 (Diocesan Council) allowing the Ecclesiastical Authority to appoint 3 members to the Council, 2 of whom must be lay persons, was criticized by Fr. Ed Bonsey as a slight to Convention, offering nothing positive. Convention agreed; it was overwhelmingly defeated.

• An amendment to the Constitution to give voice and vote in Convention to members of the Standing Committee and Diocesan Council not otherwise elected to Convention was unanimously defeated. In the debate, Bettye Harris observed that the proposed amendment omitted all the other entities within the Church whose contribution to church life was on a par with the entities named.

• A 5% clergy salary increase elicited these criticisms from Kohala: 5% better applied to Long Range Plan implementation; too much; separates and alienates clergy from laity. Concern was expressed that the clergy were pricing themselves out of the market. Fr. Douglas McGlynn spoke of the need for compensation's being tied to accountability and of the

inadequacy of tenure as the main or only criterion. Fr. McGlynn's distinguishing the needs of married from those of single clergy brought the reply that clergy are "paid for their job, not for procreation" from Fr. Brian Grieves of Camp Mokuleia. The resolution passed.

• The resolution of Hawaii Loa College's affiliation with the Episcopal Church brought positive comments from Alice Anne Bell (St. Christopher's), Dr. Gerald Gifford (St. Elizabeth's), Dr. Claude DuTeil (Waikiki Chapel & IHS), and the Chancellor (also, as he acknowledged, Chairman of Hawaii Loa's Board of Directors). Jane Giddings asked what in fact does affiliation mean and does it involve financial commitment? The resolution passed.

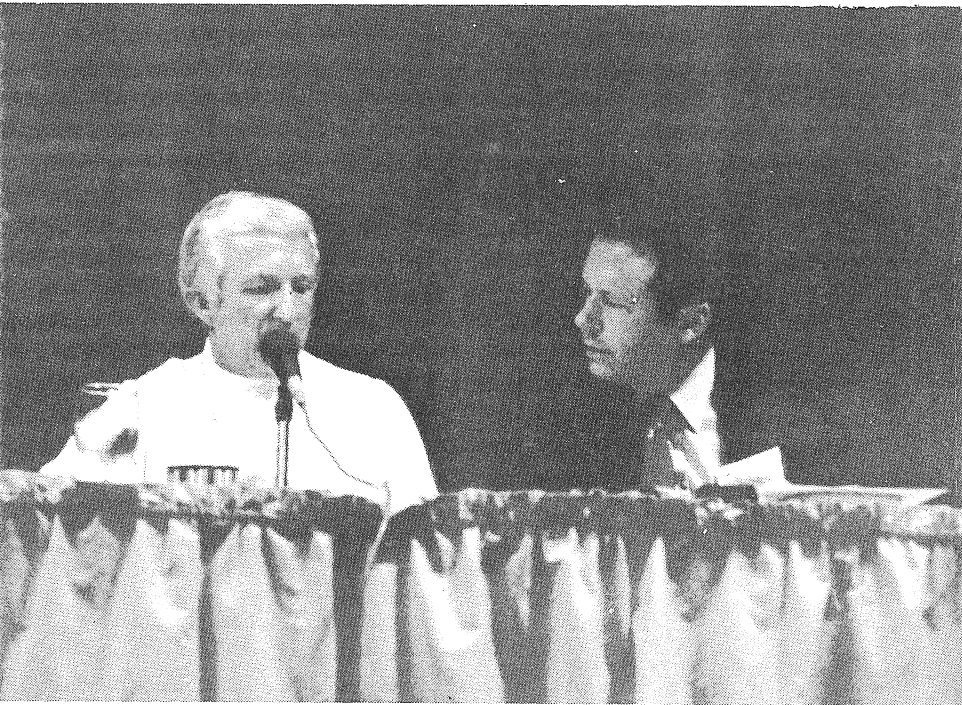
(Canon 17 does not define affiliation, only the qualifications and procedures necessary to affiliate and to retain affiliation, and the prerogatives of the Bishop or his designee in relation to an affiliated organization, institution, or other agency.)

• The affiliation of Kokua Hospice passed. Discussion centered on the form of witnessing appropriate to an affiliated institution. Lynn Tilton of Calvary insisted no entity should affiliate if it cannot preach the Gospel of Jesus Christ. Others saw in Christian presence, comforting and caring sufficient witness.

• As to our Companion Diocese Polynesia, a resolution urged that "all congregations of the Diocese of Hawaii undertake the further development of the Companion Diocese relation through study programs as developed by the Companion Diocese Committee, through the use of the Prayer Calendar, and through welcoming of the visitation team from Polynesia."

• The two ecumenical resolutions dealt with Episcopal-Lutheran and Episcopal-Roman Catholic relations. Both resolutions followed the lead and re-iterated the contents of those of the General Convention on Roman Catholic and Lutheran relations. The Lutheran Church in America, the Association of Evangelical Lutheran Churches, and the American Lutheran Church have recognized in their Convention the Episcopal Church as a true and faithful Church wherein "the Gospel is preached and taught." The Episcopal Church in General Convention similarly acknowledged the authenticity of these three Lutheran Churches and urged an increasingly "common Christian life" for the two communions. Moreover, both Churches have authorized "interim sharing" of the Eucharist — the concelebration by Lutheran and Anglican pastors of the Eucharist with the permission of the two ecclesiastical authorities. We now stand beside one another at the altar, not yet in place of one or the other, a clergyman noted.

The resolution on ecumenical relations with the Roman Catholic Church encouraged study of the Final



Bishop Browning & Chancellor Lockwood.

(continued on page 13)

CONVENTION '82 (cont.)

Report of the Anglican-Roman Catholic International Commission and exploration of ways to do Christian mission together in Hawaii.

Following these resolutions, reports were accepted by title by the Convention.

Then followed resolutions of greeting, aloha and gratitude to:

- Bishop Harry S. Kennedy (retired) and Katharine
- Katy Morton, Bishop's secretary (retired)
- Sisters of the Community of the Transfiguration, who had oversight of St. Andrew's Priory School for many years.
- Puanani Hanchett, widow of Bishop E. Lani Hanchett
- Coalition for Human Need, meeting in Hawaii
- Convention Steering Committee: Dorothy Jung (Approval of Minutes), Fr. Robert Rowley (Constitution &

Canons), The Rev. Alice and the Rev. Dr. David Babin (Response to the Bishop's Address), Ana McGlynn (Credentials), Jean Welter (Dispatch of Business), Nita Hogue (ECW President), William Potter (Elections), Fr. Norio Sasaki (Necrology), Richard Hicks (Resolutions), Fr. Franklin Chun (Secretary of Convention), Robert Bekeart (Assistant Secretary of Convention).
Convention adjourned to meet again November 11-13, 1983.

Following adjournment came the Convention luau at the Shriners' Country Home in Waimanalo. Dancers from Kevin Mahoe's Christian Hula Academy provided the homily at the outdoor Eucharist and entertainment at the luau. The luau itself was masterminded by Robert Bekeart and represented an offering to the Convention by the several churches of the windward coast of Oahu.

BISHOP'S ADDRESS

Text: Ephesians 2:12-22

To everyone - delegates and visitors - Shalom and a very special word of welcome to the 14th Annual Meeting of the Convention of the Diocese of Hawaii.

We gather this evening in Convention - as a family gathered to give thanks for the profound Blessings God has bestowed upon us this past year, to review and examine where we are in the life of Christ at the moment, and to involve ourselves prayerfully in decisions related to His ministry and His mission in this place and in the world.

As most will recall, last year's Convention Address was a departure from the pattern set in previous years. Rather than addressing a number of issues related to our Diocesan life, I spoke to one issue, namely, the Christian's response to living in a nuclear age, the call to peacemaking. It is out of last year's address and the pilgrimage it set us that I would like to share with you my comments this evening.

At the outset I must express my profound gratitude for the seriousness with which most of the Diocese responded to the challenge placed before it. Special gratitude is due to our Social Concerns Committee for very quickly designing a program of prayer, fasting, and study; and to the clergy and laity who joined together in this effort. I continue to believe with all my heart that the elimination of nuclear weapons and the arms race commands our utmost concern. I share with you these very moving words from Jonathan Schell's work entitled *The Fate of the Earth*:

In weighing the fate of the earth, and with it our own fate, we stand before a mystery, and in tampering with the earth we tamper with a mystery. We are in deep ignorance. Our ignorance should dispose us to wonder, our wonder should make us humble, our

humility should inspire us to reverence and caution should lead us to act without delay to withdraw the threat we now pose to the earth and to ourselves.

Likewise, Thomas Merton in my opinion was correct when he said that the arms race is like an alcoholic who knows that to take one drink is to kill himself, but for so called "good reasons" takes one after another. We must continue to work in every way that we can, so as to transform the moral and political climate that would allow the devastation of humanity, into one of such love for God's creation that the very thought of maintaining and using nuclear weapons in the name of national security becomes utterly repugnant to the values we would hold dear for our nation and the nations of the world.

Last year I shared with you my own personal pilgrimage in facing this issue, a pilgrimage that began in a considerable amount of apathy, and yet after a year of prayer, study, and prodding of the Holy Spirit, I was led to say to you that in my opinion nuclear, chemical, and biological warfare are incompatible with the Gospel of Jesus Christ. To you this evening I reaffirm that conviction for the purpose of helping us as a Diocese to identify the mission common to us all, a mission to which we are being called.

From last November this issue has commanded a good deal of time and thought. The address and the press coverage it received, produced a good amount of correspondence. Indeed, most were letters of gratitude for the hope the address represented. Other letters sincerely voiced objection, expressing fear of the Soviet Union and subsequently fear of living without the protection of nuclear weapons. Numerous times since, I have been asked to speak, joining across



© 1982 U.S. POSTAL SERVICE
ALL RIGHTS RESERVED

Commemorative stamp honoring the 800th anniversary of St. Francis of Assisi.—U.S. Postal Service

ecumenical and unchurched lines. All sought a common ground to speak and witness for humanity. Some of my most meaningful moments have been the encounters with people in the military. Most of them believe very strongly in the need for the balance of power. And yet, at the same time, they are willing to give anything to see the nuclear arms picture rolled back, who once given the opportunity for dialogue are pleased the Church has spoken out of a moral and theological concern.

But beyond these experiences — the effect that last year's address and all that lead up to it, combined with what has transpired during the past twelve months — the impact on my prayer and devotional life within the context of my pastoral ministry has meant a great deal to me. I have shared with some of you a devotional practice that I adopted for myself in seminary which was the use of the "sentence prayer". I chose as a motto, a sign, a prayer, the words of the Psalmist "Into your hands I commend my spirit". This prayer I used continuously throughout the course of the day. Since November, I have adopted a second sentence: "Lord, make me an instrument of your peace." What began as a prophetic offering has become and continues to be a pastoral offering. Again and again, in all relations, in all encounters, in all confrontations, the strong impetus of prayer calls one to be instruments of peace, to be makers of Shalom.

Having shared with you in this personal way, I would like to continue with a further consideration of this word *Shalom* primarily for the purpose of seeing the relationship between the call of peacemaking to that of the Mission of the Church, to the Mission of this Diocese, the call to each of us individually as well as to all of us collectively.

Shalom

For many of us, the word *Shalom* has had an increasingly profound meaning, not only in our devotional lives, but also in the extension of the devotional life to our interpersonal relations. The word *Shalom* has carried with it a spirit of conviction, that

as we have considered the ministry of peacemaking we have realized that our lives have often been short of the mark; a spirit of challenge, calling us to a greater witness of love in a broader and deeper manner than ever before; a spirit of hope, that over and over again we come to the realization of our faith that in Christ Jesus *Shalom* and the grace of that experience are ours to live.

If you search for the meaning of Shalom in scripture, you discover very quickly that the word embodies an inclusive, wholistic and exciting concept, much more expansive than our normal definitions of peace. Shalom means in the Old Testament completion, fullness, well-being, wholeness. Jeremiah uses it as a synonym for healing (8:15). As a verb it is used as setting things right, fulfilling a vow to God. Often it refers to Jehovah's establishing justice, setting equity and justice among nations. The most important concept it carries is that Shalom is a spirit of wholeness that presides between God and man, man and man, man and nature. It is integrally involved with righteousness, faithfulness, justice and accountability.

There are many examples, but listen to one vision of Shalom from the Prophet Isaiah (11:1-9)

There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots.

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.

And his delight shall be in the fear of the Lord.

He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them.

(continued on page 14)

BISHOP'S ADDRESS (cont.)

The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

A vision of incredible wholeness. Creation and creature are honored and honor one another. Just verdicts are given. The poor are lifted up. Harmony exists within and without the human soul. The creature is faithful to the Creator, and the Creator sustains that which he has given life. Shalom.

The vision is there, and so is the reality of the human condition. Shalom in its fullness is not the experience of Israel. The signs of fragmentation, brokenness, division, loneliness, oppression, hatred are all listed by the prophets. But behind them is one reason why the vision of Shalom is not a reality: the lack of love/loyalty to God. The call to love/loyalty to the Creator in every phase of life is both the requirement and the indictment.

It is into that very condition of reality that the Prince of Peace enters — the proclamation of the Good News is that in the person of Jesus, God's rule of Shalom is breaking in on the world in all its power and effect. The initiative is with God, the Incarnation, the Prince of Peace, the gift of Life. The gift of Shalom in its fullness is the person and gift of His Blessed Son.

In complete harmony, the word and the act are one in Him. He proclaimed the Kingdom and its foundation of love; and in every act of his — the enormous depth of love was shared — he taught about wholeness and healed the sick and gave sight to the blind. He was upset by anything or anyone who denied that wholeness. He denounced the Pharisees and tax collectors because they demeaned the poor. His was a life lived out of the deepest love for the Father and the creation to which He gave himself. And at the end of his earthly ministry, it is peace which Jesus commands and gives. "My peace I leave with you." Shalom.

St. Paul witnesses to that love, to that Shalom, as he writes about his faith — a faith which was born of the experience of having been brought out of a sense of alienation and fragmentation — of having been given freely an integrity and wholeness that all his life-long efforts had never produced. For Paul, to be reconciled was to know Shalom; to be reconciling was to be functioning as a peacemaker.

For anyone who is in Christ, there is a new creation; the old creation is gone and now the new one is here. It is all God's work. It was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation. (II Cor. 5:17-18)

Come back with me for just a moment to the Sermon on the Mount. When you think about the ministry of

reconciliation, the ministry of making Shalom, we need to move back to the scene of the first preaching of those words. To whom was he sharing this blueprint for discipleship? They must have been men and women and children out of a diversity of backgrounds, like us: craftsmen, laborers, government people, family members, singles, students, the healthy, the sick, the lonely, the searching, and a few castoffs who had seen so branded by society. When he came to that part of His sermon in which He said, "Blessed are the Peacemakers, for they shall be called the children of God," it was out of His sense of love and compassion, out of his vision of Shalom, out of the context:

I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you made welcome, naked and you clothed me, sick and you visited me, in prison and you came to see me. (Matthew 25:35-36)

Jesus's imperative for each person's discipleship is to personalize the ministry of peacemaking, as we are called to definite, practical acts of love and peace.

The passion of Christ, His passion for reconciliation, for making life whole, calls us from withdrawing into self — opens us to a passion for Shalom. And it is this ministry of practical love, of making Shalom, the sharing in the ministry of reconciliation that is clearly the ministry of this Diocese. It is a ministry and mission that seek to bring His peace to bear on every aspect of life, including the issue of nuclear weaponry and beyond. Every effort, every kind of discipline of heart, every manner of forgiveness, every imaginable pain must be accepted to achieve Shalom.

Long Range Plan

Two years ago this November, we called into being a Committee to perform on our behalf a very difficult task: to plan, to set goals which we might review, adopt, and then seek to implement for our life together. That work completed is before this Convention. It is a document which I truly believe possesses the possibility of calling each congregation as a unit and all of us collectively as a Diocesan family to a broader understanding of the mission which is ours in presenting the Gospel of Christ, in enabling Shalom to become a greater reality in our communities, in fulfilling the ministry of reconciliation.

The Long Range Planning Committee's Report presents fourteen issues, to which they have set before us fourteen goals with their objectives. Each area of concern, I would suggest, has the greatest possibility to be an instrument, a tool, a window through which this ministry of Shalom might extend itself. Isaac Pennington, a 17th century Quaker, once wrote "whoever desires the lovely state of peace brought forth in general, must desire it in the particular." Visualize with me for a few moments the outreach of a Shalom-making ministry using a few of the

issues from this document, capture a vision that indeed *desires Shalom in the particular*.

Creating Shalom

To create Shalom — is to know the first issue of the report — evangelism — as that ministry which forces each congregation to examine seriously its lifestyle so to determine whether we are truly the body where the infinite mystery of God is found, where the love and forgiveness of Christ are the rule and not the exception, where the hurts and joys are shared, where the strengths and weaknesses are accepted, where these gifts of Christ's fellowship are *known as gifts*, gifts to be shared. A continuous examination that seeks to make certain that the obstacles of pettiness, self-righteous judgments, bickering about absolutely inconsequential matters, elitism, triumphalism are not obscuring the gift that is only truly actualized when shared. *It is a gift* — and however important statistics may be in analyzing the health and vitality of a congregation — the essential thrust of evangelism must always begin with the desire — the passion, if you will, of sharing this gift — Shalom — His Presence — His Love to an increasing alienated and shallow world.

To create Shalom — is to acknowledge with this report — with as much sincerity as our ministry can focus, the affirmation of life and all its goodness that is proclaimed in the family. Marriage and family are a gift of God, a creation where Shalom in all of its inclusiveness might be experienced. The tragedy of our time is the exclusive manner in which we live, wherein marriages and families encounter terrible stresses, often unknown to friends and, if known, ignored or lightly treated to the point that divorce is the decision before help can ever be offered or received. The ministry of the Church, lay and ordained, is not only to hold high the values and riches of family life, but even more importantly to enable us through every means possible to personalize our concerns for one another in such a way as to actualize the prayer: "Make their life together be a sign of Christ's love to this sinful and broken world, that unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair."

To create Shalom — is to establish as an integral part of our total ministry a sensitive and active concern for bringing wholeness to the society in which we live. A Shalom ministry cannot ignore the prejudice; the racism; the ethnic, sexual and economic discrimination that exist within these Islands — in our communities, in our schools, and in our congregations. What does it mean to be an instrument of His peace when we discover discrimination reflected in hiring practices, in the calling of clergy, and as reflected in our elections? This call to a sensitive and active concern for bringing wholeness to our society must involve the building of a moral political climate where equity and justice prevail, where — for example — we find ourselves willing to confront the apathy that permits the present condition of our prisons, the overcrowding of the facilities which encourages brutality and injustices, thus resulting in a more aggravated

situation.

To create Shalom — is to see the issue of the development of the ministry of the laity and the continuing need to increase the skills of the clergy to be absolutely critical in the task of nurturing and educating one another for the ministry of sharing His peace, the ministry of reconciliation. We need the help of the Christian community both to identify and strengthen our talents and gifts, talents and gifts which once freed from the fears of inadequacies of all kinds can be used in the fostering of His Love and Peace.

These issues to which I have just spoken, combined with others in the Long Range Plan — if taken seriously in the context of each congregation's life and taken equally seriously in the life of the Diocese as a whole — may be an instrument for the bringing of Shalom, may be an instrument that:

- will offer the possibility of our discovering a sense of unity of purpose in this family;
- will enable us to focus together on a common set of goals;
- will bind congregations and Islands together across congregational boundary lines in common experiences and the sharing of resources;
- will affirm our diversities and hopefully strengthen our peculiar gifts for the well-being of the whole;
- will direct our ministry and mission to and for the world for which He gave life in all of its wholeness.

What I hold before you this evening is a vision. A vision for each person! A vision that I pray will permeate every fibre of our personal and corporate life as Christians. A vision that will be the spirit of this beginning in long range planning and all other present and future planning this Diocesan family will be called to undertake. A vision of a congregation, of a Diocese, of this People of God seeking in every way possible truly to become His Body, inspired by His Spirit, in a diversity of ways, each related to the whole, each dependent on the other, to the bringing of Shalom/Peace, His Shalom/Peace to the world in which we live. Without question our Baptisms declare that His Mission belongs to all of us, for that is the Mission that He both initiates and sustains, and finally brings to fruition.

May the Shalom that is ours to experience in terms of His abiding Presence and Providence become understood and actualized as we are willing to work truly for it *as* the inherent right of all the children of God. Then indeed we will know Shalom in our hearts and in our communities and in our Diocesan family.

Will you now please pray with me for this vision.

Lord, make us, your people, your congregations, your diocese, instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant

(continued on page 16)

RESPONSE TO THE BISHOP'S ADDRESS

Right Reverend Sir, Members and Guests of the Diocesan Convention, SHALOM:

It is an honor for us to be invited to respond on behalf of our Committee to your address to the Convention. All else that follows will, we trust, reflect the reaction of our entire Committee. But first, Alice and I want to add one personal comment about the address as a whole. We really do appreciate an address soundly rooted in biblical theology. Over the years, and in several dioceses we have heard many, far too many, such addresses that were long on rhetoric and "Godly Admonition," but sparse in theological base. Perhaps it's a seminary professor's bias, but it's sure good to hear one with biblical and theological foundations. Our Committee appreciated your follow-up on last year's address and your call to us to continue in our study of, and resistance to the nuclear arms race. Our diocese *is* different; we *have* changed, and continue to be changed, as a result of your leadership in this area.

In response to your leadership and your call for continued effort, each member of our committee has committed themselves anew to prayer, fasting, and continued study, and to the mutual support of those who participate in our common ministry of Peacemaking. And we encourage every member of our diocese to continue in their own commitment and to join us in this discipline.

We thank you, Bishop for sharing with us your concept of SHALOM. You've helped us expand our own understanding of SHALOM beyond the mere absence of war to a far broader, more creative concept.

In response to this vision of SHALOM within our communities, we encourage all congregations to the thoughtful and prayerful consideration of establishing themselves, and identifying themselves, as SHALOM Communities, and to hold the ministry of Peacemaking as a top priority.

We'll need some—lots of—help in this; and so we call upon the Social Concerns Committee to develop programs and resouces, both human and bibliographical, to help us discover and study the formation and care-and-feeding of such communities, as well as the implications involved, and the theology that undergirds them.

We want to applaud your courage, Bishop, in identifying in such a straightforward manner the problems of racism, discrimination, and prejudice that exist not only in our State, but in our Church itself.

You proposed a way of looking at, and utilizing, the Long Range Plan that is before this Convention as a tool for attacking those problems and for the implementation of the vision of the diocese itself as a SHALOM Community. Not only have you given us a new vision, but you've provided us with a new perspective from which to consider the Long Range Plan. We appreciate your challenge to consider the Long Range Plan as an instrument to effect SHALOM.

In response to your challenge, our Committee feels it would be most helpful to have a means by which we could hold this vision before us as we consider the Long Range Plan in Convention and as each congregation seeks to implement it within its own community.

To that end, we propose an amendment to the Mission Statement of the Diocese that will include the vision you have shared with us right in the statement. Therefore, our committee submits the following for consideration by the Convention: "Be it resolved that the Mission Statement for the Episcopal Church In Hawaii be amended to read: (*new words in italics*) The Episcopal Diocese of Hawaii exists to present the Gospel of Christ, to serve people in his Name, *to exercise the Ministry of SHALOM*, and to promote and preserve the worship of God in the Anglican Tradition."

And we respectfully request that this resolution be considered prior to the Resolution proposing the adoption of



The Rev. David & the Rev. Alice Babin.

the Long Range Plan.

Finally, Bishop, we couldn't help but be struck by the continuity of this address—both with your address of last year, and with the Pastoral Letter of the House of Bishops with its three-point emphasis upon Identity, Pilgrimage, and Peace. Although your address wasn't explicitly structured in the same manner, you emphasized the same points: that we all share a common identity in the one Body of our Lord, that we have been and are on Pilgrimage, led by the Prince of Peace, working to share his Peace with the world.

We trust that next year you'll be able to say as you did this year, that you have been pleased with the way the diocese has received and acted upon your address.

Our response to your address, beloved Bishop, becomes as well our invitation to our brothers and sisters in Christ: and it is, in a word, SHALOM!

—Delivered by the Rev. Alice and the Rev. David Babin, for the Committee, Rectors, Christ Church, Kealakekua,

THE COMPUTER PRINT-OUT SHOWS THAT FOR DEAN OF THE CATHEDRAL YOU NEED SOMEONE HALF WAY BETWEEN FRANCIS OF ASSISI AND GHENGIS KHAN!!



The Flight into Egypt: A tapestry in the Holy Land. Photo by Michael B. Mitchell.

The Calendar

JANUARY 1983

DIOCESE

- 5 Oahu Clericus
- 6 VIM 1st Quarter Deadline
- 12 Lay Training Institute Steering Committee
- 13 Episcopal Church Women
- 13 Commission on Ministry
- 13 VIM Task Force
- 18 Fr. John Crean's Installation St. George's
- 20 Finance/Real Estate Department
- 20 Program Department
- 21 Communications Department
- 21 Mission Department
- 21 Diocesan Council
- 22 Oahu Publicity Workshop
- 26 Standing Committee
- 28-29 Diaconate Training Weekend
- 30 Hawaii Loa Sunday

BISHOP

- 4 Staff Meeting
- 5 Oahu Clericus
- 6 Staff Meeting
- 6 Priory Board of Trustees
- 8-10 Provincial Council
- 10-15 Bishop Continuing Education
- 18 Staff Meeting
- 18 Fr. John Crean's Installation - St. George's
- 20 Seabury Hall Board of Trustees
- 21 Staff Meeting
- 21 Diocesan Council
- 23 St. Timothy's
- 25 Staff Meeting
- 26 Standing Committee
- 27 Staff Meeting

FEBRUARY 1983

DIOCESE

- 4-6 Beginning Experience Weekend
- 5 Wardens & Treasurers Conference
- 10 Episcopal Church Women
- 15 Maui Clericus
- 16 Ash Wednesday
- 17 Finance/Real Estate Department
- 17 Program Department
- 18 Mission Department
- 18 Communications Department
- 18 Diocesan Council
- 18-20 Youth Conference at Mokuleia
- 21 Presidents' Day Holiday
- 23 Standing Committee
- 23 Oahu Clericus on Biotechnology
- 25-26 Filipino Convocation at Mokuleia
- 25-27 Diaconate Training
- 26 Vestry & Bishop's Committee Training Workshop

BISHOP

- 1 Staff Meeting
- 3 Staff Meeting
- 5 Wardens & Treasurers Conference
- 6 St. Philip's
- 8 Staff Meeting
- 9-11 Executive Council
- 12-13 Hawaii Preparatory Academy
- 15 Staff Meeting
- 16 Ash Wednesday— St. Andrew's Cathedral
- 18 Staff Meeting
- 18 Diocesan Council
- 20 Grace Church
- 21 Presidents' Day Holiday
- 22 Staff Meeting
- 23 Standing Committee & Oahu Clericus
- 24 Staff Meeting
- 25-26 Filipino Convocation
- 27 Calvary

STATEMENT BY THE EPISCOPAL (ANGLICAN) CHURCH OF JERUSALEM AND THE MIDDLE EAST

The following statement was released by the Rt. Rev. H.B. Dehqani-Tafti, Bishop in Iran and President Bishop of the Episcopal (Anglican) Church of Jerusalem and the Middle East. It as co-signed by the Bishop of Jerusalem, the Rt. Rev. Faik Haddad; the Bishop of Cyprus and the Gulf, Bishop Leonard Ashton; and the Vicar General of the Diocese of Egypt, Canon Brian de Saram:

"The Bishops of the Episcopal Church in Jerusalem and the Middle East cover vast territories which extend from Libya, Ethiopia and Somalia, from Cyprus to Iran.

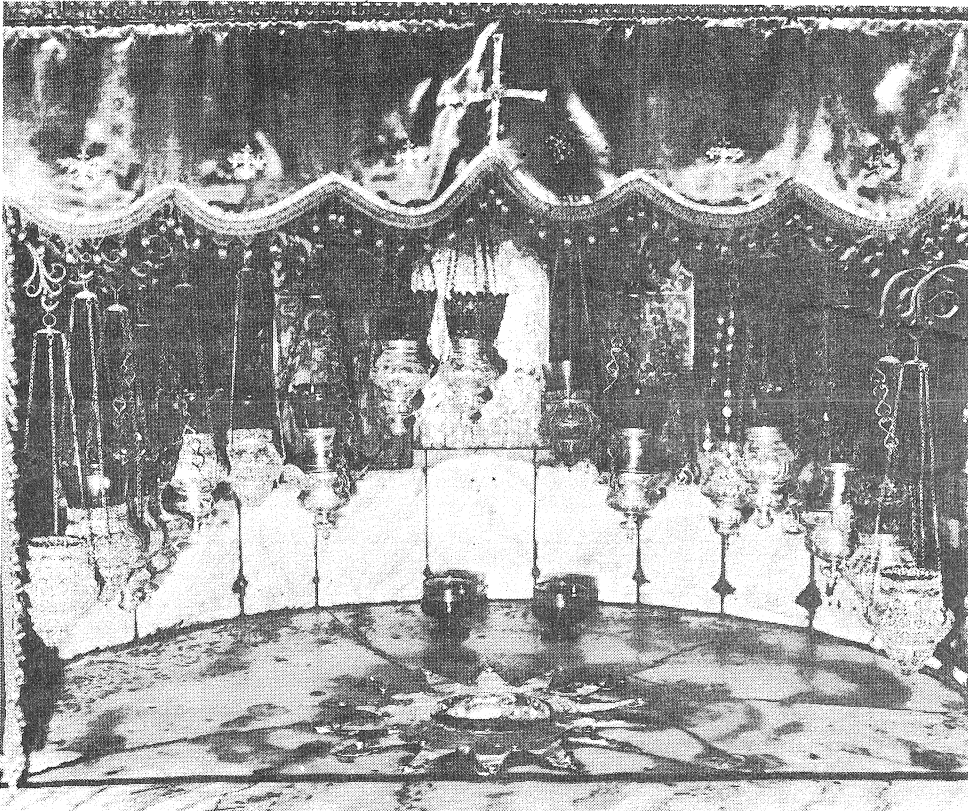
"They are fully aware of the tension and conflicts and suffering which tear apart some of the countries within their dioceses, and probably no Province of the Anglican Communion is in

greater turmoil.

"The Bishops, however, are particularly appalled by the recent massacres in the Beirut and Palestinian camps, and wish to emphasize that in no way can the perpetrators of these atrocities be regarded as Christians. If they are so called, this is merely to identify them as non-Muslims, or non-Jews. The followers of the way of Christ could not possibly participate in such evil acts.

"We implore our fellow Christians to support the Churches of the Middle East in their prayers, that in our small way we may in love and service deepen our friendship with our brethren of the other great religions of the Middle East."

—ACC



Traditional site of the birth of Jesus in the Church of the Nativity, Bethlehem.—Israel Ministry of Tourism.



Manger Square before the Church of the Nativity, Bethlehem.—Israel Ministry of Tourism.

The Birthday of Life (cont.)

what joy should it not bring to the lowly hearts of men?

Beloved, let us give thanks to God the Father, through his Son, in the Holy Spirit, because in his great love for us he took pity on us, *and when we were dead in our sins he brought us to life with Christ*, so that in him we might be a new creation. Let us throw off our old nature and all its ways and, as we have come to birth in Christ, let us renounce the works of the flesh.

Christian, remember your dignity, and now that you share in God's own nature, do not return by sin to your former base condition. Bear in mind who is your head and of whose body you are a member. Do not forget that you have been rescued from the power of darkness and brought into the light of God's kingdom.

Through the sacrament of baptism you have become a temple of the Holy Spirit. Do not drive away so great a guest by evil conduct and become again a slave to the devil, for your liberty was bought by the blood of Christ.

—Leo the Great, Bishop of Rome (+461)

Bishop's Address (cont.)

that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.



Fr. Edward Schillebeeckx, speaker of the Episcopal Church's 1983 Trinity Institutes.