

HAWAIIAN CHURCH CHRONICLE

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ALLELUIA
CHRIST IS RISEN



ARCHBISHOP RUNCIE VISITS HAWAII



THE LORD IS RISEN INDEED
ALLELUIA

EASTER MESSAGE — 1983

By the Rt. Rev. John M. Allin
Presiding Bishop of the Episcopal
Church

"On the first day of the week, at early dawn they went to the tomb, taking the spices which they had prepared." - St. Luke 24:1 (RSV)

On Easter Day many Christians — Episcopalians among them — will hear the Gospel passage from St. Luke that includes this verse. It was Mary Magdalene, Joanna and Mary

the mother of James and perhaps some others who made that early visit to the tomb.

For the them it was the first day of another week.

For the world it was the first day of a new age.

The Age of Resurrection is one in which we yet are living. The Light of Resurrection illuminates our journey as Christians and offers hope.

The history of the world is recorded

(continued on page 8)

The Most Reverend and Right Honorable Robert Alexander Kennedy Runcie, Archbishop of Canterbury, Primate of All England and Metropolitan, will be in Hawaii April 5 through 10 for days of quiet and for meeting the people of Hawaii.

The visit of Archbishop Runcie is the third visit to Hawaii by an Archbishop of Canterbury. Archbishops Geoffrey Francis Fisher (1945-1961) and Arthur Michael Ramsey (1961-1974) preceded him. And for some 40 years (1862-1902) the Church in Hawaii was under the jurisdiction of Canterbury.

His schedule (at press-time) is as follows:

- Visit to Iolani School, 10 a.m., Friday, April 8;
- Luncheon at the Bishop's residence with Ecumenical Judges, 11:30 a.m.;
- Visit to IHS and Palama Inter-church Council, 2:30 p.m.;
- A conference with the press and the electronic media in St. Andrew's Cathedral, 4 p.m., Friday, April 8;
- St. Andrew's Priory's celebration of its 115th anniversary that same day at 7 p.m. at the Sheraton Waikiki (for students, parents and friends of the Priory);
- An informal meeting of clergy and spouses at the Cathedral at 9:30 a.m., Saturday, April 9;
- Luncheon/Reception at the Walker Gardens on the Pali Highway that same day at 12:30 p.m. (a diocesan event);
- Reception at the Ilikai sponsored by the Governor and the Mayor, 6 p.m. Saturday, with the address by the Archbishop. Tickets available from Diocesan Office (536-7776).
- Visit to Molokai, where the Archbishop will be both celebrant and preacher at Grace Church, Hoolehua, Sunday, April 10; and meeting with church and community leaders; and
- A celebration of the Eucharist at St. Andrew's Sunday at 4 p.m.

The Archbishop sees himself as "basically loyal to church traditions but prepared to think freshly about ethical and other issues," as "an ecumenical person who combines spiritual loyalties with a variety of worldly experience."

As an ecumenist, Archbishop

Runcie looks forward to church reconciliation, not "as an end in itself but as an agent in the service of the unity of mankind."

He anticipates a "complete unity between the Anglican and Catholic Churches."

And as the Anglican Chairman of the Anglican-Orthodox Joint Doctrinal Commission, he urges the restoration in the West of the Creed of Nicaea in its original form — without the *filioque* ("and [through] the Son") added in the 6th century and used in Rome only since the 11th. For solid reasons it offends the Orthodox.

He is wider in his ecumenicity than most. "The time is long past," he insists, "when Anglicans can approach their problems without reference to Catholics, the Orthodox Church, or even Islam."

And the Archbishop speaks of a Christian outreach beyond "those with the good fortune to be born in certain latitudes" and would include the peoples of the non-Christian world. To them he says, "You can teach us so much if together we could look for the secret of the maze-like muddle in which the world finds itself."

For the Archbishop the crises is real and immediate. The world is "out of joint, perilously close to famine and war." Or, in the words of the joint statement of Pope John Paul II and Archbishop Runcie in Accra, Ghana: "The time is too short and the need too pressing to waste Christian energies pursuing old rivalries. . . . The talents and the resources of all the churches must be shared if Christianity is to be seen and heard effectively."

In Accra, the Archbishop told reporters, "It seems providential that our first meeting [with the Pope] was not in Rome, not in the spotlight with all the protocol, but as two people visiting Christian congregations in a pastoral way."

For the Archbishop the Church is not another worldly pressure group vying with others for power. Rather, "the strategy of Jesus means changing lives with love." And for him Mother Teresa is one chief modern example.

As to abortion, the Archbishop has "personal doubt about its morality coupled with an unwillingness to use politics to impose his views on others."

As to church re-marriage of the divorced, he has said, "Many people

(continued on page 2)

CANTERBURY IN HAWAII (cont.)

who wish to marry for a second time are far more serious than those who arrived at church for their first marriage." And he favors the marriage of divorced persons in the church.

As to women clergy, the Archbishop's position is essentially conservative. The fact of women priests complicates the mutual recognition of orders by Anglicans, Catholics, and Orthodox. But he personally would take communion from a woman priest, providing no stunt was intended or implied.

Archbishop Runcie was born in Liverpool, the city the Beatles made famous, on October 2, 1921. His father was an electrical engineer. His mother worked as a hairdresser on Cunard liners. Confirmed at 14, he matriculated at Brasenose College, Oxford, on the eve of the Second War (1938). And, whilst serving in a Scots Guards tank regiment, he received the Military Cross for bravery under fire in the drive to the Rhine (1945).

Following the war, Archbishop Runcie received the B.A. in literature and humanities with first class honors, and then the M.A. Oxon.

An older sister involved in social work was instrumental in his studying for holy orders. Westcott House, Cambridge, was his theological school.

Priested in 1951 and curate at All Saints', Newcastle, he returned to Westcott House as chaplain (1952), became vice-principal (1954), taught at Trinity Hall, Cambridge (1956-60), and became principal at Cuddesdon College, a theological school near Oxford (1960). Whilst principal at Cuddesdon, Archbishop Runcie led the mission which effectuated full communion with the Church of South

India.

In February of 1970 he became Bishop of St. Albans, whose see comprises the Counties of Herford and Essex, together with North Woolwich, all near London.

The present Archbishop of Canterbury was the first of the Archbishops chosen by the Crown Appointments Commission, a 16-member church committee. Through it church members have a say which they did not previously have. And instead of the customary choice of the Archbishop of York for Canterbury, the Crown Appointments Commission chose instead the Bishop of St. Albans.

The Prime Minister agreed, the Queen gave assent, the Dean and Chapter of Canterbury obeyed the *conge d'elire* (the royal "permission to elect" the crown's one nominee), and Bishop Robert Runcie became the 102nd Archbishop of Canterbury in succession to Frederick Donald Coggan, now Baron Coggan.

Archbishop Runcie was twice enthroned at Canterbury — once as Diocesan, once as Metropolitan — on the Feast of Annunciation (March 25) in 1980.

"Basil Cardinal Hume's reading of one of the lessons marked the first time since the Reformation that a Roman Catholic prelate had taken part in the ceremony."

And besides meeting with the Pope in Ghana as their pastoral paths crossed, Archbishop Runcie has welcomed to, and prayed with, Pope John Paul II in Canterbury Cathedral itself during the papal visit to the United Kingdom in 1982.

The Archbishop of Canterbury is Ordinary (diocesan) in his own diocese



The Archbishop of Canterbury (left) with the Presiding Bishop.

of Canterbury and Metropolitan (or Senior Bishop) of the Province of Canterbury, some 30 dioceses in the south and midlands of England. He is also styled the "Primate of All England," while the Archbishop of York (northern England) is "Primate of England" — a charmingly English solution to the once vexing problem of which province was senior. In the protocol lists, Archbishop Runcie ranks just after the Royal Family.

The influence of the Archbishop of Canterbury extends beyond the Province of Canterbury itself. The English churches in Europe, organized as the Diocese of Europe, come under the Archbishop's jurisdiction.

And as the senior ecclesiastic in the Anglican Communion — that worldwide fellowship of national churches — Archbishop Runcie presides as "first among equals" (*primus inter pares*) at the decennial Lambeth Conference of Anglican Bishops, which meets next in 1988.

Unlike Roman Catholicism, the Anglican Communion vests jurisdiction in each national church, not in the office of the Archbishop of Canterbury.

Those who have observed Archbishop Runcie remark on his "quality of open friendship and Christian devotion."

The Archbishop married Angela Rosalind Turner, a classical pianist, in 1957. They have two children: James and Rebecca. The Archbishop drinks an occasional ale, is a connoisseur of wine, and for recreation plays tennis and follows soccer and cricket. He breeds Berkshire pedigree pigs.

Baden Hickman wrote in the *Guardian* that Archbishop Runcie "will be one of the most uninhibited and refreshing as well as scholarly Primates of the Church of England. . . . Certainly the democratizing of the English Primacy is about to get a mighty boost."

(Related story, pages 3, 5)

1980s: CHURCHES, SERVANTS AND SERVING

Religion is in a state of transition today, just as it was in the 1880s when the faithful were chafing under years of Puritan missionary domination and bent on breaking the rules.

Only today, people are looking for deeper meaning, turning away from the superficial and asking "how then shall we lead our lives?" "what manner of persons should we be?"

And this is true of Christians, Jews, Buddhists. There's a resurgence of faith and commitment on the part of the laity in all faiths. They're demanding more of their priests and ministers and monks and rabbis than pleasant sermons.

This may be the dawning of an era of responsibility when band-aid solutions to the real problems that confront mankind are simply not enough.

Matters of human rights, of dignity, of decency; of economic injustice, the morality of the nuclear arms race, all the gross inequities of this time in history — the neglect of the down-trodden, the hungry, women and children, the plight of immigrants, the elderly and the ill — all the problems that plague those who share the

human condition are not waiting to be addressed from a religious perspective.

They are being addressed from that perspective.

IHS provides an example. This is the Institute for Human Services, which was conceived five years ago in Tenney Hall of St. Andrew's Cathedral right next door to the governor's mansion on Beretania Street.

Here the Rev. Vincent O'Neill and the Rev. Dr. DuTeil shaped a haven for street people, for the dispossessed and homeless; made a place where the down-and-out could get a cup of coffee and a peanut butter sandwich.

DuTeil has moved many times, but has been quartered in a dingy city building that's waiting demolition at the entrance to Chinatown for some time now. DuTeil has vastly expanded his services, with the blessing not only of Episcopal Bishop Edmond L. Browning, but of the entire religious community.

Peanut butter sandwiches are still on the menu, but so is everything else. Near Christmas, when a lawn party was cancelled because of rain, the

caterer gave all the food to Central Union Church. Women of the church kept it on ice, warmed it up and served an elegant feast on the night it was their turn to cook.

On Christmas and Thanksgiving and Easter, DuTeil's regulars (300 this year) have grown to expect a traditional feast with all the trimmings. They had plum pudding during the holidays the Women of Holy Nativity cooked to sell so they could contribute to pay the rent for IHS.

Also, working with city-county and state agencies, DuTeil managed to get some medical and dental care for the street people. He and his staff of knowledgeable volunteers help them fill out welfare and other forms. Free clothes come from the Thrift Shop at St. Andrew's. And DuTeil can provide at least temporary sleeping arrangements for women and children or for people who are sick.

What the good father wants now is a protected, sheltered place where these downtrodden ones can sleep at night. By the end of this decade, he'll probably have it.

As Bishop Browning sees it, IHS is

just one of the means the church is using to open itself to the community. There is also the Interchurch Council, which works in Palama ministering to the needs of immigrants. There is the hospice movement, underwritten by several denominations to minister to the terminally ill.

Where the nuclear arms race is concerned, Browning sees a need for dialogue between all the people of the community — the military, businessmen, politicians and church people. He is personally against continuing the nuclear arms race.

He says there is no longer a dichotomy between religion and politics. There can be no such dichotomy when so many factors affect the health and welfare of what has become "our global community."

The Episcopalians are hammering out a new concept of ministry, too, something that is happening across the board in most denominations in one form or another. "We established a diaconate program two years ago and have some 35 people enrolled. We'll ordain 10 or 12 men and women in the fall.

— Nadine W. Scott,

EL SALVADOR BISHOP REPORTS

Personal hatreds and the structural malaise of the country were notably behind the vicious killing of seven workers on a Church-run farm in November according to a report of the Episcopal Bishop-in-Charge.

Bishop G. Edward Haynsworth, who is also Latin American partnership officer at the Episcopal Church Center, went back to El Salvador at the request of Presiding Bishop John M. Allin shortly after the church learned that seven members of the La Florida cooperative farm had been murdered and their bodies mutilated. The slaughtered men left 24 orphans and their deaths threw the model farm village into disarray.

Allin, joined immediately by Archbishops Robert Runcie of Canterbury and Edward Scott of Canada, protested the killings and commended United States officials for their efforts to press for investigation.

Haynsworth went into the country in mid-January and met with the victims' families, other survivors of the farm, Episcopal clergy, the United States ambassador and the president of El Salvador.

On his return, he sent a report to the three primates and summarized his findings in a conversation with Church Center staff.

"The majority of the 64 families who had been part of the farm have had to leave for their own safety," he said. "I spoke with those closest to the victims and learned that they were most likely killed because of personal animosity that had developed against them before they came to La Florida."

Former enemies of the men were recognized as guides with the armed men who invaded the camp. Haynsworth is certain that reports — appar-

ently circulated to justify the murders — that the victims were members of "subversive forces" are completely false.

"The kind of atrocity indicated by the condition of the bodies indicates that great hatred was behind the killings." The deaths, it appears, are the result of the breakdown in moral and legal restraints by all parties and private factions in the current strife.

"The encouraging part of the trip," Haynsworth continued, "was an interview with Dr. Alvaro Magana, the country's president. He had heard of the incident and promised an investigation utilizing the top military people. He also offered to visit La Florida and was scheduled to do so in February."

Haynsworth also expressed satisfaction with the Church's relations with U.S. officials, including Ambassador Deane Hinton whose call for an investigation was backed by the primates.

In spite of the murders — the third such incident in which Episcopalians have been victims in recent years — Haynsworth found the church to be "healthy and growing."

"I recognized a new congregation while there and received 20 new adult members," he reported. He was also able to spend time with two clergy of the diocese, the Rev. Luis Serrano, whose CREDHO organization runs the farm, and the Rev. Victoriano Jimano.

His visit also included stops at a Baptist-Episcopal children's home and a refugee camp run by Lutherans that has become a new home for many who fled La Florida.

—DPS



"Hunky" Pang painting St. Peter's parish hall.

A Word From the Bishop

My dear friends:

We move through another Lenten Season into a Glorious Easter — this passage from year to year and especially this year means different things probably for each person who reads this column. Hopefully to some degree it means for each of us that our knowledge of the Lord's love for the creation includes us all, and that love in some gloriously mysterious way binds us together for His service. The Easter Message is the greatest gift of all — it is the gift of Life — the gift that restores Life in its fullest — the gift that heals and gives wholeness to all that is fragmented and broken — the gift of forgiveness and love that becomes the basis for the pilgrimage of life.

This Message — the knowledge and sharing of this Gift — becomes actualized and received over and over again in and through our community. The importance and our congregational life is an instrument — as a channel of the gift of Easter — is at the basis of most of our experiences. Let us not lose sight that it will be true for many yet to come! The continuing renewal of our congregational life is of the highest priority for this Diocese — *for our congregations each have a mission* — the sharing of the gift of new life in Christ Jesus.

I want to share with all of you that I have asked the Clergy and Vestries/Bishop's Committees of our Diocese to enter into a process of evaluating their congregational life and ministry for the purpose of better equipping ourselves for mission. This evaluation is a part of the Presiding Bishop's program, *The Next Step in Mission*, which urges a renewal of the church's life at the very core of its life — the congregation — an evaluation which looks into itself as to how it is carrying out the Christian mission in terms of Service, Worship, Evangelism, Education, and Pastoral Care.

My reason for sharing with you information about *The Next Step/Evaluation* is to call upon each of you individually to assist your



respective congregations in this fundamental process — to assist first and foremost in prayer that God will indeed share His will for our congregational life and mission. If you have not already heard about your congregation's evaluation you will be soon, and I am hopeful you will try to support it in every way. The time of the evaluation and the actual process is left up to each congregation.

Before closing this epistle, let me just share with all of you my own personal joy in the forthcoming visit of the Archbishop of Canterbury. I have great expectations that his visit will bring to all of us some very real blessings — among which I believe will be his contribution to us about our growing sense of mission and our oneness in the Body of Christ. The preparation for his visit has been extensive, and once again the tremendous support we have received from both our own members and the wider community has been just outstanding. Let us give thanks for the Archbishop's visit and ask God for His Blessings upon this very important event in the life of our Diocese.

May the Easter Season be a blessed one for us all as we share in the gift of new life.

Faithfully yours,

+ *Edmond Browning*

The Rt. Rev. Edmond L. Browning
Bishop

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CAMP MOKULEIA: Summer of 1983

In a climate of fun, fellowship and adventure, Camp Mokuleia's programs center on building positive self-images, interpersonal relationships and appreciation of, and responsibility for, the environment.

Camp Mokuleia is fully accredited by the nationally respected American Camping Association and is your assurance of quality camping and safety for your youngsters. Qualified and trained staff work with campers on a 7-1 ratio.

All children are welcome regardless of race, color or creed.

Sessions

Children Ages 7 - 10

Session One	June 19 - 25
Session Two	June 26 - July 2
Session Three	July 3 - 9

Children Ages 10 - 12

Session One	June 19 - 25
Session Two	June 26 - July 2
Session Three	July 3 - 9
Session Four	July 10 - 16
Session Five	July 17 - 23
Session Six	July 24 - 30

Youth Ages 12 - 14

Session Four	July 10 - 16
Session Five	July 17 - 23
Session Six	July 24 - 30

Counselor-In-Training Ages 15 - 16

Session One & Two	June 19 - July 2
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Yellowstone Adventures for Youth 12 - 15

Session Seven	August 6 - 20
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Activities

At Camp Mokuleia, on 32 beachfront acres on Oahu's North Shore, the camper enjoys the following activities:

- **Reefing:** Camp Mokuleia's beach reef lies immediately next to the popular swimming and boating area. The reef contains dozens of Hawaii's marine life forms. Campers enter this fascinating world and emerge improved stewards of the environment.

- **Hiking:** The forest reserve of the Waianae mountains form the backdrop to Camp Mokuleia's beach location. Most campers spend one night a week tent-camping and cooking out in the reserve. Hiking trails show much of Hawaii's flora and offer breathtaking views of two sides of the island.

- **Archery:** A popular activity, archery is but one of a dozen areas where campers can earn an achievement award. Emphasis on awards stresses personal accomplishment rather than competition.

Other camp activities include:

- Canoeing
- Overnight camping
- Sports
- Singing
- Hawaiiana
- Special theme days
- Sailing
- Swimming
- Campfires
- Dances
- Nature crafts
- Environmental projects

Counselor-in-Training Program

Camp Mokuleia offers a two week on-the-job training session for youth 15 and 16 years old. Applicants must be 15 by June 19, 1983. The purpose of this program is to offer training in camp counseling for those who may wish to apply for employment in this field at some future date. Special skill areas are identified and developed.

Cabin Camping

Campers live in a cabin with two counselors and 11 to 14 other campers. Each cabin has a living room and 2 to 3 bedrooms, which sleep 4 to 6 persons. All cabins have full bathroom facilities. Special sessions are available to the handicapped during August. Call the Easter Seal Society at 808-536-1015.

Tent Camping for Boys

In addition to cabin camping, we also offer our outdoor camping village for boys. Here campers spend one or more weeks in tents close to a grove

of trees near the ocean. They learn and use fundamental camping skills. These campers participate in all regular camp activities. (Available for all sessions.)

Yellowstone Adventures

For Boys and Girls Ages 12 - 15, August 6 - 20

Our 5th annual travel camp focuses this year on the granddaddy of all our national parks, Yellowstone. Campers will have the opportunity to see the majesty of this Park through horse-back riding, stage coaches, boat rides and programs with park rangers. The home of Old Faithful, Yellowstone presents an unforgettable experience to old-and first-time visitors.

Just south of Yellowstone are the Grand Tetons, the second stop on the journey. Canoe trips, ranger programs and hiking are a few of many optional activities. A boat cruise teaches how forest fires and glaciers shaped the majestic landscape. The climax to our visit is the excitement and thrill of a whitewater raft ride through the Snake River Canyon.

After a day's visit to San Francisco, campers return to Camp Mokuleia for two days of review, reflection, and evaluation of our travel experience.

During the trip, campers learn and share responsibilities for group living. As with all our programs, we emphasize positive self-images, developing good interpersonal relationships and caring for the environment. Registrants must be approved by the Camp director prior to acceptance for the trip.

Costs

	Regular	Paid in Full by May 1
Cabin Camping		
1 wk. Session	\$140	\$125
Each additional week	\$130	\$115
Tent Camping		
Boys Only	\$ 95	\$ 90
Counselor-In-Training (2 wks.)	\$210	\$190

Yellowstone Adventures: \$400.00 (excluding airfare). Includes ground transportation, staff costs, meals, lodging and special events.

Other Items

T-Shirts (each) \$5.00

Store Vouchers

(each)\$3.00 (For snacks, (drinks. Limit 2/wk.)

Transportation to

Airport, each way..... \$5.00

Payment

Camp Mokuleia honors Visa and MasterCard. Charge it now and pay it at your convenience.

Camperships

Full and partial camperships are available for Camp Mokuleia. Please check the appropriate space on the application form and a campership form will be sent to you. Because of limited funds, camperships will be for no more than one week in most cases.

Registration

Registration for all sessions will be on a first-come, first-served basis. Application forms and a non-refundable, \$35.00 deposit per camper must be mailed to:

Summer Camps
68-729 Farrington Hwy.
Waialua, Hawaii 96791

Transportation

Transportation is available from Honolulu International Airport for Neighbor Island and Out-of-State campers. Send arrival information when airline reservations are made.

Age Exceptions

Campers desiring to stay in Sessions outside their grade range must be approved by the Camp Office.

Arrival and Departure

Check-In time for all Sessions:

Sundays - 2:00 - 3:00 p.m.

Check-Out time for all Sessions:

Saturdays - 10:30 a.m., Aloha Program; depart Camp at 11:15 a.m.

Handbook

A Camper's Handbook will be sent after your application has been received and processed. This will give more detailed information about registration, balance of fees, arrival and departure, and what to bring; and will include camp standards and health form.

The Episcopal Church In Hawaii regards its camping program as an important extension of its work in the community. Clergy from the various churches in the state serve as chaplains to this program and are in residence for the duration. Christian worship and education are part of each day's routine. We are particularly sensitive to the unchurched and those of other faiths. The Eucharist (Holy Communion) is offered to all baptised participants. The Christian themes of God, neighbor and creation are emphasized.

—By our Camp Mokuleia correspondent



Worship outdoors at Camp Mokuleia.

About the Diocese



MOLOKAI

Richard Hanchett, Bishop's Warden of **Grace Church, Hoolehua**, has been appointed to the Molokai Task Force formed to study the Island's economic situation and propose solutions. Richard farms Hawaiian homestead land in Hoolehua. He is the brother of the late **Bishop E. Lani Hanchett** and of **John Hanchett**, manager of the **Hana Ranch**.

The **Archbishop of Canterbury** plans to celebrate the Eucharist and to preach at Grace Church on Sunday, April 10, at 9 a.m.



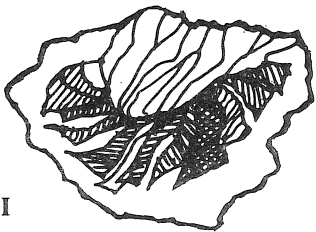
MAUI

Good Shepherd's Youth Choir has added the rondalla (mandolin) to its repertoire, in addition to singing and dancing.

Fr. Justo Andres' sabbatical will take him to the **Virginia Theological Seminary** for further study from June to December.

St. John's, Kula, along with the usual Lenten study, had "an exercise and prayer discipline. The activity was designed from the premise that most of us usually go through our days ignoring physical activity and quiet spaces in our lives." There were three one-hour sessions a week. "They consist of prayer, quiet moments, and exercise to music."

Maui's four churches plan a **Maui Cathedral Day** for April 17, with services (12:30 p.m.) at **Trinity Church**, a luncheon at Kihei's Recreation Center sponsored by **Good Shepherd** (1:30 p.m.). The service is in the charge of **Holy Innocents'**, with **Trinity Church** overseeing logistics. After luncheon, participants move to the beach for balloons, as at **St. Andrew's**. **St. John's** has the banner mural as their responsibility. Maui's Cathedral Day results in part from the desire to spend the allotted travel money on Maui and to include more in mite box celebration.

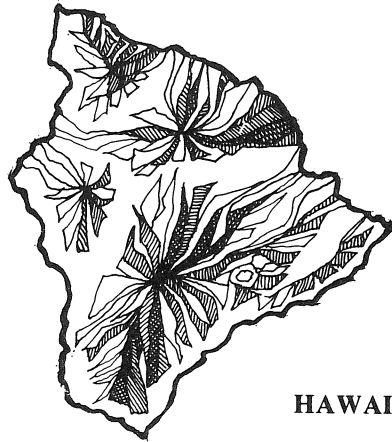


KAUAI

Fr. Alex Geston, Vicar of **St. John's, Eleele**, and of **St. Paul's, Kekaha**, reports that repair of Hurricane Iwa's damage to church and plant is 50%

complete.

West Kauai enjoys **Ecumenical Lenten Services** on the Seven Last Word with one Word each week at a different church. The **Roman Catholic, UCC, Baptist, Salvation Army, Methodist, Nazarene, and Episcopal Churches** participated.



HAWAII

The thought of **Fr. Pierre Teilhard De Chardin**, priest and scientist, was the topic of three lectures this February by **Dr. Wayne Kraft** of **Lehigh University** (Bethlehem, Pennsylvania). He was sponsored by the Hilo Campus Ministry.

Fr. Bill Austin, Hilo Campus Minister, led a retreat (sponsored by the **Episcopal Asiamerica Ministry**) for Episcopal Korean clergy in New York this January. To his pleasure and surprise, almost all of the 15 retreatants were formerly his students at **St. Michael's Seminary in Korea**. Korean immigrants to the United States numbered 28,700 in 1979 and are second only to immigrants from the Philippines (40,800 in 1979) amongst those coming from Asia.

As if **Pele's fury** were not enough, drought and forest fires have also be-deviled the Big Island. **Sherwood Greenwell's Kealakekua Ranch** is hit by a fire with the nasty habit of disappearing underground only to reappear again and again. He is a member of **Christ Church, Kealakekua**.

At **Holy Apostles', Hilo**, Brazil was the youngsters' Epiphanytide study, followed by Polynesia in Lent, thus accomplishing both the National Church's and the Diocesan Lenten study programs.



The Rev. Winston Ching, Executive Officer, Episcopal Asiamerica Ministry, in the pulpit of St. Peter's, Honolulu, his home church.

About the Pacific

Missionary Methods: St. Paul's or Ours?, Roland Allen entitled one of his books.

An Anglican missionary in China and East Africa, Allen also studied in another book *The Spontaneous Expansion of the Church and the Causes Which Hinder It*.

A symposium on the vision and legacy of Roland Allen will meet at Hawaii Loa College June 19-26 to:

- Review the life and teaching of Roland Allen as regards the New Testament foundations for building an indigenous Church;
- Examine existing patterns;
- Consider the economic, political, and cultural context;
- To explore the biblical, historical, and theological foundations for revision and renewal of ministry;
- Share experiences on alternate possibilities; and
- Do regional, practical planning and strategy development.

Representatives have been invited from all areas of the Pacific Basin: East Asia, Burma, Japan, Korea, China, the Philippines, Polynesia, Melanesia, Papua New Guinea, Australia, New Zealand, South America, Central America, Mexico, the Western United States, and Western Canada.

Each diocese has been asked to send a team of three — a bishop, a priest or deacon, and a layperson.

Among the Conference speakers and leaders are:

Bishop Stephen Neill, international ecumenical and world mission leader. Former Associate General Secretary of WCC.

Archbishop Paul Reeves, Archbishop of New Zealand; former Bishop of Waiapu (Diocese of Waiapu); educator and theologian on

mission strategy.

Dr. Ross Kinsler, Staff Programme for Theological Education, WCC. Leader of Theological Education by Extension. Former missionary and educator in Guatemala.

Prof. Kosuke Koyama, Professor of Ecumenics and World Christianity, Union Theological Seminary (NY). Former Executive Director Associate of Theological Schools of S.E. Asia.

Prof. Bernard Cooke, Professor at Holy Cross College. Author of *Ministry to Word and Sacraments*. Former Professor, University of Alberta, Canada.

Bishop George Harris, Bishop of Alaska. Formerly Director of Dakota Leadership Program. Missionary and educator in the Philippines.

Prof. Patricia Page, Director of Continuing Education and Christian Education at the Church Divinity School of the Pacific. Former missionary and educator in Zambia.

Dr. E. Maku Solato, East-West Center, Hawaii. Former member: South Pacific Economic Commission.

Bishop Adrian D. Caceras, LLD, of Ecuador.

This Conference is sponsored by an Ad Hoc Committee of Pacific Basin Bishops: the Right Reverends Edmond Browning (Hawaii); Wesley Frensdorff (Nevada); Adrian Caceras (Ecuador); George Harris (Alaska); Shannon Mallory (El Camino Real); and Constancio Manjuras (South Philippines).

Also sponsoring the Conference are Council for the Development of Ministry; Standing Commission on World Mission; St. Paul's, Indianapolis; Trinity Parish and Trinity Institute, New York City; Episcopal Church Foundation; and the Forward Movement Press.

C of E & THE ESTABLISHMENT

The established Church of England is finding itself at odds these days with certain segments of the Establishment, notably the Conservative government of Margaret Thatcher and its

supporters.

The question was first raised when St. Paul's Cathedral was chosen as the site for a national service of thanksgiving at the conclusion of the Falklands war. Many in the nation and government viewed the event as a "Victory Celebration" and were surprised, dismayed and angered when Dean Alan Webster and Archbishop Robert Runcie of Canterbury made it very clear that the focus and intent of the service would be thanksgiving for the end of hostilities and compassion for the victims of war.

In his sermon at the somber-toned rite, Runcie decried war as "a sign of human failure," and said that the grief of victims' kin was a reminder of the terrifying power of destruction possessed by humanity.

His stand, and that of Webster, won immediate support and praise from Roman Catholic, Protestant and other Anglican church leaders, many of whom had taken part in the service.

DPS

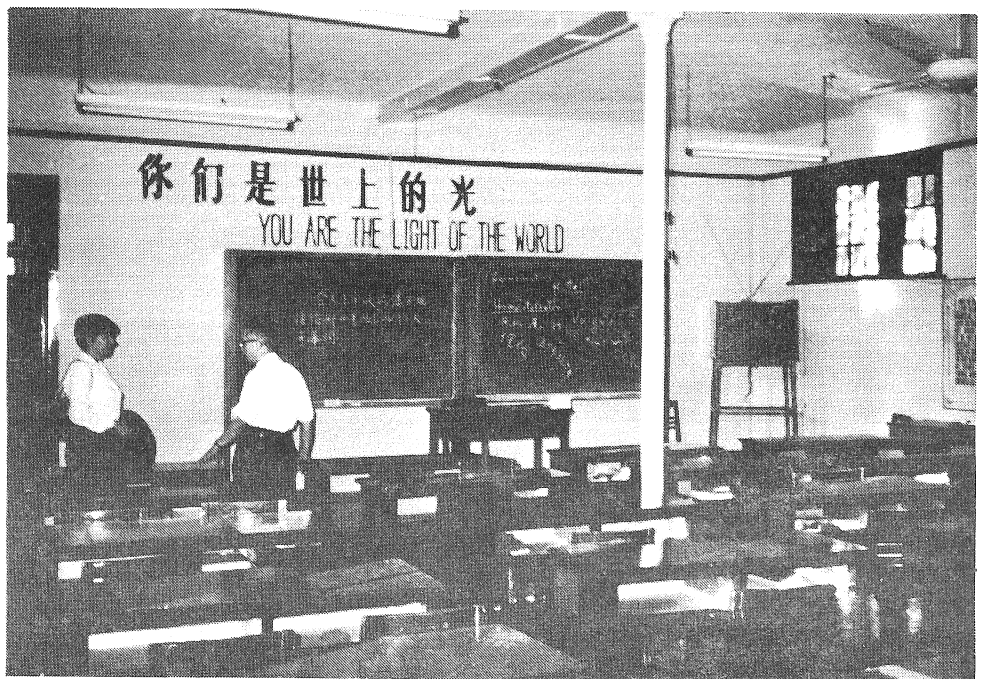
CHURCH RESURGENCE IN CHINA

Last October I spent twenty-two days in the Peoples' Republic of China, commonly called the P.R.C. Having lived in China in 1947-48, I was anxious to return and see the changes in the country following the takeover from the Kuomintang government in 1949. I also wanted to discover for myself what had happened to the church after thirty-four years. My discovery was fascinating. Throughout the country I saw no beggars; people were dressed simply and mostly in Mao jackets and pants; there was no evidence of political unrest that I could observe; the currency was stable; and there was a healthy atmosphere of energetic busyness. Large industrial plants could be seen throughout China, and millions, as in the past, tilled the fields still mainly by hoe and water buffalo. One could believe the population had soared to over one billion people by the crowds on the city streets. A vast political and cultural change had obviously taken place and I was impressed. Beijing, formerly known as Peking, however, was no longer the quiet,

beautiful, dignified city I once knew. Now it was polluted, overcrowded and extremely noisy. New heavy construction, especially around our hotel, was extended for blocks. This once fascinating, traditional Chinese imperial city was for me a disappointment.

I felt fortunate to have lengthy interviews with several knowledgeable Chinese Christians. The first was with Professor Chen Zenin, vice principal of the Nanjing Union Theological Seminary, the only non-Catholic seminary in China. The second was with the Rev. Shen Ye-fan, a former Anglican priest and now Pastor of the Shanghai Community Church. Both men were quite willing to talk about the church in China as it is today.

When I talked with Professor Chen at the Nanjing Seminary, he made it quite clear that present-day Christianity in China must now overcome a long-existing impression that the organized church is foreign dominated. Since the influx of missionaries a century ago, many



Professor Chin Zenin and Joan Morrett in a classroom of Nanjing Union Theological Seminary. On the right blackboard (in English): "Vulgate" (Jerome's Latin translation of Scripture), "Kittel" (editor of the *Theological Dictionary of the New Testament*), "hermeneutics" (science of interpretation and meaning of Scripture), and "homoeoteleuton" (textual omission because of the scribe's eyes' skipping).

Chinese have considered the church a tool of western powers which they used to help influence foreign economic and political interests. Today the church must clearly identify with the life and spirituality of the Chinese and this primarily through the principles of self-government, self-support, and self-propagation. At the present time Professor Chen feels the Three Self Movement has achieved a major part of its goals. He said it is quite clear that the church today is being built up by the Chinese themselves, and that the foreign missionary era is clearly over. Facing the reality of this independence, many churches are now being reopened on a non-denominational basis since their shutdown during the cultural revolution. With this development he believes the Three Self Movement is working with God's guidance and inspiration.

During the twelve year period of the Cultural Revolution, 1966-1978, the church and individual Christians went through a bad period. Church property was confiscated and church buildings were abandoned or turned over to secular uses. Leading Christians were persecuted and some jailed. The Professor pointed out that since the Gang of Four has been dislodged from power and the devastating revolution has wound down, churches have been reopened, property returned to rightful owners and in some cases, reparation made by the government. Christian baptisms are now taking place all over China, and Professor Chen estimated that the number of Christians has risen to five million, more than existed at the time of the Communist takeover in 1949. He pointed out that the new penal law states that if any government official should interfere with the religious rights of the people, he or she should be put in prison.

Statistically, he continued, in the past several years 400 to 450

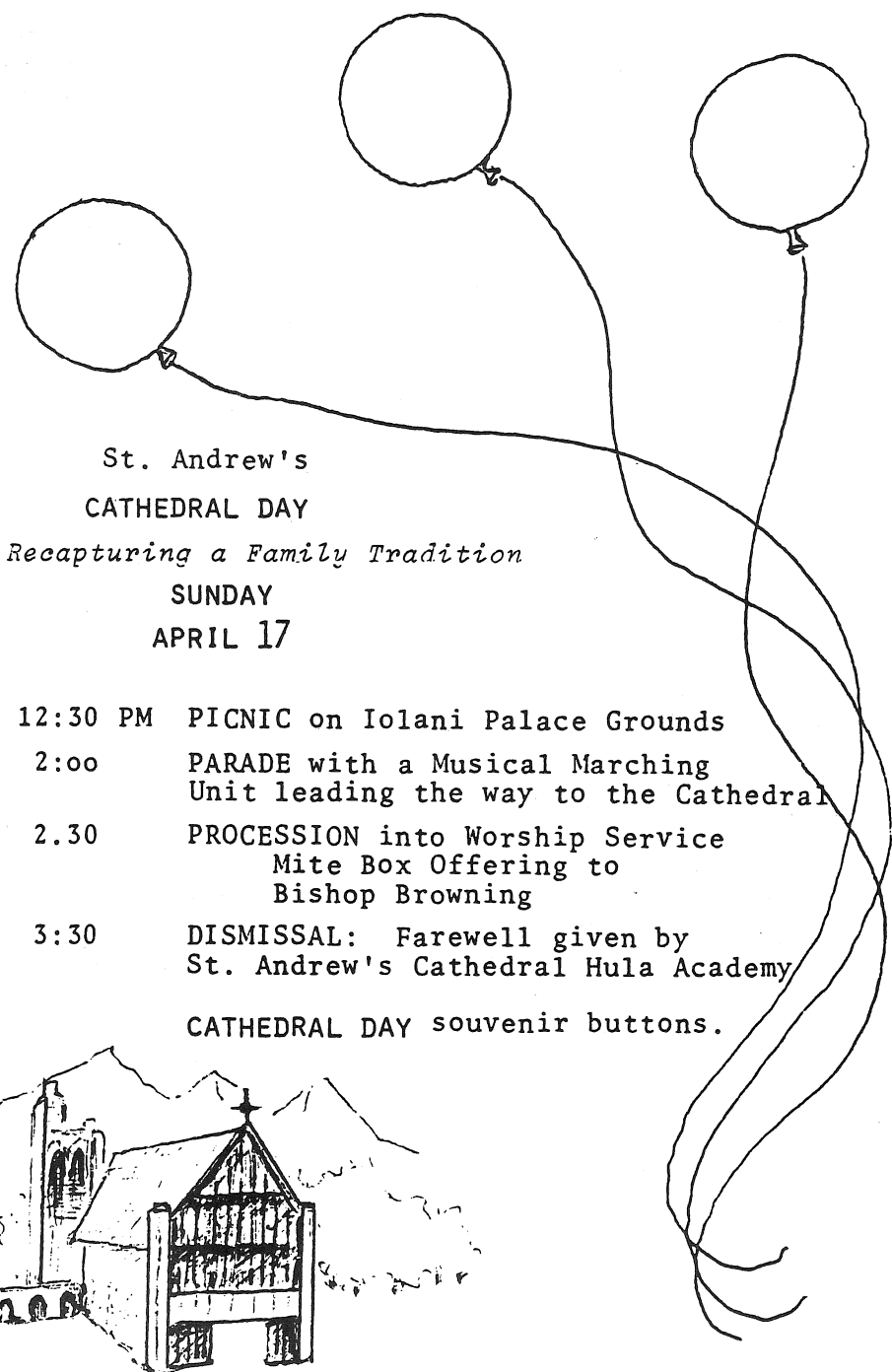
abandoned churches have been put into operation again, and now every two to three days a new church is opened. There are no mass evangelistic meetings, but 35,000 rural workers are being trained to teach the Bible and give instruction in Christian living. One million copies of the Bible have been printed for circulation.

Seventy-two students are in the Nanjing Seminary; 8 are graduate students, and 64 are collegiate students. Extensive entrance examinations are given to seminary applicants and in the past year, out of 180, only 27 were selected. The students are supported by their local churches, personal gifts from family and friends and from the rentals of church property. The seminary is linked with the Religious Department of Nanjing University.

The professor made a strong point that the church is in a deinstitutionalized age. There are no longer denominational identities, although beside the Nanjing Seminary with Protestant roots, there is a Roman Catholic seminary in Beijing. This past summer another Catholic seminary was opened in Shanghai. Healthy relations exist between the schools.

As we concluded our conversation, he mentioned that in the summer of 1981 a seminar was held in Shanghai for Christian leaders from all over China. They were asked to deal with the basic question of the role of Christianity in China in this century, and particularly as it related to the events since 1949. Among many considerations it was generally felt that God was guiding Chinese Christians to think afresh of their place in society, and especially in reference to non-believers. God works in different kinds of social systems. The leaders concluded Christian life must be incarnational, to humanize

(continued on page 7)



Cathedral Day flyer from "Our Companions: Our Friends," prepared by the Committee for a Companion Diocese Relationship and the Diocesan Christian Education Executive Committee.

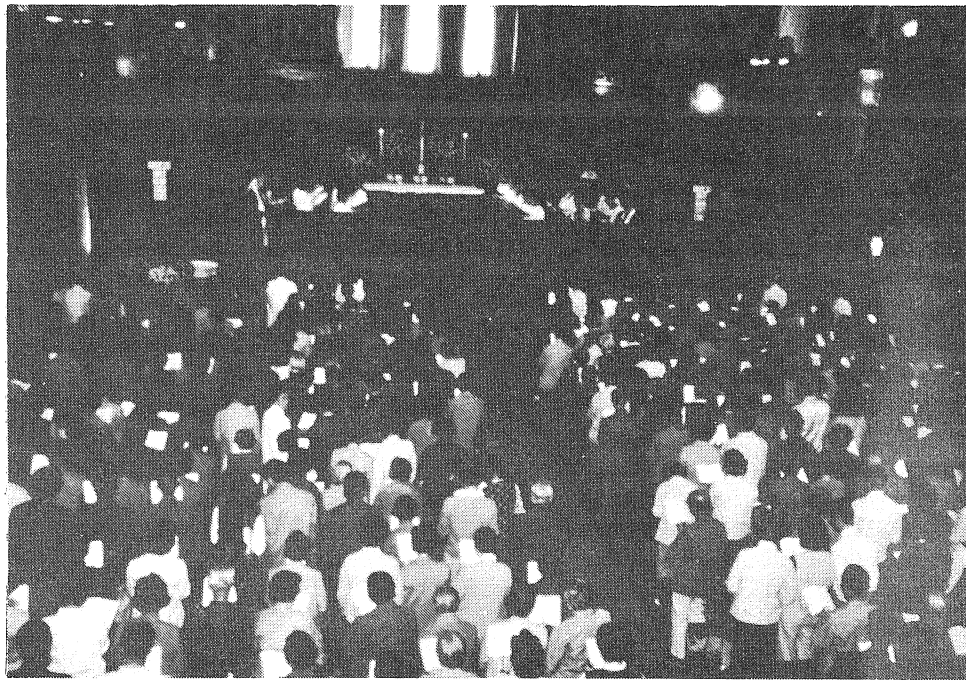
society as well as to effect positive changes in the life of both believers and non-believers.

A week later, while in Shanghai, on a Sunday morning I attended Shanghai Community Church. Before the service I had a long talk with the Rev. Shen Ye-fan, whose father was an Anglican bishop. The churchyard was crowded with people, many wearing crosses to indicate publicly that they were Christians. I was told that on a normal Sunday morning one thousand people are in attendance at the eleven o'clock service.

The Rev. Mr. Shen, now the chief pastor of the church, early in our talk also referred to the Three Self Movement advocated by the government. He said, however, that the principles had been conceived by some Chinese Christians at the turn of the century. The government was extremely sensitive to foreign influences since it is now making necessary social changes on a purely Chinese basis. This sensitivity goes back deep into Chinese history. Primarily it relates to the last century, and the occupation of western powers in the large seaports of China. This, in many respects, had a negative influence. He said today's Chinese Christians must build up the church on their own strength and convictions. Since the end of the Cultural Revolution, Christians have worked hard to refurbish their church buildings, to provide the material needs for their clergy, and to conduct regular church services.

The Rev. Mr. Chen noted that the Shanghai Community Church was reopened in 1980, and since then 200 people have been baptized. They were brought into the faith mainly through relatives and friends. People no longer hesitate to join the church and are attracted to it by the love of the Christian community.

He also referred to the seminar in Shanghai held in 1981, whose purpose was to reevaluate the Christian faith in China particularly over the period of Communist control. He said the participants concluded that God was guiding the church to think afresh about the impact of both believers and non-believers on society. Before the revolution, Christians felt God only loved those who believed in Christ and everyone else was condemned by Him. People outside the Christian faith were sinful. The new understanding is that many non-believers are good people, too. The revolutionaries especially had done much good for China and those people have unconsciously reflected God's purposes for the country. As an example he referred to King Cyrus who was a tool of God to allow the Israelites to return to the promised land. It was concluded that God uses people who don't know Him. In fact, today Chinese Christians feel they have a broader view of God's love which is far greater than normally perceived by people. Armed with this understanding Christians can have a close relationship with non-Christians and work with them toward the betterment of society. He said they



Sunday morning service at Shanghai's Community Church.

have seen many good changes come about because of the revolution and that God is ushering in a new age for China. There are still many imperfections in the new society and Christians can speak out about them. However, they must not see everything in the world as worldly and, therefore bad, and so not become involved. He said the seminar participants felt Christians should take more part in community life and be witnesses of love and concern - not just in words but in deeds. When Christians do this they will be recognized as being outstanding people and be affirmed by society. He said there was a strong incarnational emphasis in the church whereby Christians are acting out their religion in the world. He concluded that Christians in China are willing to have contact with foreigners based on mutuality, respect and independence.

Following our conversation I attended the church service with an English-speaking Chinese woman. The church was packed to the point of folding chairs being used for people to sit along the side aisles and up in the balcony. Six adults were baptized. My interpreter told me the offerings each Sunday were enough to run the church and pay the pensions for retired clergy. The sermon referred to II Thessalonians 2:13, "But we are bound to give thanks to God always for you, brethren, beloved by the Lord, because God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth." The openness, the friendliness, the sense of enthusiasm were the same as when I have participated in the Christian fellowship in other churches around the world.

Along with these interviews I met enthusiastic Christians in Xian, Shanghai, Hangzhou and Guilin. It seemed obvious that the government has a new open policy on religion and that Christianity, Islam, and Buddhism can now function freely throughout all of China. We observed monks worshipping in Buddhist monasteries in Luoyang, Nanjing, Suzhou and Hangzhou, not large in numbers but still quite visible, and the temples were open for worshippers and visitors.

Our young English-speaking guides knew little about Christianity but did not seem antagonistic toward it. One seemed interested in my sending her a Bible. I had a feeling that the nation as a whole is embarrassed by the excesses of the Cultural Revolution and is faced with a kind of spiritual void. The mechanics of feeding and clothing the vast population and assimilating the technology of the west, though vitally important, is not enough. On the other hand the Chinese do not seem to want a lot of church organization with its variety of hierarchy and the emphasis on denominational preferences. Left alone, the Chinese Christians will undoubtedly concentrate on the basics of prayer, scripture reading, their own Christian art and hymnology, pastoral support and theological insights. In the historical process they have survived a serious and dramatic period of social change. I personally believe that Christianity, as in the

past, will prove that it is above the social and political upheavals of mankind, even in the ancient land of China, and will continue to meet the deepest human need of all — to be at one with God so beautifully revealed in the Person of Jesus Christ.

—The Rev. John J. Morrett

THE PRIORY'S YOUNG ACHIEVER: Brenda Tsunoda

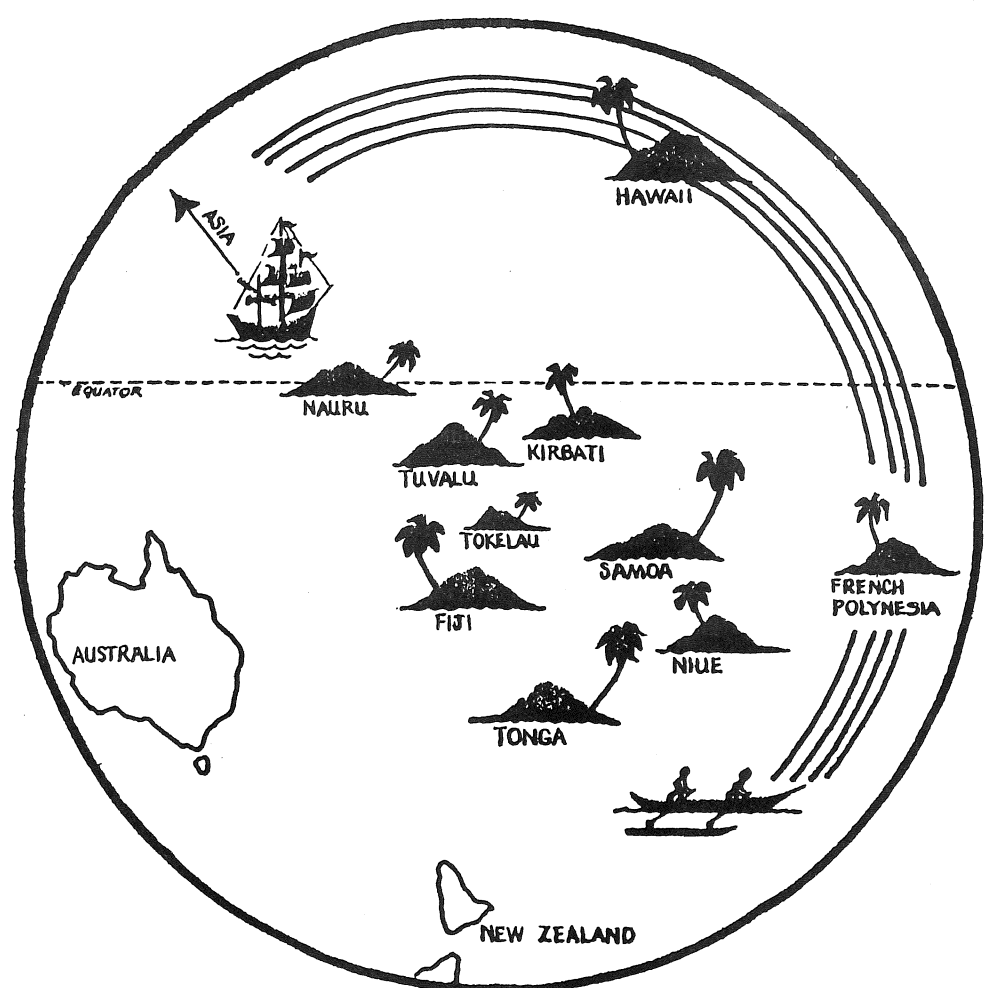
For the past five years, the *Honolulu Advertiser* has been recognizing the outstanding youths of Hawaii through its Young Achiever Search.

This year's Search is being coordinated by Laurel Loo, the *Advertiser* Education Writer, who mailed letters to approximately twenty-five high schools, public and private, throughout the state, requesting that each submit the name of its outstanding young achiever.

According to Loo, the *Advertiser* is "looking for students who have achieved success in any of several areas in school or in the community."

After a review of each nominee's achievements, a faculty vote selected Brenda Tsunoda as the Priory's Young Achiever.

An impressive list of Brenda's school activities is capped this year by her position as president of the Student Council. In the community she has volunteered as a Candy Striper at Kapiolani and St. Francis Hospitals, but is best known outside the school as the age group winner in last year's Tin Man event, the junior version of the Iron Man contest. Brenda swam for half a mile, biked for 25, and ran for 6.2 miles to come in first. An article about Brenda will appear in the *Advertiser* sometime this spring.



A map of the Diocese of Polynesia, from the excellent Family Lenten Study Program "Our Companions: Our Friends."

The Calendar: APRIL

DIOCESE		16	Quarterly meeting of Sub-Commission on the Diaconate and Commission on Ministry
1	Good Friday (Holiday)		
2	Holy Saturday; Easter Eve		
3	Easter Day	17	Easter 3
5	Archbishop Runcie Arrives	17	Cathedral Day
9	Archbishop meets with Clergy and Spouses	19	Maui Clericus
	Luncheon reception at Walker Gardens	20	Oahu Clericus
10	Easter 2	24	Easter 4
10	Archbishop at Grace Church & Cathedral	25	St. Mark: Death of Queen Emma
13	Church Pension Fund Consultation, Hawaii	27	Standing Committee
14	Church Pension Fund Consultation, Maui	28	Diaconate Supervisors Meeting
14	Episcopal Church Women, St. Clement's	29-30	Spiritual Development Program
14	Commission on Ministry	29-30	Cursillo at Mokuleia
14	Deadline for materials for <i>Chronicle</i>	BISHOP	
14	Finance/Real Estate Department	1	Good Friday (Holiday)
14	Program Department	3	St. Andrew's Cathedral
15	Mission Department	5	Seabury Hall Board of Trustees
15	Communications Department	7	Staff
15	Church Pension Fund Consultation, Kauai	14	Commission on Ministry
15	Church Pension Fund Consultation, Oahu	15	Staff
15	Diocesan Council	15	Diocesan Council
16	Maui Publicity Workshop	16-17	Holy Apostles'/Resurrection
16	Church Pension Fund Consultation, Oahu	17	Cathedral Day
		19	Staff
		20	Oahu Clericus
		21-22	Holy Innocents'
		23-24	Christ Church/St. Jude's
		26	Staff
		27	Iolani Board of Governors
		28	Diaconate Supervisors Meeting



Chinese language service at St. Peter's, Honolulu, with Sarah Yap Chong assisting. She is the daughter of Yap See Young, one of the founders of St. Peter's and St. Mary's, Moiliili.

P.B.'s EASTER MESSAGE (cont.)

"from age to age." We know something of ages past: the bronze age, the iron age, the ice age. John Naisbitt — who has been helpful as a speaker at Executive Council and other meetings in the Episcopal Church — says that we are moving from the industrial age into a new trilateral period: the service age, the communication age and the energy age.

As you hear the Gospel on Easter

Day, think of the age in which the events are cast. Think of the age in which we are living. Think of ages yet to come, beyond our most colorful imaginings.

Think of the Gospel.
Act as one who believes it.

Make a life-giving contribution of your life through the community he founded to the Christ who is risen.

DEAN PREGNALL VISITS OAHU

The Very Rev. Dr. William Stuart Pregnall, Dean of the Church Divinity School of the Pacific, the seminary for Province Eight, visited Oahu in Holy Week.

He spoke on Deliverance at the Cathedral, St. Timothy's, Holy Nativity, and Calvary.

Dean Pregnall was professor and director of field education at the Virginia Theological Seminary (V.T.S.) when called the C.D.S.P. He has served churches in South Carolina (1958-1960); West Virginia (1961-1966); and Washington, D.C. From 1966-1970, Dean Pregnall was chap-

lain at Louisiana State University.

A graduate of the University of North Carolina (A.B., 1952), the Dean holds the degrees Master of Divinity (V.T.S., 1958), and Doctor of Ministry (University of the South, 1977).

He is married to Joye Uzzell, and they have three children.

The Dean is the author of *Lait & Liturgy* (1975) and has been active in Christian education and liturgics throughout his ministry.

The Dean will be accompanied by his wife Joye and by David Cunningham, C.D.S.P.'s Director of Development.



Confirmation at St. Peter's, Honolulu: Fr. Richard Rowe, Rector, standing left; Bishop Browning, seated.

GOD'S LIGHT & BLACK THINGS

From a friend after her mastectomy: "Today is rather special for me: the first morning since my surgery that I feel like a normal human being again. One does get so tired of feeling rotten — and having to smile and say to the world how you are getting better.

"It has really been rough: the anger, the fear of death, the pain and discomfort, the blow to my self-esteem, the grief for the loss of a healthy body."

"Well, you know all of that. The harder I try to make sense out of it all, the more confused I get."

I think that if we try to make "sense" of some things which are, or happen to us, we shall go mad. How can light be both particles and waves, for example? How does one square the circle, for another? One can break one's mind on certain problems.

As to my friend's remarks, I find helpful these assurances:

"God will not try you more than you are able."

"All things work together for good for those who love God," whether we understand or not.

Mature Christians utterly reject the idea that God is the author and sender of cancers. James speaks of Him as the Author of good gifts, and

only good gifts.

Why cancer? Who knows? Here, too, one may break one's mind. But an answerable question is "How do I react to my own or another's cancer?"

That same mature Christian loves God, neighbor and self, not just *because of* the "sugar and spice and everything nice" in life, but also *in spite of* the "slugs and snails and puppy dogs' tails" which are also a part of life.

Since "nothing can separate us from the love of God," nothing should separate us from our love of Him. We love him with mature love: both *because of* and *in spite of*.

As to making "sense" of things, we do succeed to some degree here and now, but much must await the then and there, for "Now I see through a glass (mirror) darkly, but then I shall see face to face." Until the then and there, we both "Tarry the Lord's leisure," and love Him as we do others (including ourselves), *because of* what we like and understand and *in spite of* what we dislike and don't understand; that is, with mature love.

"Even though He slay me, yet will I trust Him," says Job. These Bible assurances comfort me. Perhaps they also comfort others. I hope so. —JPE