

HAWAIIAN CHURCH CHRONICLE

1987
HAWAII HISTORICAL SOCIETY
550 KAWAIIANAS STREET
HONOLULU, HI 96813

ABORTION QUESTIONNAIRE RESULTS

"Clergy and laity polled by the Abortion Task Force this March and April showed overall support for the resolutions on abortion passed by the General Convention in 1976, 1979, and 1982," reports Dr. Marilyn Easton, task force chair.

"Most respondents agreed that abortion should not be used as a method of birth control, but that in some situations it is the least objectionable alternative."

Those responding also agreed that "all members of the church have a duty to suggest alternatives to abortion when asked for advice by a fellow communicant and that in some cases when abortion is chosen, penance may be assigned by a priest," Easton said.

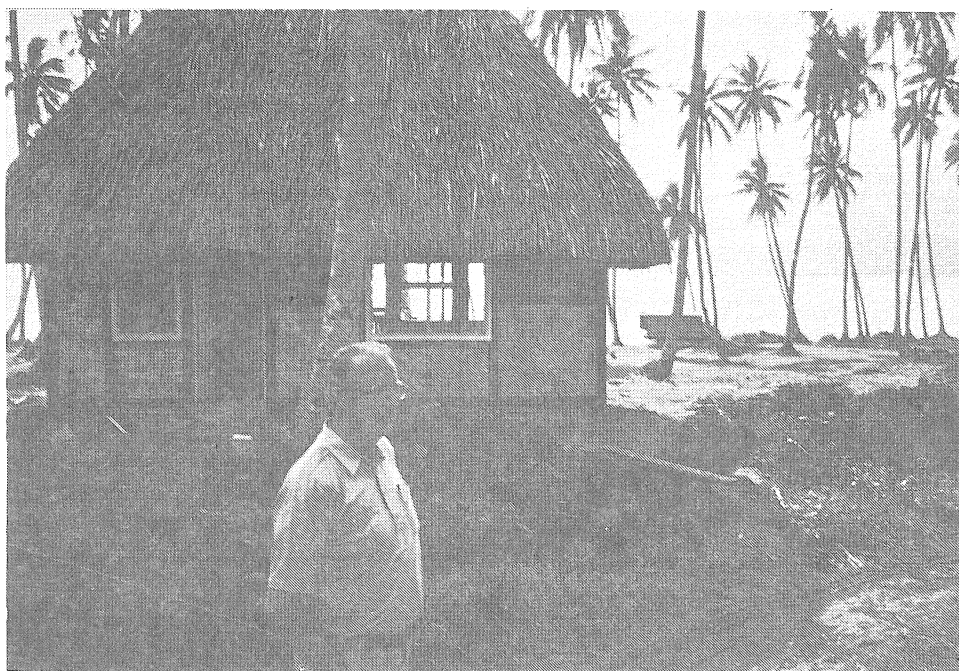
Most also supported the position of General Convention that legislation to outlaw abortion would be wrong. "A small number (12%) were in favor of such legislation, however," Easton noted.

The most common response of clergy to questions of how best to counsel women in certain different life situations was to "allow the woman to decide for herself and offer support, no matter what she chose," Easton observed.

Those desiring further details of the task force's findings may consult the complete report in the Diocesan Office or consult the summary report mailed to each parish office.

In addition to Dr. Easton, the abortion task force was comprised of Alice Anne Bell, Kathy Bowers, Elizabeth Ho, Ralph Kam, Terrilea Burnett, Dr. Robin Willicourt, and the Revs. Alison Dingley, J. Sargent Edwards, and Sue Hanson.

Diocesan Convention charged the task force with communicating its findings to the Executive Council of the national church and the 1987 Diocesan Convention, and to the congregations for further study.



The Rev. Roger Melrose, retired headmaster of Seabury Hall, at Fiji's Daku Estate. See article on page 2

NAKATSUJI TO ST. CLEMENT'S, SHERWOOD MINISTRY DEVELOPMENT OFFICER

The Rev. Dorothy Nakatsuji has accepted a call to St. Clement's, Makiki, where "she will help with the outreach ministry of that parish and bring her diaconal ministry into good use," Bishop Hart announced. While in the Diocesan Office, Nakatsuji administered the diocese's Deacon and Ministries Training Programs.

"I will personally miss Dorothy's help here at the Diocesan Office," Bishop Hart said. "Her talents are many, and she has given me good counsel on many occasions."

She will start at St. Clement's on September 15.

A search for her successor in ministries training is underway. "I hope to have a new staff person by early August," the Bishop indicated.

And in his August 3 *Newsletter*, Bishop Hart announced the appointment of Jane Sherwood as the Ministry Development Officer for the Diocese.

"Jane, who is a member of the Cathedral congregation, comes to us with extensive nursing administration background," the Bishop wrote.

"She helped coordinate the merger of Kapiolani and Childrens Hospitals and has had extensive work in education programs."

"She and Dorothy Nakatsuji will overlap in a transitional week in early September. Dorothy will complete the planning for the fall training programs and then move on to her new position at St. Clement's," Bishop Hart noted.

CONVENTION 1987

CAUCUSES, AREA MEETINGS

The 1987 Diocesan Convention of the Episcopal Church in Hawaii meets in Honolulu October 23-25.

Friday evening's session begins with prayer at 7 p.m. in St. Andrew's Cathedral, and is preceded by a dinner (5 to 6:30 p.m.) in Davies Hall.

Saturday's session is at the Ala Moana Americana Hotel diamondhead of Ala Moana Center. And the Sunday session (if necessary) follows the convention eucharist at the Cathedral.

Dates to bear in mind include:

- August 15: Nominations for Convention are due in the Diocesan Office to insure publication in the September *Chronicle*.
- August 24: Exhibitors' reservations are due in the Diocesan Office.
- September 8: Resolutions are due in the Diocesan Office.
- September 23: Hotel reservation forms are due at the Ala Moana Americana Hotel, 410 Atkinson Drive, Honolulu, HI 96814.
- October 16: Convention registration forms are due in the Diocesan Office.

Caucuses

Six regional caucuses for delegates and alternates sponsored by the Commission for Ministry of the Laity (CML) precede convention:

- Island of Hawaii: Sunday, Aug. 23, 1 p.m., St. James', Kamuela. Contact: Barb Jacobson.
- Leeward Oahu: Saturday, Aug. 29, 9 a.m., St. Timothy's, Aiea. Contact: Elaine Funayama.
- Central & East Oahu: Thursday, Sep. 3, 7:30 p.m., Von Holt Room, St. Andrew's Cathedral. Contact: Winona Chang or Clint Marantz.
- Windward Oahu: Thursday, Sep. 10, 7:30 p.m., St. Christopher's, Kailua. Contact: To be designated.
- Kauai: Sunday, Sep. 27, 3 p.m., St. Michael's, Lihue. Contact: Fr. James Eron.
- Maui: Saturday, Oct. 3, 8:30 a.m., Good Shepherd, Wailuku. Contact: Marilyn Cleghorn.

"The purpose of these caucuses is to provide an opportunity for experienced delegates to share their knowledge about the convention process and for all delegates to express their concerns about parochial and regional issues," writes CML.

Budget Area Meetings

Also preceding convention are 7 Budget Area Meetings open to all, with Diocesan Council members in attendance as follows:

(Continued on page 2)

STILL A HOSTAGE



Terry Waite

CATHEDRAL'S 107TH MARKET YEAR OF THE HAWAIIAN THEME

The Cathedral's 107th annual fall market, including booths of other island churches, will be held at St. Andrew's, Saturday, October 3, 9 a.m. to 3 p.m.

Hawaiian entertainment and music will be featured throughout the day, in keeping with this Year of the Hawaiian.

Among the offerings:

- Haku and strung leis by the Cathedral's Hawaiian choir.
- Handicrafts and home-made jams, jellies and baked goods by the Iolani Guild.
- Exquisite Hawaiian plants.

- "Holy-Holy" Chicken.
- "Buffalo Burgers Paniolo."
- Drawing for Hawaiian heritage heirloom gold jewelry, and also ethnic foods, crafts, games, books, and even a car, and more.

The Cathedral market dates back to a "fancy fair" of 1880, opened by Queen Dowager Emma and attended by King Kalakaua, grossing some \$2,000 — a princely sum indeed when plantation laborers received 10¢ per hour.

General chairman for this year's market is Paulie Jennings.

CONVENTION '87 (cont.)

- Sep. 8 — East Honolulu. Church of the Epiphany, Kaimuki, 7:15 p.m. Moderator: Bill Foltz, together with Richard Hagemeyer, Michiko Okinaka, Fr. Charles Crane, Relda Loomis, Hatsune Sekimura, and Dora Kraul.
 - Sep. 9 — Kauai. St. Michael's, Lihue, 7:15 p.m. Moderator: Fr. Jim Eron, with Paula Rudinoff.
 - Sep. 10 — Central Honolulu, St. Andrew's Cathedral, 7:15 p.m. Moderator: Canon Eric Potter, with Nat Potter, Douglas Ho, Fr. Timoteo Quintero, and Ralph Kam.
 - Sep. 12 — Island of Hawaii. St. James', Kamuela, 2 p.m. Moderator: George Lockwood, with Richard Decker and Fr. Ed Bonsey.
 - Sep. 13 — Maui. Good Shepherd, Wailuku, 2 p.m. Moderator: Dee Anne Mahuna.
 - Sep. 14 — Windward Oahu. Emmanuel, Kailua. Moderator: To be designated, with George Kellerman and Diana Lockwood.
 - Sep. 15 — Leeward Oahu. St. Timothy's, Aiea, 7:15 p.m. Moderator: Hank Ware, with Elaine Funayama.
- The purpose of these meetings is to review the Diocesan Council's draft 1988 budget.

Nominations

To be elected by the Diocesan Convention are:

- **Standing Committee** — The Bishop's council of advice, the ecclesiastical authority when there is no bishop.
To be elected: One clergy and one lay person, each for a four-year term. Meets monthly, normally at noon on the fourth Wednesday.
- Continuing members on the Standing Committee are the Very Rev. Lin

Knight, the Rev. Jan Rudinoff, and the Rev. Morley Frech; Fran Wheeler, Cynnle Salley, and Chandler Rowe.

- **Diocesan Council** — Plans, establishes and oversees policy and programs between conventions; as the legal corporate body of the Episcopal Church in Hawaii is responsible for the church's business and property. Meets monthly, normally at noon each third Saturday.
Continuing members of the Diocesan Council are Canon Eric Potter, Fr. Timoteo Quintero, Elaine Funayama, Richard Decker, Ralph Kam, George Kellerman, Paula Rudinoff, and Hank Ware (terms expiring in October 1988); and Frs. Charles Crane and Jim Eron, Bill Foltz, Dora Kraul, George Lockwood, Relda Loomis, Nat Potter and Hatsune Sekimura (terms expiring in October 1989).
To be elected: Two clergy and six lay persons for three-year terms. There must be at least one Council member from each county.

- **Cathedral Chapter** — Serves as the vestry for St. Andrew's. Meets monthly on the second Thursday at 4 p.m.
To be elected: Two lay members, one for a two-year term and one for one-year (to fill an unexpired term); and one clergy member for a two-year term.

- **Secretary to the Convention** — Records minutes; attends to their publication in the *Journal*; serves as chair of the Convention Steering Committee; maintains various directories of diocesan officers.
The secretary must be a delegate of the 1987 convention and will serve through that of 1988.
- Transportation of neighbor island

MAINLAND CONVENTIONS

- Reports of diocesan conventions appearing in recent issues of *The Living Church*, the church's foremost weekly of news and opinion, indicate the following chief concerns:
- **Central Pennsylvania:** Human sexuality, establishment of correspondence with churches in South Africa, encouraging an active AIDS ministry, and working for an arms reduction treaty.
 - **Central New York:** Youth delegates, church's role in the prevention of teenage suicide, lay ministry and inclusive language, and a companion diocese relation with Egypt.
 - **West Virginia:** Support systems for AIDS patients, ministering to the families of the unborn, par compensation for university chaplains, and a year of prayer for South Africa to bring an end to apartheid.
 - **Nebraska:** Study of sexuality

- and the church. The theme of this year's convention: Family Spirituality.
- **Western North Carolina:** Inclusive language and the church's worship, a task force to study human sexuality, establishing a working group to assist in educating parishes about AIDS.
 - **New Hampshire:** Resolutions on abortion, sexuality, low-income housing, handicapped access, conservation, youth suicide, understanding the people in the Soviet Union, and approval of a holiday honoring Martin Luther King, Jr.
 - **San Joaquin:** Resolutions that all who accept positions of leadership in the diocese acknowledge the tithe as the standard of Christian giving, that condemned as morally and medically wrong the use of abortion as a means of birth control.

members of the above is paid by the church.

- **Delegates & Alternates to General Convention** — This convention will also elect four clergy and four lay delegates to the General Convention meeting in Detroit, Michigan, the first two weeks of July 1988. Four clergy and four lay alternates will also be elected.
Delegates serve in the House of Deputies, one of two houses comprising the General Convention or "Congress" of the Episcopal Church. The other

house — the House of Bishops — corresponds to the Senate.
Being a delegate is "a very exciting, challenging and satisfying experience," says one former delegate. It is also hard work, as "deputies are deluged with correspondence and material, both official and unofficial." Delegates and alternates meet prior to convention. Convention days are long (6:30 a.m. to after 10 p.m.). And in years past, delegates have shared their experience and perspectives at diocesan gatherings.

FIJI'S ANGLICAN RESORT

For the tourist desiring the authentic, there is Fiji's Daku Estate, on SavuSavu Bay on Vanua Levu a resort designed and built by the Diocese of Polynesia and promising "visiting Anglicans the opportunity to have a holiday in Fiji and to meet and be entertained by Fijian Anglicans, all at an affordable price."
"It offers 100% authentic Fiji," says the description enclosed in a letter to the *Chronicle* from Charlotte Melrose, chair

of the diocese's companion diocese committee.
"We spent a week in Fiji, felt safe, saw no other Americans and few tourists at all," she continues. "We shared a lot of anguished, yet hopeful, dialogue as churchmen there move out in faith, searching for Christian answers."
One answer to Fiji's, the church's, and the tourists' needs is sound development, of which Daku Estate is a part. One's hosts are "the local people of

the Anglican Church."
This waterfront resort is part of a working copra plantation owned by the diocese. Church members provide the staff and entertainment. The description "Anglican holiday resort" is fitting.
"Additional attractions, some at an extra cost and some there for the taking, include a short walk to the Township of SavuSavu and its exotic local marketplace; yacht cruises around the Bay; BBQ lunch at [the] Wina Estate on the oceanside of the island; a day-long trip right around the Bay to the Anglican settlement at Naviavia for lunch and entertainment by the children of St. Paul's School; and a visit to an operating copra mill," the description concludes.
"We will conclude formal companionship with the Diocese of Polynesia this fall, but the goal is to continue in brother/sisterhood and mutual concern," Melrose writes.
"Polynesia sees increasing difficulties in receiving outside financial support, and they have been searching for some means of support. A leap of faith and the volunteer help of an Australian businessman, Jim Matheson, encouraged them to get a \$100,000 loan to build the Daku Estate project. . . .
"It is all hand labor, and to visit it is to see a miracle being performed. . . .
"The Diocese of Polynesia . . . has an incredible job remaining afloat financially and finding the Christian way amid the *deep* racial/ethnic

divisions of presentday Fiji," concludes Melrose, who is on a trip to the South Pacific with her husband, Fr. Roger Melrose, following their retirement from Seabury Hall. (See the June/July *Chronicle*.)
The Melroses plan a presentation on Fiji and Daku Estate at the convention this October.

QUEEN EMMA BOOKROOM

Tales of the Night Rainbow will be discussed by its authors Pali Jae Lee and Koko Willis at the Queen Emma Bookroom, St. Andrew's Cathedral, Friday, August 21, at 12 noon.
The book's subtitle: "The Story of a Woman, a People, and an Island." The woman: Kaili'ohe Kame'ekua (1816-1931), the authors' long-lived grandmother and source of this now-printed lore. The people: Hawaiians, especially of the Kai-akea family. The island: Molokai.
"Our family elders have agreed that the truths held 'in' family should be shared with all the children of our 'Ohana (family) and the children of other family lines who have lost their family stories," begins the introduction.
This presentation is part of the Bookroom's continuing monthly "Lunch & Lecture" series. Punch and tea is provided; bring your own bag lunch.



View of Daku Estate under construction.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

Across my desk come a profound mixture of letters to do with extraordinarily vexing problems, particularly in the area of sexual morals and ministry to suffering people. Two letters recently have raised questions about the church's stand on sexual behavior, and urged the church to a clearer voice, as it may have had in times past. Another group of letters have talked about the need to reach out, in this imperfect world, to people who are suffering from the consequences of their sexual behavior, who are having to make difficult decisions, who are threatened by deadly diseases.

Often the tone and argument of these letters suggest that this mixture of concerns is at odds with itself, that something is wrong with those who try to reach out or with those who hold the church to a morality that has come down to us from former generations. When I can step back a little from the emotional content of these letters, I do not think they need necessarily be in conflict. Clearly both are written by faithful people trying to respond to the Gospel in our complex society.

I think the church must start somewhere in its teaching and its witness,

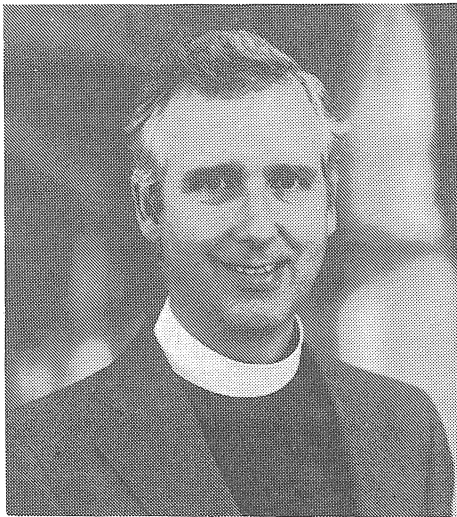
and I believe the starting place is to affirm the goodness and sanctity of monogamy. Chastity, or the faithful expression of sexual behavior between a married couple, is biblically honored and is the model for the relationship between Christ and the church. Not all relationships are equal. Monogamy shares in the divine nature, which brings together male and female. It shares in God's creative power to bring new life into the world out of loving concern. It makes possible the foundation of community, which is the family. Other relationships are honored in the Bible: that of Ruth and Naomi, David and Jonathan, Martha and Mary, the disciples. But sexual relationship is honored in its highest expression as that between a faithful husband and wife.

We must hold that unique relationship as our starting point, as the model for clergy and laity alike, because it is the clearest window into God's will. In it we are nurtured, not with condemnation and judgment of others, but with faithfulness, love, forgiveness, patience. When we start with those godly attributes then we can deal with the imperfect world in which we live.

Those who seek abortions, or those with AIDS, need love and caring. All

people who suffer do. All people who struggle to live faithfully in relationships do. Jesus continually surprises us by his willingness to reach out to all kinds of people. His astonishing ministry gives rise to the two questions in the Baptismal Covenant, centering on seeking and serving Christ in all persons, and respecting the dignity of every human being. We have a model of monogamy and a calling to minister with love and forgiveness beyond that sacred relationship.

We should not rush to judgment on ideas like Bishop Spong's, of Newark, who has suggested that the church begin to consider writing liturgies for the blessing of stable homosexual unions. Bishop Browning, I believe, is pastorally correct in calling the church not to take sides and make decisions which cut off further dialogue. While I personally have doubts about what Bishop Spong suggests, I also understand him to be pushing the church, as Jesus did, to enlarge its capacity to love and care. We may not end up doing officially what he envisions, but if we can see our brothers and sisters in the light of greater compassion he will have served the church well. One bishop does not change the morality of the church. Heterosexual faithfulness con-



Bishop Hart of Hawaii.

tinues to be the ideal and model for sexual behavior. But I have to admit this one bishop has challenged me to consider more carefully the depths of ministry to which the church is called.

Faithfully,

Donald P. Hart

The Rt. Rev. Donald P. Hart,
Bishop

BISHOP'S JOURNEYING

May 16 Besides being my mother's 81st birthday, I preached the Baccalaureate sermons at Hawaii Loa College. Then to a lively dinner with the St. Stephen's Vestry.

May 17 My visitation to Stephen's and an enjoyable time with the Rector, Richard Rowe and his family. This whole area in mid-Oahu has great potential for growth and ministry. Off to Seattle in the evening.

May 18-23 In Seattle for a continuing education conference on Conflict Management put on by Alban Institute. Also some good visiting with friends from Alaska days. Home in time to join in the Mission Clergy meeting and then a fine presentation by the AIDS Committee on this terribly difficult subject.

May 24 To St. Christopher's for my visitation. This congregation has a delightful way of having fun together, and the leadership of Bob and Marilyn add much to the strength found here.

May 26-31 A week of sermons and talks. Confirmation at Holy Nativity on Tuesday evening. Ascension Day and the 120th Anniversary of the Priory School on Thursday. Off to Seabury Hall at 6 a.m. on Friday for the Trustee's meeting and Baccalaureate in the evening. Charlotte Melrose handled the sermon with warmth and compassion. Seabury's Commencement on Saturday morning and then the dedication of the rebuilt St. John's in Kula. Home late that night and off to St. Michael's, Lihue, early Sunday morning. A good visit with the Rudinoffs and this active congregation. Home again by mid-afternoon and to an evening meeting of clergy and a brief talk on deployment.

June 2 Went to the welcoming reception for the new

Buddist Bishop, Junjo Tsumura. This is the kind of unique relationship which fills my job with great interest.

June 3 Speak at Holy Nativity's 6th grade graduation in the morning and fly to Christ Church on the Island of Hawaii to meet with the Vestry this evening. Home late.

June 4 Epiphany's 6th grade graduation has me speak, but as usual the children are more profound than I.

June 5-6 Give the opening talk at the Social Ministries Conference that has pulled together a hundred or so people from across the Diocese who exercise ministries to people in critical need. Saturday ends with Iolani's graduation and the impressive awards winners of this Episcopal school.

June 7 The Day of Pentecost and my annual visitation to St. Andrew's Cathedral. Three services joined in one to make a magnificent celebration of God's Spirit. This day continued on at the Cathedral with the graduation of the Priory School in the evening — another great witness to our Episcopal tradition of excellent schools.

June 8 To Good Shepherd on Maui for a farewell service and parish dinner for Lloyd and Lou Gebhart, who move on to new ministry in the Diocese of Oregon. Wonderful Filipino food and dancing. Why was I asked to join in the Tahitian hula!? Why me?

June 10 Iolani Board meeting and then off to the East Coast on the over-night flight. Met by our daughter Sarah, in Boston.

June 14 Preach at St. James, Keene, N.H., my former parish and share in their excitement of

having just chosen a new rector. Gave the Baccalaureate address for our son, Tom's, graduation in the evening. What a privilege and challenge to say something to these young people whom we have seen grow up together.

June 16-19 Trips to visit Elizabeth's family and my mother, around a beautiful, early summer New England. Back for Keene High School graduation, my seventh graduation this spring.

June 21 Hawaii Day at the National Cathedral in Washington and I preach at the 11 am service. An awesome experience trying to lift up Christ by word in a place

where he is so exalted by art and architecture.

June 22-26 A visit to Senator Matsunaga's office and some sight-seeing at the Smithsonian. Back to Boston to celebrate our daughter's birthday and visit with my brother and family. Then the long, but welcome, trip back to Honolulu.

June 28 My visitation to Queen Emma Chapel and sharing with the Kennedys and Chuns. This congregation certainly proves the point that church is where God's people come together in worship and that the

(Continued on page 8)

Hawaiian Church Chronicle

ISSN 0274-7154

Serving the Episcopal Church in Hawaii and continuing *The Anglican Church Chronicle* (1882-1910).

Sent to each Episcopal household on parish lists submitted by each church and to friends of the Episcopal Church in Hawaii.

Copies this Issue: 7,700.

Published: Eight times yearly—January/February, March, April/May, June/July, August, September, October, and November/December.

Deadline: The 15th of the month prior to the month of publication listed above.

Suggested annual donation: \$4.00.

Publication Office: Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813. Telephone: (808) 536-7776. For Neighbor Islands: 1-800-522-8418.

Publisher: The Rt. Rev. Donald P. Hart, Bishop.

Editor: The Rev. John Paul Engelcke. Telephone: (808) 536-7776, ext. 8. Neighbor Islands: 1-800-522-8418, ext. 8.

Editorial Board: Members of the Communications Department, Diocesan Council — G. Keith Ware, the Rev. James Eron, and Dee Anne Mahuna, Chair.

Circulation Manager & Assistant to the Editor: Ms. Mary MacIntosh, Publication Office. (808) 536-7776, ext. 2

Printed by: Hawaii Hocht, Ltd., 917 Kokea St., Honolulu, HI 96817.

Second Class Postage paid at Honolulu, Hawaii.

Postmaster: Send Form 3579 to the *Hawaiian Church Chronicle*, 229 Queen Emma Square, Honolulu, Hawaii 96813.

DEACONS IN CHURCH, WORLD

KANSAS CITY CONFERENCE

The only constant in ministry is change, Presiding Bishop Edmond Lee Browning told a conference of deacons.

"If we are sensitive to the movement of the Spirit, our ministries will always be in a transitional period. By that I mean that the Spirit calls us from one task to another, never leaving us satisfied with the world we confront," he said.

Browning was the keynote speaker at a gathering of almost 200 deacons and supporters at the conference of the North American Association for the Diaconate (NAAD) in Kansas City, Mo., in June.

Subject of the conference — the first international conference on the burgeoning diaconate — was "Deacons in the Church and the World."

Browning also pointed out that our ministry is "always a ministry of healing and reconciliation in a world of pain. There is no place within the society in which we live that is not filled with a great deal of suffering and pain into which the ministry of servanthood calls us."

He urged ministers to "acknowledge and accept" their own brokenness and pain in order to minister effectively to the brokenness of others. And he remarked on the "amazing discovery" that it will be in that very pain and brokenness as we seek to offer healing and reconciliation that "we will find the powerful presence of God."

"God is in the midst of suffering; he is in the midst of brokenness and conflict; and into that he calls us in partnership with him."

"As we move in this ministry we will discover over and over again it is not our ministry but his ministry, that it is not by our strength, but by his grace that he will use our lives to be channels of his grace to offer hope to the world in which we live," Browning said.

Questions & Answers

During a question-answer session, Browning responded to the inevitable questions on sexual relationships and the church's stance on homosexuality.

Browning said he has resisted the clamor for a public statement on the subject "because a statement by the Presiding Bishop on sex and homosexuality right now would further polarize the issue."

He said he would like to leave space so the people in the church can wrestle with the whole question while the church hierarchy ponders the issue and moves toward a considered position statement.

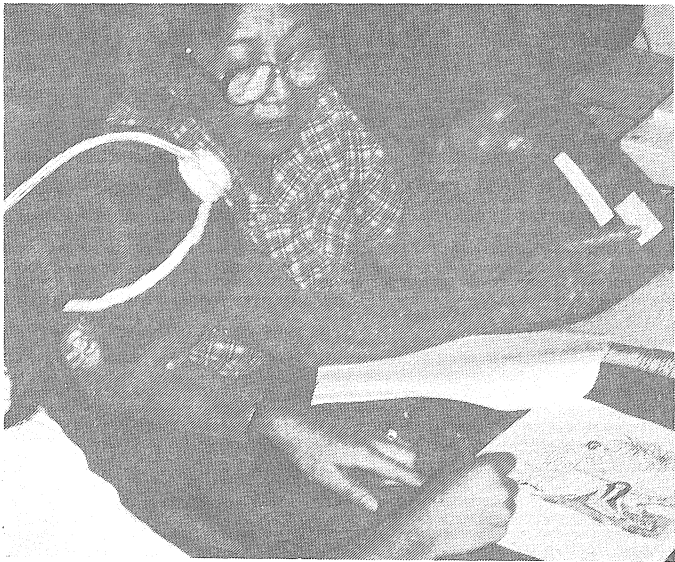
And Browning also pleaded for compassion, saying "homosexuals don't want to be treated as issues... they want to be treated as human beings, as children of God, worthy of human kindness and compassion."

Browning also told the assembled deacons that without a solid spiritual foundation, servanthood ministries won't stand up for the long haul.

"I call you to a regular re-examination of the spiritual foundations of your ministry through study, prayer, theological reflection and worship," he said.

"During the time in the Diocese of Hawaii," Browning continued, "I came to understand the importance of the spiritual foundations of servanthood ministry... whether in the diaconate or priesthood or episcopate. Without an understanding of our spiritual foundations and without a discipline for personal spirituality, the compassionate ministry of servanthood stands on rather weak and wobbly legs."

"Without that foundation, the ministry and the individual cannot tolerate the stress, the anxiety, the frustration, the failures, and the victories, of servanthood."



Learning to read English at Kalihi-Palama Immigrant Service Center.

Welcoming Church

Browning also called on the deacons to help make this a church that welcomes all comers, "to join me in making this church an inclusive church, in which the diversity of ministries and peoples can be in unity with each other."

He asked the deacons to "continue to weave into the community of faith the diversity which you exemplify through your ministries of servanthood and the peoples with whom and to whom you minister." Browning said the diaconate has come a long way in the few years since it was revived in the Episcopal Church. He spoke of the diaconate's "deep renewal in the life of the church," and said it has been "more pervasive and penetrating than some would like to admit."

Browning was instrumental in reviving the ancient diaconal order in Hawaii, which now has more than two dozen deacons on the four major Islands plus half a dozen more in training. Altogether there are about 1,000 deacons in 60 of the 98 dioceses in the United States.

He also challenged deacons throughout the church to "articulate with clarity" the role of the diaconate

and warned that "fuzziness and business as usual are no longer options which will be tolerated by the church and the world."

He said he suspects many deacons have had the experience of being outcasts, and "I hope you don't lose that sense" — but cautioned them not to "create further separation" in the church or to themselves become obstacles to the unity for which they labor.

"Both you and I have a responsibility (and are accountable to each other) to hold this church in unity... a unity that is found in Him who came to serve, Jesus Christ," Browning said.

The Presiding Bishop also reaffirmed his support of the diaconate and said he will "continue to encourage the church to re-examine the diaconal ministry and its importance in witnessing to the compassionate servanthood ministry to which we are all called through our baptisms."

He concluded that all orders and the laity have a struggle ahead, since "one of the biggest problems of the church today is to fight its own apathy."

—The Rev. Roger Wise, deacon at St. Timothy's, Aiea.

SOCIAL MINISTRIES CONFERENCE

Sixteen organizations of the Episcopal Church concerned with social and political activism, racism, sexism, acceptance of gay people, ethnic ministries, and women's ministries met in St. Louis this June for a week-long conference of worship, workshops and sharing.

"You have, as individuals and a group, chosen to manifest your faith in action," keynote speaker Senator Lowell Weicker of Connecticut told conferees.

"You decide, you judge, you have chosen how best to make your relationship to your God activities that serve the world. Such activism is unfortunately too rare, and I applaud you," he said.

This conference was a first for the church — a gathering apart from the meeting of General Convention of most of the organizations and Church Center offices involved in social service, advocacy, ethnic, and peace and justice policy and programs. The 500 participants were more than the organizers had expected.

Pamela Chinnis of Washington, D.C., vice-president of the House of Deputies, spoke of disunity among sexes, races and nations. She called for the elimination of a society based on the

exploitation of one class by another.

"My hope is to restore all people to unity with God and one another in Christ," Chinnis said. "That can only come about with the emancipation of the poor, victims of oppression, women, young, elderly and handicapped, church people whose voices are not heard by the leaders."

James L. Mitchell, of Lake Peekskill, N.Y., a member of the gay Episcopalians' support group, Integrity, said the church is dominated by white, male, heterosexual, middle-class people, and "we've got to change that. Women, minorities, gays have been left out. They have a part to play."

The Rev. George Quarterman of St. Charles, Mo., formerly a canon of Honolulu's St. Andrew's Cathedral, said the event was supposed to be "a mixed thing, and it was pretty mixed. The idea was that we would all listen to each other, and we have done that."

Byron Rushing, one of the conference planners and former president of the Episcopal Urban Caucus, observed that a new word should be found for "lay" people. He said the word is silly, derogatory, and unprofessional. "We are not lay ministers, we are ministers," he insisted. "We are not paralegals, we

are attorneys for Christ." When Rushing suggested calling lay people "saints," he received thundering applause.

In his sermon, Presiding Bishop Browning urged participants to a renewal of the spirit and witness of Pentecost. The Presiding Bishop told participants that the Episcopal Church is called to be a Pentecostal Church, the Diocesan Press Service reported.

"I believe you and I are being called by our living, forgiving, and compassionate God to witness to the Lord's healing presence and to go into the world to try to communicate a message of hope that results in the transformation of lives and society," Browning said.

"I believe you and I have been gathered in this place to receive the gift of the Holy Spirit which will empower

and restore us, so that our lives can be renewed and then we can speak with clarity across the barriers that have been created by a sinful world," he continued.

The organizations sponsoring this "Under One Roof" conference were the Appalachian People's Service Organization, Asian American Caucus, Episcopal Church Publishing Company, Episcopal Conference of the Deaf, Episcopal Family Network, Episcopal Peace Fellowship, Episcopal Society for Ministry on Aging, Episcopal Society for Ministry in Higher Education, Episcopal Urban Caucus, Episcopal Women's Caucus, Hispanic Coalition, Integrity, National Episcopal Coalition on Alcohol and Drugs, Task Force on Accessibility, Union of Black Episcopalians, and the Urban Bishops Coalition.



The walk before the Carole Kai Bed Race: Dr. Claude DuTeil and friends.

LAMBETH '88

Does It Concern Us?

The following article on the 1988 Lambeth Conference of Anglican Bishops is by the Rt. Rev. John M. Krumm, retired Bishop of Southern Ohio, now living in the Diocese of Los Angeles, where he serves as an Assisting Bishop. It appeared in the March 1987 issue of The Episcopal News.

ONCE EVERY 10 years the Anglican Communion has an opportunity to present to the world dramatic evidence of its world-wide and multi-cultural identity.

The occasion is the assembly of all its bishops—potentially 477 diocesan bishops—under the presidency of the Archbishop of Canterbury to discuss and register its judgments upon such issues as affect world-wide Christianity and the Anglican churches around the world in particular.

The twelfth such assembly, the Lambeth Conference of Anglican Bishops, will convene in Canterbury on the campus of the University of Kent from July 16 to August 7, 1988. The conference takes its name from the official residence of the Archbishop of Canterbury, Lambeth Palace in London, where earlier conferences, with much smaller numbers, used to assemble.

Ethnicity Continues to Emerge

There will be important and vividly dramatic liturgical events, among them the opening service in Canterbury Cathedral with some 400 bishops in procession, marching behind the banners of their provinces.

This procession may reflect some of the realities of the world scene as they make an impact on the Church. At the 1968 Lambeth Conference, for example, the Province of Southern Africa marched with only one black bishop among some 15 white bishops. Other provinces in Africa had overwhelmingly black delegations, with only a few whites in evidence. A moving picture in the 1978 procession was the single Anglican bishop in Cuba, marching all by himself because Cuba was cut off from any other group of Anglican dioceses.

The United States will have the largest single delegation, probably about 120. England itself will have fewer than 50 bishops, and fewer than half the dioceses represented will be from British Commonwealth nations. Large numbers will come from the so-called Third World, especially Asia and Africa. Not all those attending will be fluent in English, so translations will have to be arranged into French, Spanish, Chinese, Japanese and perhaps other languages.

Bishops will be present from churches which are not specifically Anglican but with whom Anglicans are in full communion—the Churches of India and Sweden, the Philippine Independent Church and the Old Catholics, to name a few. Ecumenical leaders are also invited as observers.

How Does It Concern Us?

Why should our congregations in the Diocese concern themselves with this conference?

The first answer is found in the growing interdependence and mobility of our world. There are relatively few exclusively American or African or British issues now facing world Christianity.

As American Christians—and American Anglicans—we ought to hear and respond to what others in the world have to say about nuclear disarmament, racism, the family, drug abuse, marriage and divorce contraceptives and abortion, women as priests and bishops, the indebtedness of Third World nations, the disparity in economic opportunity between the southern and northern hemispheres, and many other problems which have a world-wide impact.

The Unity of the Communion

Perhaps the most urgent and potentially disrupting issue will be raised about the unity and integrity of the Anglican Communion.

Despite a conciliatory resolution concerning differences about the ordination of women which was adopted by an overwhelming vote at the 1978 Lambeth Conference, the issue is becoming more and more heated, partly because of the opinions and actions of the Bishop of London, the Rt. Rev. Graham Leonard.

Deliberately rejecting the counsel and advice of the Archbishop of Canterbury and of the American House of Bishops, Dr. Leonard visited a dissident congregation in Tulsa, Oklahoma, last October and administered confirmation against the wishes of the Bishop of Oklahoma. He has never repudiated or apologized for that act. Recently he has

threatened to lead a secession from the Church of England over the issue of the ordination of women as priests. He has significantly claimed support from many overseas bishops and presbyters.

The issue has also been heated up because of the announced intention of the American House of Bishops not to withhold consent for the ordination of a bishop solely on the grounds of gender. The Lambeth Conference is to be asked to respond to this development, although it was already understood as a probability in the near future at the 1978 conference.

Can Anglicans survive the sharp differences that are now apparent?

Lambeth Does Not Legislate

The Lambeth Conference, of course, has no juridical authority over individual constituent provinces. What it can do is to consider and advise the provinces about the global point of view of Anglicanism on these contemporary church and secular issues. Its deliberations will carry great weight and exercise considerable influence.

Sometimes critics of the Church and its official statements complain, "They don't speak for me." One answer may be, "No, but they speak to you as a Christian, and given their representative character, they deserve attention."

In this case, grassroots Anglicans are being offered the opportunity to have a formative and decisive impact on those statements. Archbishop Runcie has

invited the bishops—for the first time—to "bring their dioceses with them" to the Lambeth Conference; they are asked to discuss with their dioceses the issues which will come before the conference so that local views and convictions can be heard.

The conference agenda is organized under four headings, but almost any important contemporary concern can be fitted into the deliberately inclusive language of the four sections: Mission and Ministry, Dogmatic and Pastoral Concerns, Ecumenical Relations, and Christianity and the Social Order. A videotape, "Lambeth '88—The Call," is available for showing in local congregations and regional assemblies to prompt discussion of these issues.

We are being called into our Communion's major deliberative council. What shall we do with this opportunity?

EVANGELISM OF JEWS

Christians should not support such "Hebrew Christian" groups as "Jews for Jesus," Bishop John T. Walker of the Diocese of Washington has urged, according to recent Diocesan Press Service story.

"Aiding these groups is demeaning to both Christians and Jews," Bishop Walker insisted at a meeting on Christian-Jewish relations at Georgetown University. "If we truly believe that Jews are the people of God, we should not lend support to groups that seek to convert Jews to Christianity," Walker said.

Tracing the history of Christian-Jewish relations, the bishop said the two faiths "began their agenda in the acknowledgement of Abraham as our common father, but over the years . . . our paths diverged and became inimical toward each other."

Walker acknowledged that centuries of "mutual distrust" had been "largely fomented by Christian anti-Semitism."

In *Guidelines for the Jewish-Christian Dialogue* the Presiding Bishop's Advisory Committee on Jewish-Christian Relations stated:

"Without denying a Christian responsibility to evangelize in the name of Christ and to welcome those of other religious traditions or none to embrace the good news of the Gospel, *missionary witness directed at Jews is inappropriate.*" (House of Bishops, *Journal* (1985), p. 378, emphasis added.)

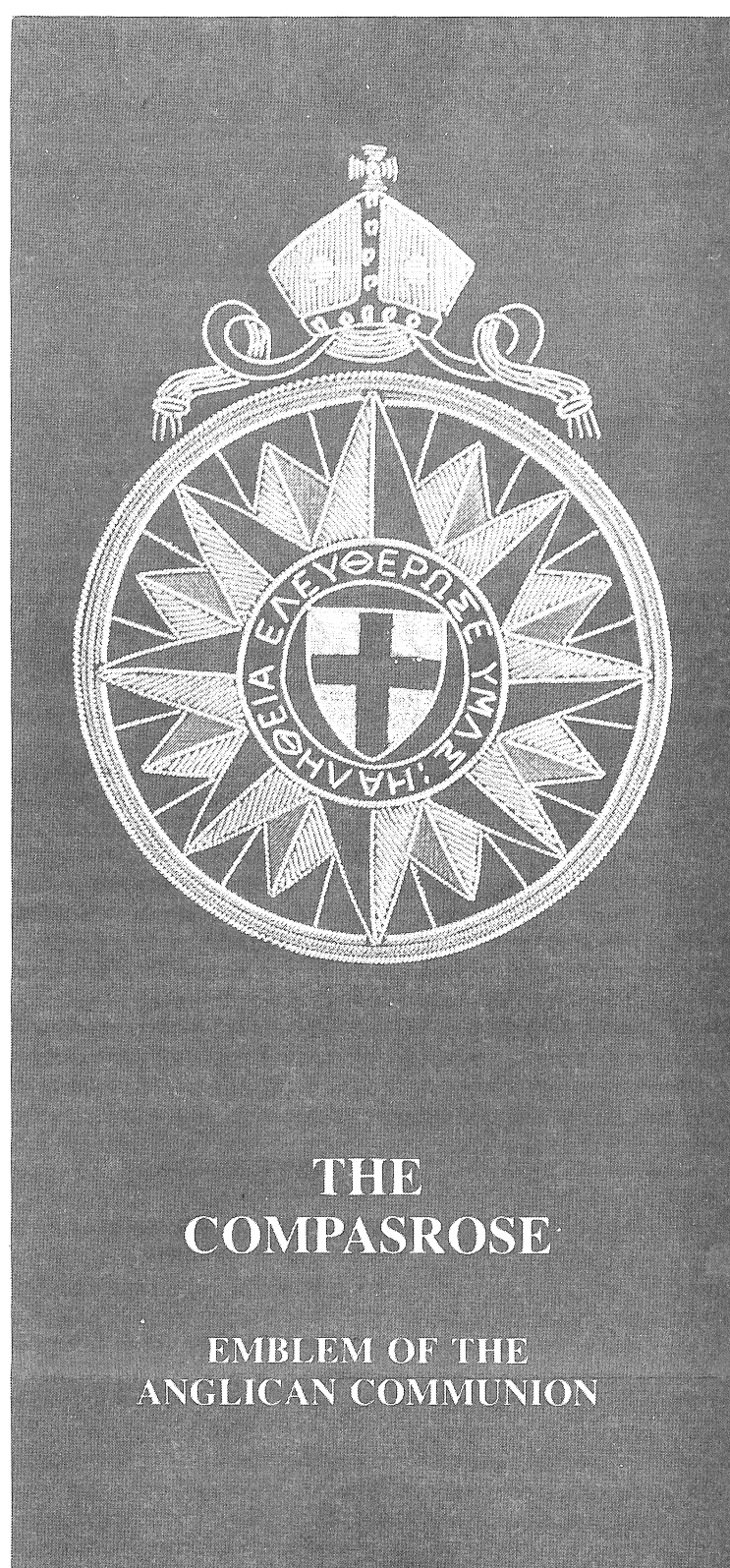
PB candidates Bishop Furman Stough of Alabama and Bishop William Frey of Colorado are presently members of the board of advisors of CMJ/USA (Sterling, Virginia), a "Christian Ministry among Jewish People." Presiding Bishop Browning and Bishop Walker, also a candidate in the last PB election, are not on that board.

On a visit to CMJ/USA Browning remarked on its timeliness, "since he had just attended his first banquet for Jewish leaders organized by his Advisory Committee on Christian-Jewish Relations, where he had been asked questions about CMJ," *SHALOM*, the CMJ/USA newsletter reported in a lead article.

In many Jewish eyes, Christian evangelism of Jews and the Nazi-engineered holocaust have the same consequence: the destruction of the Jewish people.

This astonishes the Christian, for he views evangelism as sharing a great gift. The Jewish community thinks otherwise.

—JPE.



BROWNING'S PB YEAR

This interview with Presiding Bishop Edmond L. Browning by Elizabeth Fuetsch appeared in Crossings, a publication of the Church Divinity School of the Pacific, Berkeley, California.

I have been doing a lot of listening this past year since I became Presiding Bishop in January 1986. It has been a kind of existential, spiritual journey. I have stood in some places filled with pain and agony, where I think the church needs to be.

When I was with Desmond Tutu at his Enthronement at Capetown, he took us out to Crossroads, a township outside of Capetown. I don't think I've ever seen as much suffering, inhumane treatment of persons, human waste, absolute filth. There were military troops maintaining the blacks in that situation.

I spent some time with Bishop Samir Khafid on the West Bank and the Gaza Strip. I have seen refugee camps that have been there for years.

I was in your part of the world with Bill Swing and went through the AIDS ward in San Francisco.

I was in Navajoland and heard of the racist treatment they have received over the years.

I've been with lay people from Texas, Louisiana and Oklahoma, and heard about unemployment in that part of the country.

I don't think you can live in New York as I do without some sense of the homelessness and the tragedy that exist in the urban situation.

Brokenness & Community

I have a lot more questions now than when I began a year ago. My visions have been stretched. Some of the things I said have taken on more meaning than when I stated them originally.

For example, I said that there would be no outcasts. There are more who sense themselves as outcasts than I thought, which sensitizes me to a greater need for a ministry of compassion and listening; my listening process will never be over. That is part of what ministry means.

I have found that some people who sense themselves as outcasts feel that the only way they can participate in the life of the church is by making other people outcasts.

A lot of the polarization in life exists because people really do not understand our common humanity. But if we can come to some sense of the commonality of humanity in that brokenness, we can have a better sense of how to minister.

Church's Mission, My Role

I have a basic belief that the mission of the church is a mission of reconciliation and restoration. That means dealing with the brokenness of life wherever it is found.

I have a belief, and this has come out of my own spirituality, that if we understand our sense of brokenness and our need for the healing powers of Christ, we have a sense of the joy and the celebration of the fact that our faith

offers restoration. Whenever we minister to a sense of loneliness, betrayal or unworthiness, that burden is lifted away by the compassion of Christ.

What does it mean to be Presiding Bishop? What is it when you live it out day to day? What are you called to do? The Presiding Bishop's role should be seen in terms of holding up certain values about ministry and mission.

Drugs, Suicide, Divorce

One of the real challenges of the church today is to begin to recover and rediscover more effective articulation of the values that bring wholeness to society. I'm not saying that the church has lived those values. We haven't, because we haven't always been articulating them in such a fashion as to challenge the mores and things that are going on in society at any level.

We have to take seriously the drug issue, teenage suicide, promiscuity, the issue of divorce. We need to hold up values in such a way that people can be called to a lifestyle that will bring a sense of wholeness to themselves and society.

Take divorce or teenage suicide. What is it that brings a person to that state?

Somewhere along the line, we have not developed a way to help society share a greater sense of worth, because we have been such a "me" generation and lost the value of seeing ourselves as part of larger communities.

We find ourselves in the position of being judges of society. You find people at different ends of the spectrum in terms of its self-righteousness. But you don't hear it calling people to a greater sense of their own worth, which would lend values to the community.

The Double Thrust of Mission

Traditionalists feel there are so many changes going on in the life of the church today that they wonder what is happening and where their place is.

Some people would like to see the church more inclusive but with stipulations. It is going to be a challenge to me through the course of my next 11 years as Presiding Bishop to find out what inclusiveness means and how to enable it.

Not too many years ago, we had a real polarization between those who saw their ministry entirely in the area of social activism and those who were concerned with nurture, renewal and development of the spiritual life.

What I am discovering is that those are two thrusts of the same mission. People are realizing that the social activists of the 1960s dropped out because basically the spirituality of sustaining was not there.

There is more diversity in the Episcopal Church than in any other part of Christendom. If we can grasp the truth of the double thrust of mission, we can bring this diversity into play with one another and not in competition.

(Continued on Page 7)



Nine of the 13 members of the Priory Class of 1937 at their 50th reunion.

UTO GRANT REQUESTS

The United Thank Offering office has received 276 requests for well over \$9 million for consideration in 1987.

In 1986, UTO "distributed \$2,615,073.86, of which \$2,115,073.86 was for 138 different grants," the Diocesan Press Service reports.

1988 request forms must be completed and mailed no later than January 31, 1988 — an earlier date than previously because of the earlier Triennial and General Convention.

UTO grants are funded from the daily and weekly thank offerings of Episcopalians. For a UTO box, see your parish representative.

AIDS PRAYER SERVICE

A monthly service of intercession and prayer for those whose lives AIDS has touched — patients, family, friends and care providers — is held the evening of each second Tuesday in St. Andrew's Cathedral under the sponsorship of the Hawaii Council of Churches.

Representatives of the Episcopal Church, Metropolitan Community Church, Roman Catholic, and Southern Baptist Churches conducted the first service July 14.

In the words of the Council's July statement on AIDS (reprinted in full below), AIDS challenges the Church "to follow the example of Christ's healing and nurturing ministry: . . . ministering with hope in the midst of pain, oppression and deprivation."

HAWAII COUNCIL OF CHURCHES AIDS STATEMENT

The AIDS crisis challenges the Church, and each individual Christian, to a deeper and broader self-understanding, to become more fully the community of Christ in the world.

In living a corporate life consistent with the ministry of its Lord, the Church makes itself present in the midst of pain, oppression, and deprivation.

It recognizes such symbols as the cross, the communion cup, and the towel as powerful representations of what its posture is to be in a world whose existence can only be described in terms of the brokenness of human relationships.

Compassion and ministry are to be indiscriminate.

The only reality that ought to matter when face to face with a person with AIDS is that this person is very ill and has more than the usual set of concerns and fears.

Moral judgements are out of place.

The challenge of AIDS to the Church might be defined as follows:

- To follow the example of Christ's healing and nurturing ministry: understanding its role in the current AIDS crisis to be that of a faithful servant, present and ministering with hope in the midst of pain, oppression and deprivation;
- To make public discussion happen that faces up to the political, social, economic, health, religious and ethical issues at every level of human interaction, including church, school and government;
- To help develop programs of awareness, education, and prevention concerning AIDS, and seek funding for such programs;
- To call for the protection of civil and human rights of those persons affected directly or indirectly by AIDS, and to condemn the use of the potential threat of AIDS as an excuse for discrimination and oppression, while still observing all necessary precautions to public health;
- To grow in our understanding of what it means to be the body of Christ;
- To live out of the freedom of faith rather than to live under the oppression of fear.

The Church's opportunities and obligations vis-a-vis AIDS are to be defined in terms of what the Church is, and not what AIDS represents.

If members or non-members of the Church are found to have the AIDS virus, their presence, their humanness and personhood, their being children of God, take precedence over their illness.

We cannot minister from a distance, or from behind a veil.

The AIDS pandemic is the Church's present opportunity to hear the Word of God in the world and to be faithful to that call of compassion and unconditional love.

—Adopted by the Council's Board of Directors, July 16, 1987.

PB'S YEAR (cont.)

Ministry of the Laity

There is a lot that the Episcopal Church can do — the whole church, the ministry with the laity. The clergy need to help lay people realize that their calling in baptism is an essential part of who we are as a church.

The church we live in is no longer a top-down kind of exercise. We are called to see the gifts to all and to affirm those gifts in some way.

Spiritual Formation

If you have any kind of spirituality today, it is going to lead you to open your eyes to those areas where the

compassion of Christ is needed. If I reflect on my own seminary career, a lot of spiritual development came out of the community as it sought to live its own life.

I lived through a very difficult time in seminary at Sewanee, Tennessee. It was a time when the Board of Regents refused to admit blacks. It was a time when we were able to look at ourselves, our relationship to the issue of racism and what that does to a community.

And although it was very painful, a lot of my own understanding of my ministry today was formulated through those experiences. I think that seminary life is more conscious of the need to develop that type of spirituality. It is done through the academic portion of the life, when we relate what we are learning to our own needs and faith. It comes through the prayer life of the

community and how that community understands its devotional portion of its life. It comes through the social exchange.

Seminary & Leadership

One of the things that anyone who has been through seminary will tell you is that you have a sense of community, living together, worshipping together, that leads to a disciplined life and gives strength to one's foundation.

I don't think it is the place of the seminary to train social activists. It is the place of the seminary to help develop the spiritual, intellectual, social gifts that a person has to bring to the life of the community.

Through that grounding in faith comes the spirituality that is going to be concern for the health and well-being of the community. And that doesn't come through the ministry of one person. It comes through that person helping the community to see its own gifts and ministering with those gifts. I guess it amounts to how you see leadership.

Leadership contains a lot of different values. I don't think one can serve as a leader unless one can gain the trust of the people being led. That trust only comes when the person is willing to really live in their midst sharing their vulnerability in the process.

DIOCESAN COUNCIL

At its June meeting, the Diocesan Council (with Bishop Hart on the mainland):

- Learned that the Congregational Department would meet with representatives of each congregation before the end of 1987.
- Fr. Bonsey, chair of this department, noted that it was his personal opinion that subsidy requests were increasing because clergy compensation levels are also increasing and older diocesan clergy are in the upper end of the compensation scale. He noted that in the next decade a major segment of the clergy would retire.
- Fr. Bonsey also observed that while, ideally, subsidies should decrease, there has been an increase in the diocesan assessment for each congregation, with the greatest percentage increase experienced by the smaller congregations.
- Acquisition in fee of the leasehold land of the Church of the Holy Cross, Malaekahana (between Kahuku and Laie on Oahu), was discussed and the Bishop was asked to give this matter some priority.
- Approved, on recommendation of the Finance Department (Richard Hagemeyer, chair), an allocation of Venture in Mission funds totalling \$5,000 for the repair of the roof of St. Barnabas', Ewa Beach.
- Appropriated \$12,500 towards hiring a "full-time financial development officer."
- Adopted the Compensation Review Committee's recommendation "that each parish and mission [whose clergy] live in church-owned housing pay in 1988 an assessment to the Church Pension Fund which is 18% of the cash salary plus the housing amount on the minimumclergy salary schedule (\$10,570 for 1988)" to correct an inequity of long standing.
- Noted the success of the Bishop's Conference on Social Ministries, reported by Church in Society (Diana Lockwood).
- Heard of the first meeting of the Ad Hoc Committee on Electronic Communications scheduled for July 15 and of the editors' conference in Montreal this June (Communications, Dee Anne Mahuna).
- Received an up-date on the Camp Mokuleia Campaign (\$3,320,915 in cash and pledges as of June 19) from Camps & Conferences (Nat Potter).

Seating arrangements, so severely criticized at this meeting, were corrected for July's.

CHRISTIAN MARTYRS, GROWTH

An average of 300,000 Christians a year are martyred for their faith around the world, according to the Rev. David Barrett, editor of the *World Christian Encyclopedia* (Oxford University Press).

One in every 200 Christian workers is being killed in the mission field, Barrett reports. He cited Zimbabwe, El Salvador, Honduras, Nicaragua, and Peru as some of the countries in which missionaries and members of the clergy have been killed in the past decade.

He also reported church growth. The percentage of Christians in the world population rose from 32.4% to 32.9% in the past year. The trend of continual decline in this century has been "dramatically halted and reversed."

The number of Christians around the world has grown from 1.57 to 1.64 billion in the past year, the largest growth occurring in China, according to a report by the Ecumenical News Service appearing in *The Chronicle* of the Dio-

cese of Rochester.

Hitler's holocaust aside, the greatest massacres of Christians in this century are the murder of some 700,000 Armenians by the Turks and of an estimated 500,000 Christian Ugandans under Muslim dictator Idi Amin (1971-1979), including Anglican Archbishop Janani Luwum reportedly killed by Amin himself.

And oppression continues in Uganda, where the Assistant Bishop of Northern Uganda, the Rt. Rev. Gideon Oboma, has recently lost a son and a daughter during an attack on the church compound at Gulu. Diocesan Bishop Benomi Ogwal, driven into exile, said he viewed the human rights situation in Northern Uganda as worse than anything experienced under Idi Amin.

The Church in Iran (Persia) has suffered equally under the fundamentalist Islamic regime of the Ayatolla Khomeini. Bishop Hassan Barnaba Dehqani-Tafti had a son murdered.

BLACK UNION MEETS

The Union of Black Episcopalians will spend the next year preparing to call a full-time executive director and establish a permanent office in 1988, the membership decided during its annual conference in Cincinnati June 29-July 2.

That decision came out of a conference devoted to "Doing God's Work: Building Sturdy Black Relationships."

One item of concern during the caucuses was the uncertainty of the status of the ethnic ministries desks at the national church level.

"The purpose of the Union of Black Episcopalians is to make sure that all black people, including all minorities, are to be included [in the decisions of the church], and not invited as an afterthought," said Dr. Deborah Harmon Hines, UBE president, according to a Diocesan Press Service story written by Mike Barwell of Southern Ohio.

RETREAT

The Third Order of St. Francis is sponsoring a traditional retreat with emphasis on silence, starting Friday, September 11, 7 p.m. and ending 3 p.m. Sunday, September 13.

Retreat master: The Rev. John Crean.

Place: Roman Catholic Diocesan Center, 6301 Pali Highway, Oahu (kailua of the hairpin turn).

Cost: \$55 per person. Meals and linens provided. First meal: Breakfast on the 12th.

Reservation deadline: Friday, September 4.

Reservations & checks payable to: R.B. Moore, 400 Hobron Lane #2314, Honolulu, HI 96815.

For further information call: 537-4944 (o) or 947-9115 (r).



Happiness at All Saints' Nursery School, Kapaa.

Statistical Notebook Update

Membership in Top 12 Church Bodies in the United States

1. Roman Catholic Church	52,654,908*
2. Southern Baptist Convention	14,477,364
3. United Methodist Church	9,266,853 ('84)
4. National Baptist Convention/U.S.A.	5,500,000 ('58)
5. Mormons	3,860,000
6. Church of God in Christ	3,709,661 ('82)
7. Presbyterian Church (U.S.A.)	3,048,235
8. Lutheran Church in America**	2,898,202
9. Episcopal Church	2,739,422
10. National Baptist Convention/America	2,668,799 ('56)
11. Lutheran Church-Missouri Synod	2,638,164
12. American Lutheran Church**	2,332,316

* 1985 figures unless otherwise stated

** When these two Lutheran bodies merge with the Assoc. of Evangelical Lutheran Churches in Jan. 1988, their total membership will more than 5.3 million.

Comparative Giving for 9 Mainline Denominations

1. Episcopal Church	10.99%*	\$1,043,117,983**
2. United Methodist Church	7.90	2,211,306,198
3. Lutheran Church in America	7.82	642,676,444
4. Presbyterian Church (U.S.A.)	6.92	1,443,933,163
5. United Church of Christ	6.20	472,008,907
6. American Baptist Churches/U.S.A.	5.16	313,788,128
7. Lutheran Church-Missouri Synod	4.34	671,698,639
8. Christian Church (Disciples)	4.29	315,064,354
9. American Lutheran Church	3.10	516,014,359

* 1985 over 1984

** 1985 dollar amounts

Source: National Council of Churches Yearbook of American and Canadian Churches, 1987

THE CALENDAR

AUGUST		
2	8th Sunday after Pentecost. (Proper 13) Bishop on vacation until August 18.	Baptism of Albert Edward Kauikeaouli Leiopapa a Kamehameha, Prince of Hawaii, son and heir to King Kamehameha IV and Queen Emma, Honolulu, 1862.
3-14	Choral Music Camp, St. Andrew's Cathedral.	Death of John Osborne, 1st Rector of St. Clement's, and Canon of St. Andrew's Cathedral, Honolulu, 1926.
6	Transfiguration of Our Lord.	24 St. Bartholomew the Apostle. Materials for 2nd Convention mailing due in Diocesan Office.
8	Arrival in Honolulu of Henry Bond Restarick, 3rd Bishop of Hawaii, the 1st American bishop.	27 Finance Department, 4:15 p.m. Death of the Prince of Hawaii, 1862 (See 23 August.)
9	9th Sunday after Pentecost. (Proper 14)	28 Nurture & Education, 9 a.m. Congregational Development, 10 a.m.
11	Standing Committee, 1 p.m. AIDS Task Force meeting, Cathedral.	Church in Society, 10 a.m. Communications, 10:45 a.m. Camps & Conferences, 11 a.m. Diocesan Council, 12 noon - 2 p.m. Formulation of draft budget for Area Meeting consideration.
12	Formal transfer of Hawaii to the sovereignty of the United States of America, 1898.	28-29 Ministries Training Program weekend, St. Clement's.
15	St. Mary the Virgin. Stewardship Fair, St. Andrew's Priory, 8:30 a.m. - 12 noon.	29 Leeward Oahu pre-Convention Caucus, St. Timothy's, Aiea, 9 a.m. Deacons retreat.
16	10th Sunday after Pentecost. (Proper 15) Arrival in Honolulu of John Dominique LaMothe, 4th Bishop of Hawaii, 1921.	30 12th Sunday after Pentecost. (Proper 17) Bishop at St. Clement's, Honolulu.
21	Holiday: Admission Day.	
22	St. Peter's Country Fair, 9 a.m. - 4 p.m.	
23	11th Sunday after Pentecost. (Proper 16) Bishop at Holy Apostles' and Resurrection, Island of Hawaii. Island of Hawaii pre-Convention Caucus, St. James', Waimea, 1 p.m.	
SEPTEMBER		
	1 2nd Convention mailing.	
	3 Central/East Honolulu pre- Convention Caucus,	
		Cathedral, 7:30 p.m.
		Commission on Ministry, 12:30 p.m.
		6 13th Sunday after Pentecost. (Proper 18) 1st confirmations by Alfred Willis, 2nd Bishop of Hawaii, St. Cross School, Lahaina, Maui, 1872.
		Bishop at St. Paul's, Kekaha, Kauai.
		7 Holiday: Labor Day. Consecration of St. George's Church, Pearl Harbor, by Harry Sherbourne Kennedy, 6th Bishop of Hawaii, 1958.
		8 Deadline for submitting resolutions for Diocesan Convention (45th day preceding). Standing Committee, 1 p.m.
		8-15 Area Meetings.
		8 East Honolulu Area Meeting, Church of the Epiphany, 7:15 p.m.
		9 Kauai Area Meeting, St. Michael's, Lihue, 7:15 p.m.
		10 Central Honolulu Area Meeting, St. Andrew's Cathedral, 7:15 p.m. Windward Oahu pre-Convention Caucus, St. Christopher's, Kailua, 7:30 p.m.
		11-13 3rd Order of St. Francis retreat, Roman Catholic Diocesan Center, Pali Highway, Oahu.
		12 Island of Hawaii Area Meeting, St. James', Kamuela, 2 p.m.
		13 14th Sunday after Pentecost. (Proper 19) Bishop at Holy Cross,
		Malaekahana, Oahu.
		Canterbury Day (campus ministry recognition). Maui County Area Meeting, Church of the Good Shepherd, Wailuku, 2 p.m.
		14 Windward Oahu Area Meeting, Emmanuel Church, Kailua, 7:15 p.m.
		15 Text deadline: October Hawaiian Church Chronicle. Leeward Oahu Area Meeting, St. Timothy's, Aiea, 7:15 p.m. Death of Sister Bertha, 1st Sister-in-Charge, St. Cross School, Lahaina, Maui; 1st Sister-in-Charge, St. Andrew's Priory School, Honolulu; 2nd Mother Superior of the Society of the Most Holy Trinity; nurse with Florence Nightingale, Scutari and the Crimea; Ascot Priory, Berkshire, England, 1890.
		September
		17, 18 Department meetings.
		18 Diocesan Council
		25-26 Ministry Training Program.
		25-Oct. 2 Meeting of the House of Bishops
		26 L.O.V.E. '87.
		October
		3 Cathedral Market & Fair.
		9 Final Convention mailing.
		16 Diocesan Council.
		23 Episcopal Church Women Annual Meeting.
		23-25 Diocesan Convention
		25-27 Clergy & Spouse Conference.

BISHOP'S JOURNEYING (cont.)

building is secondary. They do a remarkable job in a simple hallway. In the evening I have the privilege of ordaining Margaret Schwertfeger to the diaconate at the Cathedral.

July 1 Elizabeth and I share in helping IHS celebrate its 9th birthday - and also Claude DuTeil's more than 9th birthday! Bishop Lyman Ogilby is here visiting his brother Peter.

July 4-5 Off to the Big Island and my visitation to St. Jude's. The leadership of lay people here is a great witness, as this vicar-less mission moves ahead. This is a long way from Washington Cathedral, and somehow it feels much more like home!

July 7-8 Peter Van Horne and I meet with the Vestry of Holy Innocents' to start them on their search for a new rector. Peter heads home and I stay on to meet with the congregation of Good Shepherd to do a workshop on ethnic ministry.

July 10 An important meeting of the Standing Committee and Commission on Ministry as they

interview Steve Bonsey and Scot Wright on their pilgrimage toward ordination.

July 11 Early start to St. Augustine's and the dedication of the new parish hall. I was well blessed by prayer, by song, by food, and by good company.

July 12 My visitation to St. Matthew's, where Fritz Minuth has just retired, and was kind enough to return to join with me in the service. This afternoon was the groundbreaking for the building of the new Camp Mokuleia, a wonderful new beginning. I catch the late plane to San Diego and the Asiamerican Consultation.

July 13-16 In San Diego with twenty-one others from the Diocese, discussing concerns of our ministry to Asian people.

July 17 To an early breakfast meeting to plan the fund raising plans of the Priory School. The Diocesan Council meets later at KPISC and learns more of this important program to immigrants.

July 19 Grace Church, Mokuleia, this morning and the good hospitality of the Schaefers and the congregation.

July 20-21 Vestry meetings two nights in a row at Calvary and St. Christopher's. The latter is beginning

the process of a search for a rector. Welcome Suffragan Bishop Williams of Ohio and his wife Lynette as they come for some vacation time. To the airport at 11 p.m. to catch the 1 a.m. plane to Guam.

July 23-29 A week in Guam helping the church organize and plan its future. Services on Sunday at two of the three missions and meetings with all the Bishops's Committees and Board of Trustees of St. John's School. The needs are great as this isolated corner of the church tries to reach out in Christ's name.

July 29 We live through this Wednesday twice on our return to Honolulu across the date line — just in time to meet our daughter returning from a brief trip to Alaska.

KAUAI'S EPISCOPAL GOLF TOURNAMENT

Twenty-five players participated in the 2nd annual island-wide Sloggett Episcopal Golf Tournament held recently at the Wailua Golf Course, Kauai.

Co-winners among the men were Wilfred Kimura and Ronald Peeren (67 strokes). Among the women, Thelma Sayers was the winner with 73, *The Garden Island* reported.

After the tournament, players, spouses, and other church members gathered at the Sloggett Center at All Saints', Kapaa, for a chicken hekka dinner.

Co-chairman for this tournament were Clyde Lee and Richard Wong.



Richard Sloggett (center) with Richard Wong (right) Senior Warden, All Saints', Kapaa, and Clyde Lee (left).

ST. PETER'S COUNTRY FAIR

Saturday, August 22, 9 a.m.-4 p.m.
1317 Queen Emma Street
(Mauka of the Cathedral)
Bake Sale. White Elephant.
Boutique. Food. Fun.