

HAWAIIAN CHURCH CHRONICLE

1988
HAWAII HISTORICAL SOCIETY
550 KAWAIIAN STREET
HONOLULU, HI 96813

ECW TRIENNIAL

Delegates to the Triennial Meeting of Episcopal Church women approved a grant list of \$2.6 million for 133 projects.

Grant totals for domestic and foreign projects were evenly divided, according to Mark Jones, United Thank Offering committee member, who noted that domestic projects outnumbered overseas projects two-to-one.

The largest grant — \$63,000 — went to Mt. Central Kenya and gives that church the opportunity to help young girls who come to the city for vocational training or employment and are without a Christian home or context.

A grant of \$20,000 was made to St. Peter's Inn Street Outreach in Detroit, the Triennial host city, for developing alternatives for teenage prostitutes.

Hawaii received two grants:

- St. Stephen's, Wahiawa, for an intern at the new mission in Mililani, \$8,500; and
- Kalihi-Palama Immigrant Service Center, Honolulu, for their newcomers program, \$5,000.

Elected at Triennial were Marjorie Burke of Massachusetts, president; Doris Attridge of Washington, vice president for program; Sherrilyn Maule of South Dakota, vice president for information; Christine Johnson of Florida, secretary; and Mary Leigh Armstrong of Newark, treasurer.

Speakers who addressed Triennial included Bishop Bennett Sims of Atlanta (retired); Doris Salah, a Palestinian Christian who directs the YWCA in Jerusalem; and Bishop William Gordon of Alaska (retired).

Celebrant at the mid-week eucharist was the Rev. Nilda Anaya, the first woman to be ordained in Province IX

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STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.



Beach scene, Camp Mokuleia, this July.

LEE NAMED CANTERBURY CHAPLAIN

The Rev. George Lee has been named to succeed the Rev. David Ota as chaplain at Canterbury House at the University of Hawaii at Manoa, Bishop Hart announced.

Since 1983 Fr. Lee has been vicar of St. Philip's, Mali, and been instrumental in securing new community service and income facilities for that mission. Previously he was vicar, then rector, of St. Luke's, Honolulu.

Before coming to Hawaii in 1966, Lee served churches in Massachusetts and worked at the Episcopal Church Center in New York City.

A graduate of Yale (BA 1950, BD 1955), with further study at the Berkeley Divinity School (1957), he served as a faculty chaplain at Case Western Reserve University in Cleveland (1961-1963).

In 1980 he married Grace Nathanson, a social worker at the Queen's Medical Center.

Canterbury House, center for the UH-Manoa Episcopal ministry, is located at 2324 Metcalf Street, Honolulu, HI (telephone 955-3697) across University Avenue from the Sinclair Library.

McGINNIS HOLY NATIVITY INTERIM

The Rev. Willard S. McGinnis has been named interim rector of the Church of the Holy Nativity on the retirement of long-term rector the Rev. Charles Crane, Bishop Hart announced.

Fr. McGinnis was previously interim rector of St. Stephen's Church, Wilkes-Barre, and Christ Church, Stroudsburg, both in Pennsylvania.

He was born in Maryland and educated at Washington College, Chestertown, Maryland (BA 1954), and at Temple University in Pennsylvania (MDiv 1957). He served as a Methodist minister before becoming an Episcopalian.

GENERAL CONVENTION '88

Splits Avoided, Theology Tempers Ideology

"The main accomplishment of this convention is how we worked together," Presiding Bishop Edmond L. Browning said at the conclusion of the 10-day General Convention this July.

Splits were avoided because of the "great sensitivity" with which the House of Deputies and the House of Bishops functioned, according to the PB.

Splits were also avoided because of this convention's tendency "to employ a more explicitly theological approach to contemporary issues, based on Scripture and church teachings," rather than a political or ideological one of conservative versus liberal, *The New York Times* reported.

"Theology, with its dependence on good biblical criticism and its implications for compassionate pastoral outreach, was much the theme and content of what happened," Bishop Hart agreed.

Crises

This General Convention met at a time when the Episcopal Church faced several crises:

- Membership. Church membership has declined from 3.4 million in 1966 to 2.7 million in 1985. This is a decline of 20% over 20 years at the same time that the U.S. population

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GENERAL CONVENTION, HAWAII

General Convention actions of particular Hawaii interest include:

- ECW/UTO grants for an intern at Mililani (\$8,500) and to the Kalihi-Palama Immigrant service Center (KPISC, \$5,000).
- Election of George Lockwood of Christ Church, Kealahou, to the Executive Council of the Episcopal Church. Already members from Hawaii: Bettye Jo Harris of KPISC and Tom Van Culin of the Church Divinity School of the Pacific, Berkeley.
- Approval for the continued observance of King Kamehameha IV (Alexander Liholiho) and Queen Emma on November 28, with revision of the collect.

BREAKING BARRIERS....
WOMEN'S MINISTRIES
COUNCIL MEETS

The Council for Women's Ministries of the Episcopal Church met this June in South Dakota, where — in addition to its regular work at breaking barriers to ministry — the participants became acquainted with the life and problems of the Dakota Indians of the Sioux Nation.

Some three dozen participants representing 23 church women's organizations spent "four days examining their biases and prejudices and sharing their paths toward understanding."

The meeting's convenor, Cecilia Welch, a Dakota Sioux, led the group on a tour of reservation villages, stopping at two Episcopal mission churches and a tribal school. Participants worshipped at St. James', Enemy Swim; shared traditional corn dishes with the ECW there; and watched school children perform Indian dances. Youngsters of the Tiospa Zina School (K-12) daily sing the Sioux national anthem and have a quiet time each morning for prayer and reflection.

Bishop Craig Anderson of South Dakota, chair of the Committee for the Full Participation of Women in the Church, addressed the council and noted how the Episcopal Church

recognizes and welcomes the richness of Indian culture within its life and worship.

Participants gave their stories and the stories of their constituencies, describing "how barriers are being broken by women of the church and pledging to continue to work for a barrier-free world."

The council also reviewed the general convention women's resolutions and called for the "formation of a committee on the status of women to advise the Women in Mission and Ministry office of the Episcopal Church Center and to serve as an advocate for women."

Hatsune Sekimura of Good Samaritan Church, Palolo, attended this council meeting, representing the Episcopal Asiamerica Ministry.

At the four-day meeting two groups were represented for the first time: the Retiring Fund for Women Deacons, and Integrity, an organization of gay and lesbian Episcopalians.

The council's next and 12th meeting is in San Francisco this December, when the convenor will be Myrtle Gordon of Atlanta, representing the Episcopal Black Women's Caucus.

—Hatsune Sekimura.

EPISCOPALIAN CHAIRS
MAUI CATHOLIC
CHARITIES

Maui Catholic Charities Board of Directors has elected John Decker of Wailuku to serve as board chairman effective July 1, 1988, the *Hawaiian Catholic Herald* reported.

Decker, an independent business man, is a member of Wailuku's Church of the Good Shepherd and was a member of the Diocesan Council. He and his wife, Linda, are active in Cursillo.

"He has a strong interest in working toward obtaining affordable housing for the people of Maui and is heading up the present effort to establish such a housing coalition," the *Herald* noted.

Maui Catholic Charities was created in 1986 to serve the unmet needs of the people of Maui. It evolved from the Catholic diocese's 1985 directive to address the social justice issues prevalent within local communities. As a result, 20 Mauians of several Christian denominations met and formed the group which became Maui Catholic Charities, according to the *Herald*. Two of the Charities' three officers are not Roman Catholic.

SMITH TO ST.
CHRISTOPHER'S

The Rev. E. Daniel Smith of St. Matthew's, Orlando, Florida, has been elected rector of St. Christopher's, Kailua, Bishop Hart has announced.

Fr. Smith was born in Jacksonville (1956) and educated at Florida Technical University (BA 1978) and Nashotah House (MDiv 1981).

He was ordained deacon and priest by Bishop William H. Folwell of Central Florida and has served churches in Melbourne Beach (1981-1982) and Orlando, assisting at Emmanuel (1982-1985) and as vicar of St. Matthew's (1985-1988).

In 1978 he married Evelyn Mary Hallecks. They have two children.

Fr. Smith has been active in renewal ministries, including Faith Alive, Cursillo, and Search (renewal weekends for young adults 18-24), and among his hobbies he lists "fishing, hunting, softball, golf, competitive swimming."

His first Sunday as rector of St. Christophers was July 31.

HOBART TRUST NAMES
CATHEDRAL
CO-BENEFACTOR

Marion W. Hobart, a member of St. Andrew's Cathedral, died in May of this year after a very long illness. Mrs. Hobart in her estate planning chose to perpetuate her support of God's work through St. Andrew's by establishing a testamentary charitable trust which named the Masonic Homes of California and St. Andrew's Cathedral as co-benefactors.

The "Marion Winniefred Hobart Memorial Fund" is currently valued at nearly a million dollars.

The income generated from this Fund will be divided equally between the benefactors.

Mrs. Hobart's planning and stewardship will provide funds in perpetuity to help St. Andrew's Cathedral support its various programs.

While we may not all be as fortunate as Mrs. Hobart in accumulating wealth during our life time, we can all follow her good example of stewardship. Every responsible Christian should have a valid will or trust document which describes how worldly assets will be disposed of at death.

As good stewards of what God has



Names Quilt commemorating AIDS dead at the General Convention this July. (DPS photo: John Fisher).

AIDS DATA

After studying all babies born in New York State during a period of 6 months and smaller groups of prisoners, family planning clinic clients, and venereal disease patients, officials report:

- One baby in 77 born in New York City is infected.

- One mother in 22 of those who live in certain parts of the Bronx, Brooklyn, and Manhattan is infected.

- Males, blacks, Hispanics, people in their 30's, and residents of New York City have the greatest rate of infection.

- One out of every 57 black mothers is infected, compared with one out of every 781 white mothers.

- Of the 2,570 sexually transmitted disease patients, 4,525 patrons of family planning clinics, and 484 prisoners—a total of 7,579 persons, 15.3%, or 1,164, were infected.

In New York City, officials:

- Report 24% of the nation's AIDS cases with only 3% of the nation's population.

- Estimate one in 18 already infected, or 400,000 New Yorkers in all.

- Expect "half a million people . . . to die here in the next 10 years — and more if the infection spreads further," said Dr. Mathilde Krim.

"The public doesn't always realize the AIDS clock is constantly ticking, with new infections spreading and new cases of infected people progressing to sickness all the time," said Dr. David E. Werdegard, San Francisco's public health director.

Federal officials predict 450,000 cases nationally by the end of 1993, up 180,000 over the 270,000 cumulative cases expected by the end of 1991.

HAVE YOU TAUGHT YOUR CHILD ABOUT AIDS?

given us during our life on this earth we should consider setting aside a portion of our wealth to continue to support God's work after we die.

As we believed in and supported the work of the Church during our lifetime, so should we support it after our death.

Most of us will not have the accumulated assets comparable to Mrs. Hobart's. However, in our estate planning we can all identify a portion of our assets for the church after the

well-being of family and friends has been provided for.

If you would like a free pamphlet on wills and estate planning or more specific information about the various forms a bequest to your church may take, please contact Don McKenne, the Planned Giving Officer, at 524-2822 or write him at the Diocesan Office, 229 Queen Emma Square, Honolulu, Hawaii 96813.

—By our Living Giving correspondent.

GREMS ON LIBERIA MISSION

Few things will make people stop, raise their eyebrows, and exclaim incredulously "What?!", as to say you're going to Africa for a year. Jonathan Grems, of St. Timothy's in Aiea, however, is doing precisely this. He is pursuing a one year mission in the country of Liberia through the International Christian Youth Exchange (ICYE).

ICYE has evolved out of a program established after World War II by the Church of the Brethren to bring German youths to the United States in order to foster international reconciliation and intercultural understanding.

ICYE will be hosting 15 exchangees in Liberia, only three of which are from the United States. While in Liberia, Jon will be living with a host family. The variety of ministries open to him include service through teaching, social work, health care, youth camps, agricultural projects, media, and ecumenical community development programs.

Historically, Liberia, on the west coast of Africa, is a republic modeled on the United States. It was first constituted in 1847, twenty-five years after a settlement of free American Blacks at the present site of Monrovia, the capital city, sponsored by the U.S. Government-aided American Colonization Society.

Geographically, the country is mostly made up of tropical rain forests, in which grow rubber trees producing one of the major exports of the country. Now while all of this about a year in Africa may make a person stop and say "What?!", their next question is usually "Why?"

I spoke with Jon about his motivations some before he left. He is, after all, one of my very best friends.

"Why, Jon", I said. "Trouble with the law? Need to leave the country for a few months? Why don't you just stay at my house then!"

But after putting the kidding aside he explained it to me. His motivations are personal, as well as altruistic. That is, he hopes to develop emotionally and spiritually by challenging himself, testing himself with a situation that appears, at least in my only mildly



Jonathan Grems of St. Timothy's, Aiea.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

The last day of the General Convention has arrived July 11. Our deputation has worked hard and the days have gone by with both excitement and exhaustion. Part of the latter has certainly been the oppressive heat with no tradewinds!

We rejoice in some personal events and concerns. George Lockwood was elected to the Executive Council of the National Church. He joins Tom Van Culin and Bettye Harris on this important Council and makes Hawaii one of the best represented dioceses anywhere in the country.

We were successful in following through on the commemoration for King Kamehameha IV and Queen Emma on November 28. We were also able to improve the wording of the Collect which goes with this celebration.

Progress was made on the status of Guam and we will use this next year to explore the possibilities of that jurisdiction becoming an area mission.

adventurous mind, to be quite difficult. The risks are high, he feels, but hopes that the rewards will be worth it.

As much as we discussed his intentions, however, at no time was he more succinct, or more poignant in his explanation, as he was when he said simply and honestly "It's time I grew up."

It is astounding what complexities are revealed simply by asking, Why? My deepest respect goes out to him for this mission, and I hold him in my thoughts and prayers.

Jon is the son of Brad and Mary Grems of St. Timothy's, Aiea, and lives in Mililani.

—Kam Napier

THE COLLECT FOR THE KING & THE QUEEN

General Convention approved the Feast of King Kamehameha IV (Alexander Liholiho) and Queen Emma, and so their names will appear in future printings of the *Book of Common Prayer* in the Calendar, under the date November 28 (p. 29).

The collect, or special prayer for the day, approved at Convention reads:

O Sovereign God, you raised up [King] Kamehameha [IV] and [Queen] Emma to be rulers in Hawaii and inspired and enabled them to be diligent in good works for the welfare of their people and for the good of your church: Receive our thanks for their witness to the Gospel; and grant that we, with them, may attain to the crown of glory that never fades away; through Jesus Christ our Savior and Redeemer, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.

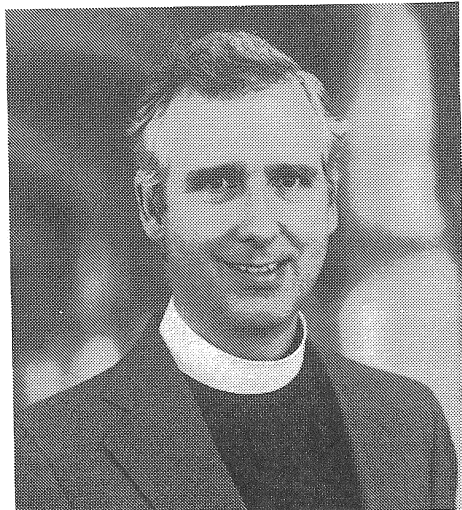
This is a revision of the prayer previously proposed and needs final approval, on second reading, at the next General Convention (1991).

Resolutions were passed to accommodate congregations and clergy who may have difficulty accepting women bishops in the future, on sexual morality affirming traditional values and the importance of marriage, on abortion making a stronger statement about the sacredness of life, and on a multitude of subjects relating our church to issues of the world and to other Christian bodies.

A lot of smoke will need to clear surrounding the amendments and substitutions and all the parliamentary confusion that comes out of a convention which deals seriously with complex issues. My sense is that our church remains an amazing balance of conservative and liberal, but that those labels do not do justice to our attempts to live into the truths of the Gospel. The overriding theme of this convention was demonstrated in our willingness to hear many different voices and concerns. In this house of God, there are many rooms and we have lived out our pastoral concern to be a church of many kinds of people and positions. We have put our Lord's call to unity and oneness as a high priority.

High moments of this convention have certainly been our Presiding Bishop's opening sermon calling the church to mission, Bishop Shamir Kafity of Jerusalem speaking to the Episcopal Peace Fellowship on the ministry of Christians in that holy land, and perhaps the most deeply moving experience coming in the AIDS healing service when names of those who have died were read.

We come away from Detroit with many loose ends. Our church is also willing to admit that we do not have the answer to all problems. We admit that we do not understand homosexual orientation very well and that this needs a great deal more dialogue. A resolution calling for the boycotting of Shell Oil because of its involvement in South Africa was passed. At the same time we deplore what is happening in that country and want to support the efforts of Bishop Tutu who called for this boycott. We are growing ever more sensitive to



Bishop Hart of Hawaii.

women's issues and particularly the need to respect them by the language we use. At the same time, we find many problems with the inclusive language texts for our liturgy and realize that this area of our church life will need a great deal more study and revision.

It was a good convention marked by a generous and uplifting spirit. Resolutions on stewardship, evangelism, and catechumenate will give us much to do in the months ahead. We rejoice also that both of our proposed UTO grants have been awarded, as well as one for Guam. Our Triennial women did a fine job.

I now go on to the east coast to visit family and then to Lambeth by the end of this week. Some of these issues will reappear there. I think the American Episcopal Church can be proud of its willingness to deal with difficult issues, with its record of fairness, and its courage to continue the dialogue on many, yet undecided problems.

I thank you for your prayers and your loving support. Elizabeth and I look forward to our returning home in mid-August. Our deep affection and aloha.

Faithfully yours,

The Rt. Rev. Donald P. Hart, Bishop

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GENERAL CONVENTION

(Continued from p. 1)

increased 18%.

- “No clarity of theological vision” was what the Commission on Evangelism and Renewal found. “We have become a trendy people” and too much like that lukewarm church in Laodicea (Revelation 3:15-16).

- Inequality of opportunity for women. While 1,236 or 6% of the church’s clergy and 39% of her seminaries are women, only 117 or 1.5% of the church’s 7,800 parishes have women rectors. While no legal barriers remain to women clergy, serious “attitudinal barriers still exist,” reported the Committee for the Full Participation of Women in the Church. These “attitudinal barriers” are also seen in the opposition to women bishops.

- An education crisis. Biblical literacy, “an understanding of who we are as Christians standing in the Anglican tradition,” and “providing skilled leadership for educational ministry” — these are imperative needs, according to the Presiding Bishop’s Task Force on Christian Education in Congregations.

Actions

This General Convention moved towards solving these problems. As to membership, the convention:

- Endorsed a “call to evangelism” which designates the 1990s as a “Decade of Evangelism.” During that time, Episcopalians are asked to “reclaim and affirm our baptismal call to evangelism and endeavor . . . to reach every unchurched person” in the church’s dioceses. The year 1989 is “set aside as a year of prayer” to seek God’s empowerment and grace for this mission, the Diocese Press Service reported.



- Approved the establishment of a Standing Commission on Evangelism to assist in “apostolic action.”
- Added the position of “lay evangelist” to the list of laity in the canons on ministry.

Education

In the matter of education, the convention:

- Made Christian education a priority of the Episcopal Church for the next three years, funding a major overhaul and strengthening of the Church’s educational ministry.
- Called on the Education for Mission and Ministry unit of the national church to develop “clear, practical guidelines for planning and implementing Christian education in different contexts.”
- Commended the use of *Children and Communion* prepared by the International Consultation of Anglican Liturgists.
- Recommitted the church “to supporting and improving public school education, particularly in urban and rural areas.”

Women Bishops

As to women bishops, the convention:

- Authorized “episcopal visitors” for ministry to parishes that cannot accept women as bishops. These male visiting bishops will be designated by the Presiding Bishop for confirmations and other normal duties of a bishop in those parishes who disagree with the ordination of women and whose diocesan bishop is a woman. This “visitor” works “upon the request and under the authority and direction of the ecclesiastical authority of a diocese.”

Opponents of such visitors felt it was a step backward and a slight to “the large numbers of women now serving in holy orders” who “have brought fresh and complementary gifts to the priestly ministry.”

Proponents felt visitors would help maintain the unity of the church and assure pastoral concern for those opposed to women bishops.

Inclusive Language

The convention approved supplemental inclusive language tests, following revision, for optional use for two years “under the direction” of the diocesan bishop, beginning Advent 1989.

Inclusive language is language which embraces rather than excludes. In liturgy, it is “language in which all the worshippers find themselves, and their religious experience of God as revealed in Christ, more completely reflected.”

So, for example, in the third prayer on page 124 of the BCP, when inclusively rewritten, “‘Maker’ is substituted for ‘Father’ . . . ‘Men and women’ is changed to ‘people’ to be inclusive of children as well as adults.”

But inclusiveness is not a question of gender or age only. The mute, for example, are not referred to as “dumb,” and “care was taken not to re-enforce the popular association of ‘dark’ and ‘darkness’ with evil.”

These liturgies are for optional use by parishes. Nothing in the resolution mentions the possibility of another Prayer Book revision.

In other actions on the liturgy, the convention:

- Included Martin Luther in the church’s calendar.
- Added the New International Version and the New Jerusalem Bible to the authorized translations for liturgical use.
- Authorized the rite *Preparation of Parents and Godparents for the Baptism of Infants and Young Children*.
- Amended the collect for King Kamehameha IV and Queen Emma and continued their celebration on November 28.

Human Sexuality

The media generally seemed solely interested in the convention’s discussions and debates on human sexuality. Such one-dimensional coverage, and the comment it provoked, omitted mention of the convention’s affirmation of “the biblical and traditional teaching on chastity and fidelity in personal relationships” while encouraging “opportunities for open dialogue on human sexuality.”

The convention called upon all Christians “to be exemplary in all spheres of morality, including sexual morality; and that holiness in life is particularly required of Christian leaders.”

The convention also:

- Called upon the members of the church, “both heterosexual and homosexual,” to “study, pray, listen to and share our convictions and concerns, our search for stable, loving and committed relationships, and our journey toward wholeness and holiness.”

- Indicated that “the accepted sources of authority for Christians, namely Scripture, tradition, reason and experience . . . and ongoing scientific research” be used in the church’s continuing dialogue on human sexuality.



- Included the November 1987 statement of the Church of England’s General Synod, which holds a strongly traditional position, among the resources for dialogue.

In related matters, the convention:

- Denounced the growing violence against homosexual persons (“gay bashing”) and asked better law enforcement and better legal prosecution of offenders.
- Supported the president in the fight against pornography and in the enforcement of existing anti-pornography laws.
- Urged dioceses to conduct clergy workshops for awareness of battering and sex crimes against women and children.
- Urged each diocese and congregation to provide opportunities for open dialogue on the subject of human sexuality, asking each diocese to report on its findings and experiences to the Standing Commission on Human Affairs and Health by December 1990.
- Commended for use a Lutheran study guide on homosexuality.
- Condemned violence against abortion clinics.

Ordination Access

There was a dustup over access to the ordination process. The House of Bishops voted that “No one shall be denied access to the selection process for ordination, except as provided by the canons of this Church. No right to ordination is hereby established.”

This “resolution on open access was just that — an attempt to make sure that our canons were clear about allowing anyone the chance to be considered,” commented Bishop Hart.

Reports in some papers that this “open access” was designed “to change our whole stance in regard to homosexuals’ being ordained, I think were false,” the bishop noted.

What many do not understand, including the press especially, “is that we have a system of checks and balances, involving the Commission on Ministry, the Standing Committee, the rector and vestry, and finally the bishop to make judgments about appropriateness for ordination,” the bishop stated.

“Access is just the first step and should be open to all, no matter what their handicap, sexual orientation, or brilliance!” he emphasized. The House of Deputies failed to concur in the House of Bishops’ resolution by one lay vote. The clergy passed it by a wide margin.

Abortion

A compromise resolution on abortion, said to satisfy “all sides,” was adopted by convention.

“We feel it is a much stronger statement than the present one,” said the Rev. John Howe of Virginia, president of the anti-abortion National Organization of Episcopalians for Life (NOEL).

“This statement differs also from the church’s 1967 position in that it does not oppose legislation by state or national governments,” saying instead that if legislation is made, let it be thoughtful and pastoral, Howe observed.

Others viewed the convention’s statement as a swing in NOEL’s direction.

The full text of the convention’s resolution follows:

All human life is sacred. Hence, it is sacred from its inception until death. The Church takes seriously its obligation to help form the consciences of its members concerning this sacredness. Human life, therefore, should be initiated only advisedly and in full accord with this understanding of the power to conceive and give birth which is bestowed by God.

It is the responsibility of our congregations to assist their members in becoming informed concerning the spiritual, physiological and psychological aspects of sex and sexuality.

The Book of Common Prayer affirms that “the birth of a child is a joyous and solemn occasion in the life of a family. It is also an occasion for rejoicing in the Christian community.” (p. 440). As Christians we also affirm responsible family planning.

We regard all abortion as having a tragic dimension, calling for the concern and compassion of all the Christian community.

While we acknowledge that in this country is the legal right of every woman to have a medically safe abortion, as Christians we believe strongly that if this right is exercised, it should be used only in extreme situations. We emphatically oppose abortion as a means of birth control, family planning, sex selection, or any reason of mere convenience.

In those cases where an abortion is being considered, members of this Church are urged to seek the dictates of their consciences in prayer, to seek the advice and counsel of members of the Christian community and where appropriate the sacramental life of this Church.

Whenever members of this Church are consulted with regard to a problem pregnancy, they are to explore, with grave seriousness, with the person or persons seeking advice and counsel, as alternatives to abortion, other positive courses of action, including, but not limited to, the following possibilities: the parents raising the child; another family member raising the child; making the child available for adoption.

It is the responsibility of members

(Continued on next page)

of this Church, especially the clergy, to become aware of local agencies and resources which will assist those faced with problems pregnancies.

We believe that legislation concerning abortions will not address the root of the problem. We therefore express our deep conviction that any proposed legislation on the part of national or state governments regarding abortions must take special care to see that individual conscience is respected, and that the responsibility of individuals to reach informed decisions in this matter is acknowledged and honored.

The resolution on abortion.

Economic Justice

The convention adopted a comprehensive plan to foster economic justice for the poor and homeless, proposed by the Diocese of Michigan.

It called for the church to provide \$200,000 annually over the coming three years for programs of "economic empowerment of the disadvantaged" through direct funding of housing cooperatives, community land trusts, and credit unions for community development.

It also called for raising up to \$24 million over the next 6 years from foundations, ecumenical programs, and other major fund-raising efforts, for a "National Episcopal Fund for Community Investment and Economic Justice."

In related actions, the convention:

- Approved a boycott of Royal Dutch Shell for its South African involvement.
- Approved conscientious objection as one faithful response to participation or preparation for war.
- Commended for study and reflection the statement of the bishops of the United Methodist Church entitled *In Defense of Creation: the Nuclear Crisis and a Just Peace*.
- Encouraged development of housing for low and moderate income persons and families.
- Continued the Episcopal Conference on the Deaf as an official church agency.
- Called the church to make known the plight of the poor and the oppressed.
- Requested the church's Public Ministries Cluster to continue advocating for welfare reform, with particular emphasis on Aid for Dependent Children.



- Extended regional support for Hispanic Ministry.
- Called for a new commitment to work toward the relief of human suffering and removal of policies and structures that prevent individual and community growth in freedom and dignity.
- Reaffirmed vigorous action programs to remedy historical, racial, and gender injustices, and to provide grassroots efforts toward increasing job opportunities and employment.
- Called the church to encourage regional approaches to social problems.

- Supported strongly the Indian Health Care Improvement Act.
- Established and funded a ministry of community investment and economic justice for community-controlled development programs.
- Reaffirmed the church's commitment to the eradication of hunger, malnutrition and poverty, and commended the work of the National Hunger Committee and its networks.
- Approved the gathering, study, and dissemination of demographics of church membership to assist in meeting the needs of working class congregations.
- Requested the PB to appoint a panel to assist the Sioux Nation in the recovery of lost treaty rights.
- Called for actions in response to the 1988 drought.

Stewardship

The convention got serious about tithing, asking bishops and deputies to affirm that they are tithing or will tithe within the next three years by having their names published in the 1988 edition of the *Journal of the General Convention*.

(The 1982 General Convention set the tithe as the minimum standard of giving for all Episcopalians.)

The convention also declared that stewardship "is a challenge to refocus our lives" and is the "main work of the church." The 400-word statement *Stewardship Is the Main Work of the Church* is to be published by diocesan stewardship committees and "study and discussion at diocesan and congregational levels" were invited.

According to this statement, "stewardship is more than church support," the Diocesan Press Service reported. It means involving people in "using all that is entrusted to them" in carrying out the church's mission. Stewardship also means using "the gifts given to us to carry on Christ's work of reconciliation in the world." Therefore, the way we use or do not use resources to further unity and reconciliation in our homes, our communities, and our occupations is our stewardship," the statement said.

In related actions, the convention approved the following:

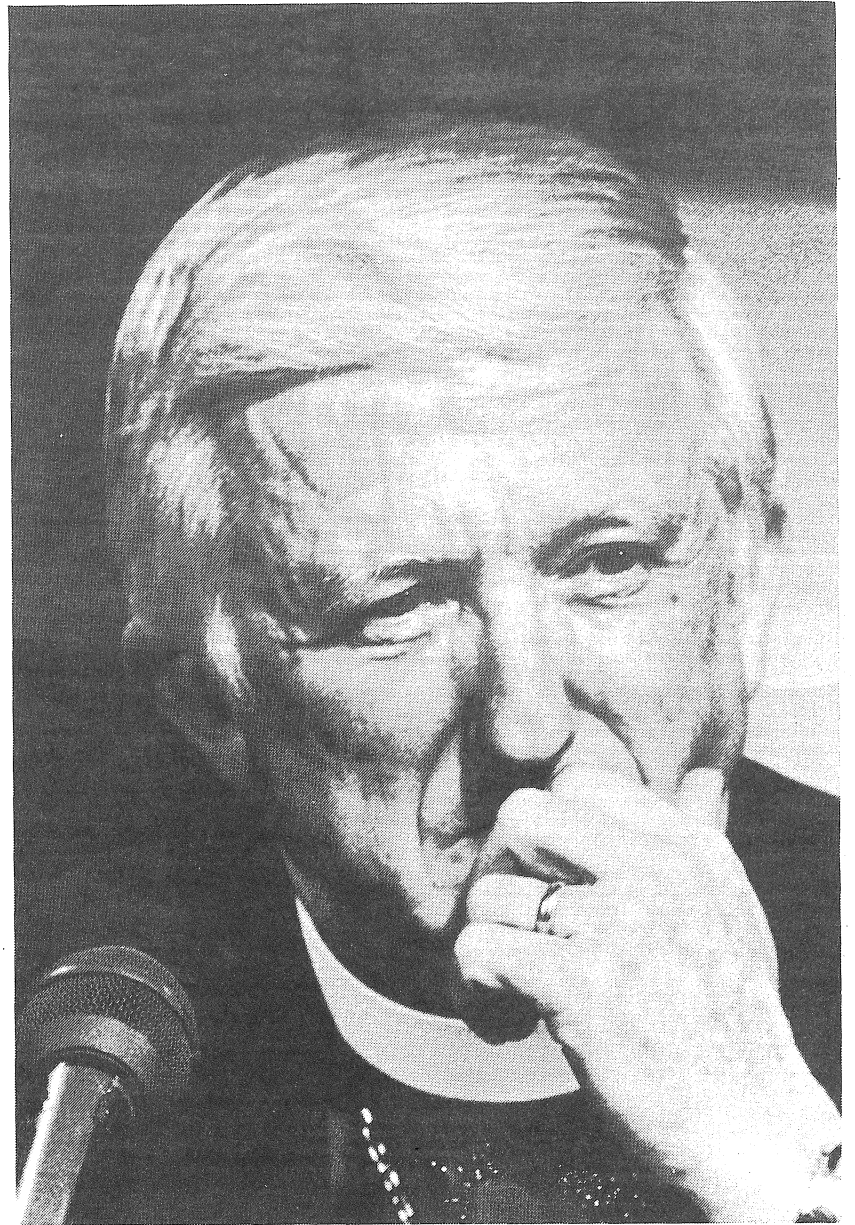
- A \$38.2 million 1989-1992 budget.
- Publish the 1987 *Tithing Survey* as broadly as possible as a diocesan model for discussion and action.
- Affirm the stewardship of time and talent as well as money.
- Encourage 50/50 giving.
- Encourage each household to make a financial pledge.
- Make stewardship an integral part of seminary life.

AIDS

Presiding Bishop Browning invited his fellow bishops and the leaders of other faiths to join him in forming personal pastoral relationships with persons with AIDS.

The convention also passed the following resolutions relating to AIDS:

- Encourage every church body to advocate against discrimination on the basis of AIDS, ARC or HIV-infection, and commend all persons who have witnessed in their caring for persons with AIDS.
- Call for AIDS prevention education in every congregation by the end of 1989 and for models of AIDS education programs to be made available by the National Episcopal AIDS Coalition in conjunction with national church staff.
- Provide \$40,000 to that coalition



Presiding Bishop Browning ponders a point in the House of Bishops this July. (DPS photo: S. Neale Morgan).

to expand the network of AIDS educators, caregivers, and advocates.

- Endorse the Surgeon General's report on AIDS.
- Create a Joint Commission on AIDS.
- Ask the PB to establish a national day of prayer in the matter of AIDS.
- Publicly oppose quarantine, or compromise of civil rights of AIDS sufferers.
- Advocate a strategy for comprehensive health care delivery for people with AIDS.

Theology

Throughout the convention Peter Steinfelds of *The New York Times* found "a more explicitly theological approach" that was reflected in the "convention's compromise on abortion, its handling of new non-sexist liturgical texts, its scrapping of a disputed sex education program, and its approval of guidelines for Christian-Jewish dialogue."

The abortion debate stressed "moral and pastoral problems," rather than legislation. The discussion on the inclusive language rites centered on Scripture and "whether the texts subtly altered the church's understanding of the Trinity and of Jesus."

"Theology was also the ingredient whose absence led to repudiation of *Sexuality: A Divine Gift*, a guide for discussions of human sexuality in Episcopal parishes and schools. No moral theologian had been included on the committee of educators who developed the program," noted Steinfelds. And "its failure to explore the church's traditional teachings on marriage and sex left it without defenders at the convention."

Also "a strong theological foundation" characterized the guidelines for Christian-Jewish dialogue passed by convention, according to Rabbi A. James Rudin, interreligious affairs director for the American Jewish Committee. "The guidelines warn against a theology that sees God's covenant with the Jewish people as abrogated by the coming of Jesus and that, therefore, sees Judaism as 'a fossilized religion of legalism.' On the contrary, the guidelines declare, 'Judaism in the time of Jesus was in but an early state' of 'a strong and creative life,'" *The Times* reported Rudin as saying.

In commenting on convention, the Rev. Charles A. Cesaretti, a staff member at the Episcopal Church's national headquarters in New York City, said, "People are pausing to ask some real theological questions. Lay people here are talking about the Trinity. They're not objecting to changes but want to understand them before acting."

"The recovery of theological language is not necessarily conservative," he noted.

Representing Hawaii at General Convention, in addition to Bishop Hart, were the following clergy and laity: the Reverends Ed Bonsey, David Ota, and Lynette Schaefer, together with Dean Lin Knight; Art Kusumoto, Elaine Funayama, George Lockwood, and Richard Hagemeyer. The Rev. Darrow Aiona was in attendance as clergy first alternate.

At the ECW Triennial as Hawaii's delegation were Betty Caskey, Annette Jim, Martha Ho, and Gertrude Tyau.

LAMBETH 1988

The Lambeth Conference of Anglican bishops meeting July 17 - August 7 in the University of Kent, Canterbury, has been organized by the Anglican Consulative Council and its Secretary General, the Rev. Canon Samuel Van Culin of Hawaii.

Some 500 bishops attended to discuss concerns not only of their own dioceses but also of the Anglican Communion generally, both amongst themselves and with specially invited guests. Bishop Donald and Elizabeth Hart represented Hawaii. The bishop's wives had an important program of their own.

Four Aims

The conference has a fourfold aim, noted Canon Van Culin.

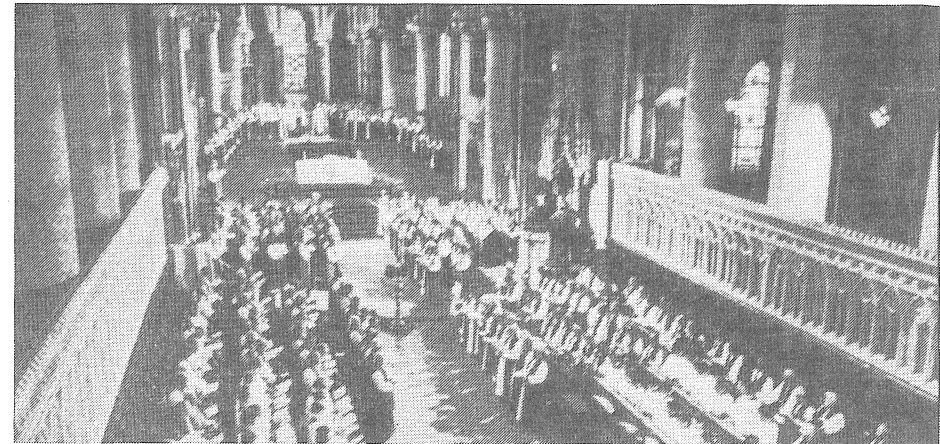
- First, to give the participants an opportunity to pray, talk, and consult.
- Second, to provide an opportunity for sharing between the local and the worldwide church so that important local concerns become concerns of the whole Communion and concerns of the Communion become important to the local church.
- Third, to explore the nature of the unity of the Communion in today's world, when the church faces many challenges. "The church has to understand, describe and live its unity without destroying the gifts of diversity on the one hand, or being broken apart by the tensions of diversity on the other," Van Culin explained.
- Fourth, to sustain the catholicity of the Communion so that local churches continue to feel part of a worldwide family.

The Lambeth discussions centered on four areas previously discussed at Provincial conferences: Mission and Ministry, Dogmatic and Pastoral Concerns, Ecumenical Relations, and Christianity and the Social Order.

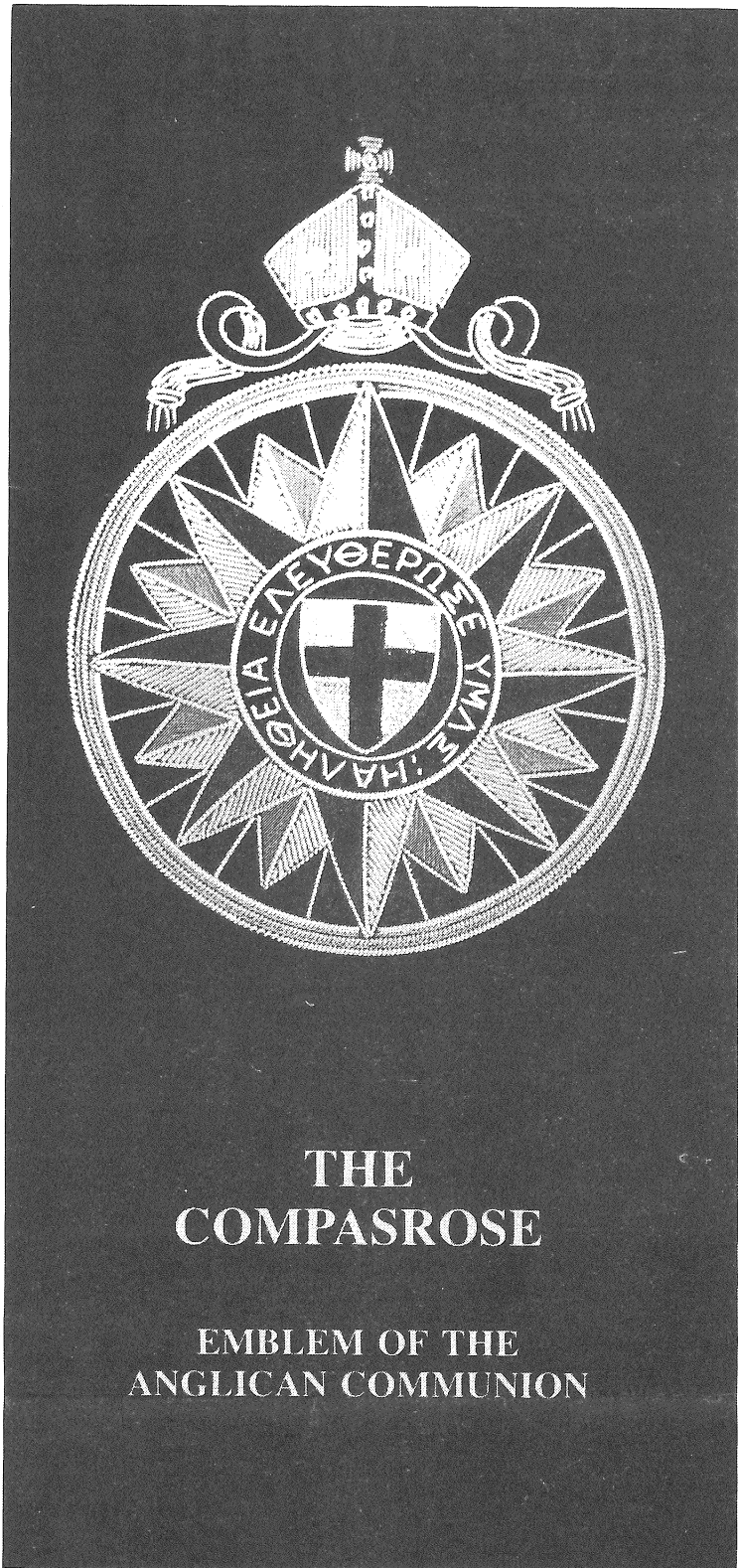
Worship

Worship was central to the conference. Initially, it was hoped that liturgies from each of the Communion's 27 provinces might be celebrated, but the logistics of moving service books for each of the 1200 participants (bishops, wives, guests, press) from each of the provinces changed a good idea into an administrative nightmare.

Guests included representatives of each of the churches in full communion with the Anglican Communion—the Church of North India, the Church of South India, the



Bishops at Canterbury Cathedral, 1978 Lambeth Conference.



Church of Pakistan, the Old Catholic Church, the Church of Bangladesh, and the Philippine Independent Church.

For the first time, English was not the sole language of the proceedings. Simultaneous translation service was provided in French, Spanish, Swahili, Japanese, and English. An immediate result of this change is that the diocesan bishops of Japan were present at Lambeth for the first time.

The Conference is expected to cost about £ 750,000 or \$1.26 million.

No Convention

The Lambeth Conference has no legislative power, as do General and Dio-

cesan Conventions. Its resolutions and reports are not binding, but "significant expressions of the opinions of the Anglican episcopate."

The first conference met in 1867 at the request of the Church in Canada to face the challenges posed by Bishop John William Colenso of Natal, the Bishop Pike of his day, and those posed by the publication of *Essays and Reviews* (1860), whose "liberalism" was denounced by Bishop Samuel Wilberforce of Oxford and condemned by 11,000 of the clergy.

Lambeth Conferences have met every ten years, except when interrupted by Europe's wars. This is the 12th. "That of 1920 was especially important for its 'Appeal to all Christian People' for reunion, which was sent to the heads of the Christian communities throughout the world." That of 1888 approved the Chicago-Lambeth Quadrilateral as a basis for church reunion. In 1930, confirmed and amplified in 1958, the bishops approved birth control, differing decisively from the Vatican's teaching. Also of enduring significance in 1958 were a report on scripture chaired by Arthur Michael Ramsey, late Archbishop of Canterbury, and one on the family chaired by Stephen Bayne, late Bishop of Olympia.

1988

The 1988 conference was the most



Archbishop Robert Runcie of Canterbury.

ambitious to date. "The numbers attending—members, observers and consultants—will be unprecedented," noted Archbishop Robert Runcie of Canterbury.

The archbishop said this June that he had an open mind on whether the conference should continue in its present form. At issue was the "impaired communion" resulting from division over women clergy, which "might lead to regional conferences," the archbishop said, according to Reuters.

But Runcie, Primate of All England, under whose presidency Lambeth meets, hoped the 70-million-member Anglican Communion would remain united, despite disagreements.

—Nicola Currie and others.

WOMEN BISHOPS

The Lambeth Conference voted to respect the decisions of the various autonomous national churches as regards women bishops, thus paving the way for such elections, while preserving Anglican unity.

Canada, New Zealand, or the United States are expected so to elect in coming months.

The vote was 423 to 28, with 19 abstentions.

An amendment made it clear that the bishops were not thereby also endorsing the principle of women's ordination, still vigorously disputed in the Church of England, for example.

PRAYER BOOKS & BIBLES

Prayer books and Bibles are available in a variety of print sizes and bindings from the Queen Emma Book Room on the grounds of St. Andrew's Cathedral or by calling 538-1774 or, from the Neighbor Islands, 1-800-522-8418. The Book Room's manager is Nancy Conley, who receives messages and orders through the 800-number via the Diocesan Offices.

THE BOOK OF COMMON PRAYER:

How to make the riches of Christ and the treasures of Christianity available to everyone?

The Episcopal Church's answer to that question is the *Book of Common Prayer*. It places in everyone's hands, in clear, simple language, the teachings of the church, her sacraments and services; her basic organization, ways of reading scripture, and modes of personal devotion; and an outline — through biography and documents — of her history.

The Episcopal Church has holy mysteries, but no secrets. In the Episcopal Church everything is placed in the hands of everyone in the compass of one book, the *Book of Common Prayer*, or BCP.

Because the Episcopal Church prays what it believes and believes what it prays, a prayer book, rather than a theological treatise or some council's decrees, is its chief statement of belief and, together with the Bible, its chief Christian education resource.

Teachings

The church's teachings in question-and-answer form are found in the catechism (pp. 845-862). Here a lifelong Episcopalian or inquiring stranger will find "a brief summary of the Church's teaching."

But for a fuller understanding, for example, of the church's teaching on eucharist, deacons, or the afterlife, one must also study the communion services (pp. 322-409); the preface to the ordination rites (p. 510) and the ordination service for a deacon (pp. 536-555); or the prayers and Scripture readings for the dying, the dead, and those who mourn (pp. 462-507). What we Episcopalians believe is what we pray, and vice versa: *lex orandi, lex credendi*.

The Bible

The BCP does not stand apart from the Bible, but depends upon the

Scriptures. In fact, the BCP is the Episcopalian's chief guide on how best to fulfill one's Christian duty regularly to "hear them, read, mark, learn, and inwardly digest them."

Each Sunday the Bible is read for all to hear and ponder, according to the annual lectionaries A, B, and C (pp. 889-921). In that way, we Episcopalians read "a substantial amount of the Old Testament and almost all of the New Testament over a three-year period."

By using the daily office lectionaries, year one and year two (pp. 934-1001), one reads the New Testament "through twice in a two year cycle and the Old Testament once." The psalter is said over seven weeks.

Many non-Episcopalians do not realize how Biblical our church is, as the BCP shows.

Personal Devotions

One may set one's Scripture reading within the context of personal prayer very easily by using the daily devotions for individuals and families (pp. 136-140), which have one page of prayers for morning, noon, early evening, and the close of day.

Different people pray best and ponder Scripture most rewardingly at different times in the day. Some are morning people, some noon people, while others are evening or night people. And some prefer to pray at one time and ponder Scripture at another.

Also, one may say the full daily offices of morning and evening prayer and compline (pp. 36-135), if one chooses.

For prayers and thanksgivings on particular topics and to meet special needs and occasions, the BCP makes available a rich collection (pp. 814-841). Particularly helpful in personal devotion are prayers 45-62. No prayer

book anywhere has so rich a vein of golden personal prayers as does our BCP in pages 828-833.

And if the BCP should lack just the prayer you need, compose your own. The collect form is a masterpiece of simplicity and elegance, available to all. Begin with the address: "Almighty God," for example. Add a description of God's grace and mercy related to our petition or thanksgiving: "whose loving hand has given us all we possess." Then make one's petition or thanksgiving: "Give us grace that we may honor you with our substance, and remembering the account which we must one day give, may be faithful stewards of your bounty." Plead Christ's name: "through Jesus Christ our Lord." And indicate you really mean what you say by adding the "Amen." Amen is Hebrew for "So be it," a term used in the Christian tradition to "express solemn ratification or hearty approval."

The Word "Common"

The word "common" in the title *Book of Common Prayer* means "of or relating to a community at large." The BCP is no private possession of some in-group, but belongs to all the members of the church, who are also its ministers (as the catechism reminds us): lay persons, bishops, priests, and deacons. The BCP guarantees to each a part and a role. And, in doing so, it ensures that all are heard and none is shut out.

And the community to which we Episcopalians belong is also a great fellowship of "prophets, apostles, and martyrs, and . . . all those in every generation who have looked to You in hope." All eras have something to teach us about Christ and Christianity. So the BCP gives us history

through biography by naming Christian heroes and events in the calendar (pp. 19-30).

In August (p. 26), one finds Christian worthies and events from Bible times to World War I — women (Sts. Mary and Clare) and men; kings (Louis IX of France) and commoners; Jewish, Roman, North African, Celtic, Italian, Spanish, English and American Christians, as well as the Feast of the Transfiguration — all to teach us what it means to be a Christian. And November has our own King Kamehameha IV and Queen Emma.

Reference to an encyclopaedia entry, a book on the saints, or the Episcopal Church's *Lesser Feasts and Fasts* gives one a deeper understanding of Christ, the Light of the World, as refracted down the centuries through his gems, the saints, and a greater sense of that "great cloud of witnesses" to which we all belong. Through the calendar, the Sunday school teacher has names for many a lesson and the pastor, examples for many a sermon. Once again we see that the BCP, together with the Bible, is the Episcopalian's chief Christian education resource.

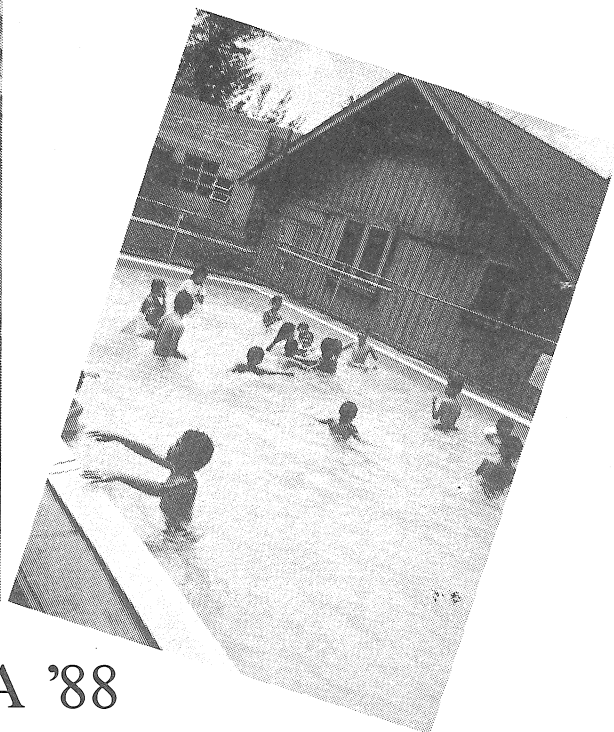
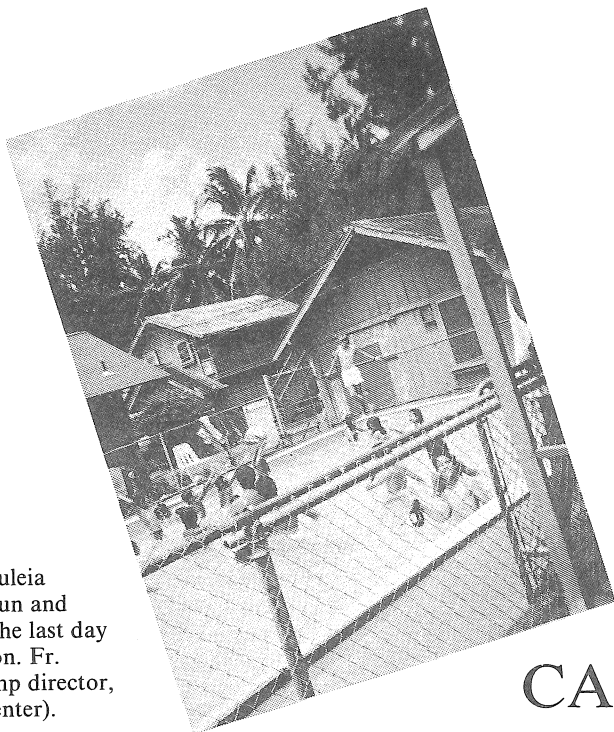
Two Books

An Episcopalian owns at least two books: the *Book of Common Prayer* and the Bible. And that Bible is a complete one. It has the Apocrypha, that "collection of additional books written by people of the Old Covenant, and used in the Christian Church" (p. 853).

An Episcopalian stands on two legs: Bible and BCP. Without them that Episcopalian is a legless Baryshnikov, a voiceless Michael Jackson, a headless Einstein.

Episcopalians can do no better to renew themselves and their church than by learning, living, and loving the *Book of Common Prayer* and, through it, day by day, the Bible.

—The Rev. John Paul Engelcke.



Camp Mokuleia swimming fun and awards on the last day of the session. Fr. Bonsey, camp director, standing (center).

CAMP MOKULEIA '88

H.E.Y!
Board Meeting

August 20
St. Andrew's Cathedral

Room 17
9 a.m.

Lunch & "Rap Session"
11:30 a.m.

All interested EYC leaders are invited
For reservation call 524-2822

DIOCESAN COUNCIL

At its June meeting, the Diocesan Council:

- Approved a grant of \$33,802 for church growth to St. Barnabas' Church, funding fulltime the present vicar, the Rev. John Connell, "with funding to come from a challenge to the parishes and missions of the diocese to help with this exciting expansion in the Leeward area." The sum of \$11,000 was advanced for the balance of 1988, to be repaid as congregations respond.
- Learned that the Ministries Training Program Review Committee, Eileen Anderson chair, was to begin its work June 22. MTP will not meet this fall.
- Said aloha and Godspeed to the Rev. Charles Crane on his retirement.
- Learned that Camp Mokuleia occupancy was 925 more than at the same time in 1987.
- Noted that the Diocesan Council guarantee for the Camp Mokuleia Fund now stood at \$90,660, excluding one large cancelled pledge.
- Approved loans or lines of credit to assist St. Andrew's Priory School

(\$150,000, for asbestos removal; \$200,000, operational needs); and St. Christopher's, Kailua (\$45,000, major repairs).

- Approved an increased line of credit for St. Philip's, Maili, by \$300,000.
- Learned that the Hemmeter Corporation will be demolishing the Galen Building on Beretania Street across from the Cathedral to build a 19-story office building for state offices.
- Learned that \$9,000 in scholarship aid had been given the eight 1988-1989 Bishop's Scholars, enabling them to attend Church of the Holy Nativity School, Aina Haina; Island School, Kauai; St. Andrew's Priory, Honolulu; and Hawaii Preparatory Academy, Island of Hawaii.
- Noted that asbestos has been found in the ceiling of a first floor apartment in the Cluett Building and that the diocese will need to investigate what steps should next be taken.

DIOCESAN LEADERSHIP DEPENDS ON YOU

Annually Episcopalians across the diocese have the responsibility and privilege of nominating leaders for a variety of diocesan positions. The time to exercise this privilege is now. Nominations are in order for:

- Diocesan Council: three clergy (One for a one year term, two for three year terms);
- Seven lay (Six for three year terms, one for two year term).
- Standing Committee: one clergy (four year term);
- one lay (four year term).
- Cathedral Chapter: one clergy (two year term);
- one lay (two year term).
- Secretary of Convention: one, to serve through Convention 1989.

All clergy and all lay delegates have both the complete job descriptions and the nominations forms. These forms may be duplicated freely. In addition, nomination forms are available in the Diocesan Office.

Deadlines for all nominations to be published in the *Hawaiian Church Chronicle* is September 1, 1988.

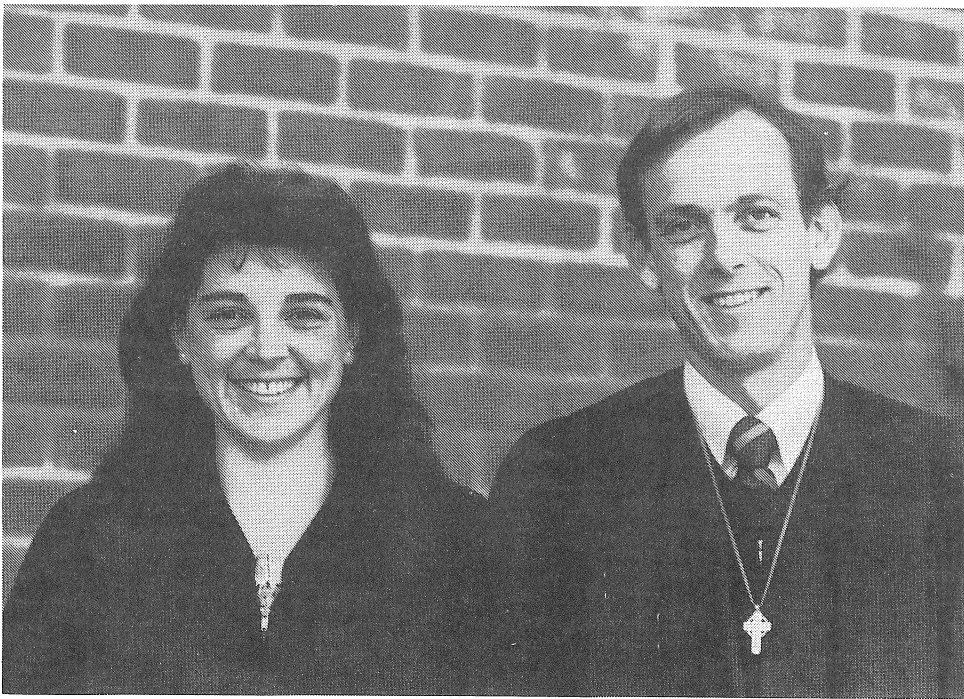
Deadlines for nominations to be sent out in the final convention mailing is September 15, 1988.

In addition, nominations may be made from the floor.

For additional information, call Mary MacIntosh (536-7776) or A.A. Bell (262-9391).



Madaleine L'Engle (with leis, back to camera) at St. Andrew's Cathedral, with Bishop Hart, the Rev. Marcia Lockwood, and Dean Knight to her left, with Book Room manager Nancy Conley to her right.



The Rev. Elizabeth Morse and the Rev. Jim Tendick on graduation from the Church Divinity School of the Pacific this spring. The 1988 CDSP graduating class had 44 members, including these two from Hawaii.

PROVINCE 8 YOUTH EXPERIENCE

Through June 25-30, I had the opportunity of going to "Beyond the Comfortable III" which was held in San Francisco and sponsored by Province VIII.

The project focused on three social issues. The first was AIDS education. We went to San Francisco General Hospital where we attended a workshop led by Constance Hartquist, the Episcopal chaplain at the hospital. Hartquist talked about patients with AIDS and their families, while another trained lay chaplain of her staff talked about facts of AIDS and the progression of AIDS through the body.

I learned that AIDS is not caused by a homosexual relationship, but it can be transmitted through one. Recent studies have revealed that AIDS has dropped by 80% among homosexuals, but is on the rise amongst intravenous drug users. Also, because people still have a low acceptance of people with AIDS and the AIDS virus itself, families who have a member that dies from AIDS sometimes have to grieve alone because their friends and the society in which they live would not be accepting or have compassion for them. Those are just a few things I learned from the workshop.

The second social issue was working with the senior citizens at Canon Kip Community Center, which is where we stayed during the event. Canon Kip Community Center is in the heart of San Francisco's Mission District. During the day, when we were at the center, we interacted with the senior citizens by serving them lunch and talking to them.

The senior citizens enjoyed us and delighted in the idea that people are interested in them. Since we saw them everyday, we got to know some of them very well, and many of them were sorry to see us go and looked forward to us coming again. From being with those people, I learned that everybody needs to be remembered and how important it is for each individual to feel needed and worthy.

The third social issue we experienced was serving the homeless. Across the street from Canon Kip is one of the largest shelters for San Francisco's homeless population, the Episcopal Sanctuary. Our principal responsibility was to assist in the serving of meals. We toured the Sanc-

tuary and found it to be very clean, friendly and well organized. The homeless people we served were very friendly and helped us in any way they could. They were patient and polite.

During the last meal we served, we sang for them and many started to sing along. In fact, one man sang us some of his own songs to show his appreciation for us. From this, I realized that everyone is human, but not everyone is thought of or treated in humane ways, and I realized that everyone deserves love, care, and service regardless of their plight.

I never had the knowledge and, hence, the opportunity to be involved in Province activities and observing youth's excitement of talking about past province activities and the upcoming Province Youth Event in Idaho, I realize how much I had missed. Province activities give youth the opportunity to explore the virtue of love, helping youth find ways that they can use in order to share the love of God in Christ within their ministry.

—Jill Gremis

GENERAL CONVENTION,
DELEGATE TRAINING
AREA MEETINGS

In addition to the area meetings devoted to the 1989 budget, a set of area meetings on the General Convention together with Diocesan Convention delegate training has been announced:

- Windward Oahu: Tuesday, September 13, 7 p.m., Calvary Church, Kaneohe.
- Honolulu/Leeward Oahu: Thursday, September 15, 7 p.m., Von Holt Room, St. Andrew's Cathedral.
- Maui County: Saturday, September 17, 2 p.m., Church of the Good Shepherd, Wailuku.
- Island of Hawaii: Sunday, September 11, immediately following the budget area meeting scheduled for 1:30 p.m., St. James' Church, Waimea. Delegate training will be a different day to be announced.
- Kauai: Sunday, September 25, 2 p.m., All Saints' Church, Kapaa.



The Rev. Brian Nurning, Rector of St. Clement's, Honolulu, honored at the Girl Scout Annual Meeting and Recognition Luncheon.

DEACON BOB MOORE

ON BOARD IN HONOLULU

I was ordained deacon by Bishop Edmond L. Browning in April 1984. The first two and a half years of my ministry were spent serving as fourth officer on the *MV Anastasis*, a mercy missionary ship operated by Youth With a Mission (YWAM). This stemmed from my first career of 21 years as a commissioned officer in the Coast Guard. While touring the ship in Honolulu, I was struck by the evangelizing work done by the crew as well as the alleviation of suffering by providing the necessities of life to peoples affected by man-made and natural disasters.

YWAM volunteers pay their own way (\$200 a month for First World countries) for the privilege of working 40-60 hours a week in the various ship departments. Acceptance on board requires twelve weeks of Discipleship Training School to make sure everyone knows the fundamentals of being a Christian. This is followed by seven weeks of outreach in the field to put into practice what is learned at

school. My outreach consisted of two weeks ministering to squatters in Manila, ten days in Hong Kong witnessing in the New Territories and smuggling Bibles into Mainland China. The final three weeks was spent in Los Angeles witnessing on the beaches, in the Olympic Village at UCLA, and on Hollywood Boulevard.

When I returned to Honolulu following a trip to Honduras with supplies for the Nicaraguan refugees, our new diocesan bishop, Donald F. Hart, asked if I would look into a ministry to merchant seamen visiting the port of Honolulu. The Episcopal Church at one time had a very active full-time ministry to seamen in Honolulu. It became inactive some time after World War II. At present we have no building out of which to operate. Being a Third Order Franciscan, I knew of Sr. Catherine Joy's work with the Bay Area Seafarers' Service in Oakland, Cal. (She is now a priest and visited Bay Area ships for seven years.) I visited both the Bay Area Seafarers' Service and the Seamen's Church Institute in San Pedro, Cal., to gather information.

I learned that the most important aspect of the ministry is to go on board the ships and let the sailors know the church cares for them. Language is no barrier, nor is a person's religious background. Merchant seamen lead a lonely life and are subject to many temptations. Families are under severe strain because of long periods of separation. They usually have nobody to turn to on board for counseling as the company is primarily interested in making money. The normal routine on today's freighters, car-carriers, container, and other specialized ships is to unload and leave port in the shortest possible time. Some of the facilities, particularly for tankers, are far removed from the central core. Shore leave is at a minimum so their needs are many: friendship, transportation for shopping or sightseeing, help with currency exchange rates, mailing of letters, etc. Just being on board as a friend to share a meal or a cup of coffee is often-times enough.

Up until now, it's been slow going getting permission from shipping com-

(Continued on p. 12)

H.E.Y! GROWS

Youth is the major concern voiced by people who attended the areas meetings this spring. No one could be more delighted with this than Hawaii Episcopal Youth. This group, better known as H.E.Y!, is the diocesan youth organization. Its purpose is to serve all the youth in the diocese and to support leaders at the parish level.

H.E.Y! began three years ago with four leaders. The first activity was a weekend retreat with a handful of youngsters. H.E.Y! began with a program for two retreats a year, one for senior high and one for junior high members.

The outreach of the organization has been direct and assertive; H.E.Y! has attempted to identify a contact person, usually the EYC leader or clergy, in every parish. Direct contact has enabled them to get out the information on activities and to build personal relationships with people interested in youth work.

As the program recruited more leadership, plans expanded to include day activities. Recognizing the frustration felt by many EYC leaders, H.E.Y! added youth leadership training opportunities. To date more than a dozen parishes have had leaders and young members participate in H.E.Y! events; these events frequently draw thirty five to fifty youngsters. As the program builds momentum, and interest, the board has plans to expand its offerings.

The H.E.Y! commission has been made up of EYC leaders from all over the diocese who have volunteered their time to work with youth. As the program grows it is no longer possible for all members to take on responsibilities for every event. H.E.Y! is currently in the process of forming a board of twelve members. They will be actively recruiting membership to fill these positions. Even with a board of this size, the commission will need lots of volunteers.

Events planned for next year will provide youth and their leaders with a

well-rounded program focusing on education, service, worship, and community building. The goal is to equip young church members to grow as Christians in both the Church and the secular world. Activities will include weekend retreats, a worship offering, and day events to consider our journey as Christians, for fun and fellowship, and service to the church.

There will also be opportunities for EYC leaders to get together and "rap".

A calendar of events will be published in the fall. It is the hope of the board that this program will be helpful to EYC leaders by offering them and their groups activities to supplement their parish program. It will also be an opportunity for churches that do not have a youth group to provide youth activities to their youngsters.

H.E.Y! is eager to tell its story and to hear what others are thinking. They are currently sending board minutes and announcements of events to each parish, either to a youth leader or clergy. Anyone, parent or interested member, wishing to be on the mailing list should contact Ruth Newell at St. Andrew's Cathedral, Queen Emma Sq., Honolulu 96813 (524-2822). *By our correspondent.*

BOMA AWARDS

The Diocesan Board of Ministry of Aging (BOMA) is requesting nominations for its Makule E Akamai (Older & Wiser) Awards to be presented at Diocesan Convention this October.

Nominees should be 70-years-old or older, clergy or laity, "who are exercising their Christian vocations in exemplary service to the diocese, the community, the nation, or the world."

Nominations should be sent to BOMA, Diocesan Office, 229 Queen Emma Square, Honolulu, Hawaii 96813 before October 1, 1988.

BUDGET AREA MEETINGS

Area meetings for the consideration of the proposed 1989 diocesan budget are scheduled as follows:

Kauai: All Saints', Kapaa, 2 p.m., Sunday, August 28.

East Honolulu: Holy Nativity, 7:15 p.m., Tuesday, August 30.

Central Honolulu: St. Andrew's, 7:15 p.m., Wednesday, August 31.

Leeward Oahu: St. George's, Pearl Harbor, 7:15 p.m., Tuesday, September 6.

Windward Oahu: Calvary, Kaneohe, 7:15 p.m., Thursday, September 8.

Maui County: Good Shepherd, Wailuku, 2 p.m., Saturday, September 10.

Island of Hawaii: St. James', Kamuela, 2 p.m., Sunday, September 11.

A final budget, reflecting area meeting input, will be in the third and final Convention mailing (September 20).



Beyond the swimming pool, the new dining room and kitchen facility at Camp Mokuleia.

BIBLE, "NEW AGE" & REINCARNATION

Humanity's ancient longing for immortality and for certain justice gives rise to the doctrine of the transmigration of souls which insists that

- Souls survive to enter again a life on earth (reincarnation, metempsychosis); and
- One's fortune in this life is the just and direct result of one's actions in previous earthly existences.

Built into the order of the cosmos is inescapable justice and also the chance, by increasing nobility of soul, of improving one's lot in future existences.

There is much to be said for this doctrine. It unifies all sentient beings—insects, animals, humans, and even plants—into a great oneness and ladder of being. One consequence is profound reverence for all life, and the refusal to injure or kill.

Also, this doctrine provides a pre-scientific explanation for one's socio-economic advantages or disadvantages, personal talents and traits or lack thereof, and one's status generally. Also, it seems to explain certain dreams and the déjà-vu phenomenon.

But most moderns seek answers elsewhere than in hypothetical previous lives and their present consequences. To most modern minds, genetics, evolution, economics, quantum physics and cosmology, and psychiatry are more persuasive.

And, while the transmigration of souls safeguards justice in one sense, it has co-existed historically with, and re-enforced, systems of insensitivity and injustice, caste systems, for example. The ideas of progress, of a social order that is no iron given but changeable for the better, of bettering the lives of fellow citizens, are not the hallmarks of societies committed to the transmigration of souls. Individual souls may improve, according to reincarnation, but society stays depressingly the same. Christians seek to improve both.

For the Christian, there are distinct problems to holding any doctrine of transmigration, because the Biblical vision runs so counter to it:

- Humans alone have "soul," what Genesis calls "the breath of life" (2:7, 19). And, of all creatures, humans alone are in the image and likeness of God (1:26, 27). In Scripture, humans

are unique and the species are fixed. There is no commuting between them. One gets no sense that one is a human, or better, if one behaves well, and an animal or insect or worse in some earthly afterlife, if one does not.

- The Christian vision is linear, not cyclical. One moves on; one does not return. An earth-centered system, site of endless return unless one is freed from the cycle of rebirth, fits better the cosmology of Ptolemy than that of today. Earth as basic training, once through, for other, better dimensions of existence, is more the Christian vision than earth as repeated remedial instruction until one achieves perfection in one or more lives to qualify for graduation from the cycle of rebirth.

- For justice Christians look to a Judge—God the Just, Compassionate, and Merciful—not to an iron, inbuilt natural law of cause and inescapable effect (karma). Acts have consequences, as the Christian knows too, but he also knows a Saviour, who intercedes and places himself between us and our sins and their full consequences. Person, not thing, and mercy, not ineluctable consequence, characterize the Christian vision.

- One earthly life heightens moral responsibility and gives impetus to change and to charity. There is no near-endless coming back for make-up tests and remedial instruction. Any laissez-faire attitude to injustice is unacceptable. It needs correction now. It cannot be accidental that reincarnation is again popular amongst some Christians at the very time when social concern and compassion have given way to neglect of the homeless and the needy and to a philosophy of "I've got mine, Jack. Too bad about you."

- Also, Christians take the body more seriously. For transmigrationists, the soul is a prisoner and the body a prison which tends to brutalize, corrupt, and distort the soul, as prisons do. The soul's fulness and perfection lie, first, in body-denying practices and, finally, in escaping the body—any body—altogether and being merged with the Infinite.

Christianity teaches no escape from body, but resurrection. The soul is always embodied, one way or another, with that body which is appropriate to that dimension of the soul's con-

tinued individual existence. Jesus was not reincarnated; he was resurrected. And he is the Christian paradigm.

- A world to be escaped and a body to be denied are appropriate to a system in which matter is illusion. The Christian system, however, sees matter as part and parcel of reality. Hence, the Christian sacrament: an outward and visible sign [material] of an inward and spiritual grace." There is no spirit/matter either/or in Christianity, but a both/and.

- Also, in the Christian vision the personality is unique and eternal, never lost, like a drop in the Cosmic Ocean, by merging with the All. Christian thinkers insist that the soul, while spiritual, is not God-stuff. "Image and likeness" precludes identity. God shall be "all in all (I Corinthians 15:28), but all shall not be God. There is a great difference.

- Our Christian prayers speak of progress, of our "increasing in knowledge and love of thee," of going "from strength to strength in the life of perfect service in thy heavenly kingdom," of being "made perfect unto the day of Jesus Christ." This growth, learning, and improved serving take place in the "heavenly kingdom," the Father's house of "many mansions," in higher realms and more spiritual dimensions, not on this same, or a similar, earth—at least until the Last Great Day.

But some Christians have believed in transmigration, and one great Christian system had reincarnation as an integral part. Origen taught it in his summa *On First Principles* (220/225), in which he reasoned out solutions to problems yet unclarified. In so doing, he was influenced by the Greek philosophers who taught the transmigration of souls. However, Origen and Greek philosophy were here held wrong, because metempsychosis failed the threefold test: Scripture, tradition, and (in the Christian view) reason.

Gnostics and their successors in the Christian West taught transmigration, as did the Karaites and Kabbala in the Jewish East. "Goethe played with the idea, and it was taken up seriously by Lessing . . . and by Herder. It has been mentioned with respect by Hume and Schopenhauer" (Henry Sturt).

But in more recent times, belief in metempsychosis has been reinforced

through the availability in the West of *The Sacred Books of the East* in translation (F. Max Muller, ed., 51 vols., 1875+) and the founding and popularity of Theosophy (H.P. Blavatsky, H.S. Olcott, A. Bessant).

Just recently, the Beatles and the Maharishi in the 1960s, the dispersion of Tibetan lamaism since the Chinese invasion (1950s), and the popularity of Eastern religions since World War II have all fostered transmigration within what was once called Christendom. The New Age movement, starring Shirley MacLaine, popularizes transmigration among many today.

Christian belief does not include reincarnation. And when all is said and done, Christians draw comfort from the completeness and finality found in the Christian vision (italics added):

- It is appointed to men *once* to die, but after this the judgment (Hebrews 9:27).
- For in that he died, he died unto sin *once*: but in that he liveth, he liveth unto God (Romans 6:10).
- We are sanctified through the offering of the body of Jesus Christ *once* for all (Hebrew 10:10)

And Christians find utterly alien the idea that Jesus' birth into a poor peasant family and gruesome death upon the cross were consequences of his past lives. One Incarnation of the God-man Christ, unrepeatable and for all forever, and one life on earth for us all, is the Christian vision.

—The Rev. John Paul Engelcke

MISSION IMPERATIVES

The Presiding Bishop and Executive Council of the Episcopal Church have approved the following mission imperatives:

- I. Inspire others by serving them and leading them to seek, follow, and serve Jesus Christ through membership in his church.
- II. Develop and promote educational systems and resources which support the ministry of the people of God.
- III. Strengthen and affirm the partnership of the Episcopal Church within the Anglican Communion in proclaiming and serving God's Kingdom throughout the world.
- IV. Communicate in a compelling way the work of the church in response to the gospels.
- V. Strive for justice and peace among all people and respect the dignity of every human being.
- VI. Act in faithful stewardship in response to the biblical teaching of the right use of God's creation.
- VII. Support individuals and families in their struggle for wholeness by knowing and living the values of the gospel.
- VIII. Commit ourselves to the unity of the church and of all God's people.



At the blessing of the chapel at Keola Ho'onanea retirement home, Honolulu (left to right): The Rev. H. Y. Pak, First United Methodist; the Rev. A. Lee, United Church of Christ; Mr. Aaron Chaney of Chaney, Brooks & Co.; the Rev. Arthur Ward (in vestments), St. Andrew's; Dean Lin Knight, St. Andrew's Cathedral; Episcopal Bishop Donald Hart; and the Rev. Colin Correa, St. Theresa's Pro-Cathedral.

LOVE '88

Saturday, October 8
7:30 a.m. - 4 p.m.
Hawaii Loa College
Kaneohe

LOVE is an all-day Christian education event for church school teachers, youth workers, pastors and Christian education directors.

This event is sponsored by Hawaii's Episcopal Church, Presbyterian Council, Roman Catholic Church, United Church of Christ, and United Methodist Churches.

Registration forms and workshop lists available this August. Cost: \$8 (pre-registration, by October 1), or \$10 (at the door).

LOVE is an acronym for Learning Other Variations in Education. This is LOVE's 9th year.

CANTERBURY, AUTHORITY, LAMBETH

A LETTER FROM IONA

Having heard that a rare and significant, worldwide gathering of Anglican leaders was about to take place in London, your Christ Church Parish Education Committee sent an advance scout last month to inspect and photograph the site, to pick up some local color, and interview the natives.

Unfortunately our representative was not able to locate Lambeth Palace, and in fact was last seen in a nondescript pub in northern Scotland, reading a copy of *Authority in Crisis? An Anglican Response* by Robert Runcie, Archbishop of Canterbury. (London:SCM Press, 1988). The following communication has just been received by *Nu Oli*, the parish newsletter . . .

I am pouring a wee dram in honor of Robert Runcie here in the Hebrides tonight, for surely it is a noble thing for an archbishop to write a book, let alone a good one; and all the more so just before Lambeth-time, when any poor soul hauling his wagon down the middle of the road, as all good Anglicans must do, is in danger of being smashed by vehicles coming from both directions.

Only last week I was at Oxford in England, where every third man is already done up in a collar and skirts, and the rest of them all have that look in their eye. There is a place at Oxford, Christ Church, named after our own world-renowned house of worship in Kealakekua, Hawaii; and there I was merrily promised, over smoked salmon, strawberries and cream that the Lambeth Conference this year is "sure to be a bloodbath." Mon Dieu! The English have a strange way of taking their pleasures; and I also note that they enjoy outdoor picnics at 51 degrees Fahrenheit, with mist in the air and a strong breeze blowing.

The following morning I put myself on the first train to Canterbury, fearing that our beloved Cathedral might no longer be standing. Happily I can report to you that it is, or was, at least, on the 13th of June a perfect summer day at last, and all the air filled with the scent of roses.

I can add that the grand old place is looking more gorgeous this year than ever. There is something to be

said, after all, for building in stone with a definite thought in mind, over twelve hundred years.

Literally thousands of people were milling about when I got there; multitudes of foreign languages were being spoken, by no means every one of them British, Scots, Irish, Australian, Cockney or Da Kine. Several hundred wildly excited small children were running around speaking French in an accent that was exquisite: a thing far beyond the power of most Anglican clergy today. The fact that these akamai keikis all came from Paris made it no less a deeply humbling and Christian experience.

As for the locals, I have taken a good many photographs. Both within and without the cathedral precincts I am glad to say that they appear well-fed, cheerful, respectful, orderly and reasonably prosperous. The fact that they know the rest of the world exists is reflected in the presence of a fine Greek restaurant in downtown Canterbury, and a brand new pizza parlor beside the most ancient of the gateways to the cathedral.

My only difficulty was that no one I interviewed that day had ever heard of Lambeth, and so, quite naturally, no one could direct me there. At this point I decided to buy the Archbishop's book and take the night train to Scotland, where my own ancestors came from, and so many others, whose descendants now live on the Kona Coast.

The book. It is excellent, and we should all read it. Radicals to the left, conservatives to the right of it, and vice versa, will not be pleased, which is exactly as it should be, and one good reason for having an archbishop.

Robert Runcie traces the development of reactionary authoritarianism in today's Church, as it has sprung up predictably from an excess of radical permissiveness in the '60s and '70s. He is not disturbed by this any more than he should be; and he wisely reminds us that, as C.S. Lewis once said, the devil always sends evil into the world in pairs of opposites.

However he makes it clear that we must keep our own balance. A simplistic plunge into Biblical literalism and the so-called "Fundamental

Moral Values" simply will not do, for Anglicans.

On the other hand, neither will blind flight from all authority; and here Runcie develops in some detail the subtle and all-important differences between institutional authoritarianism and a truly God-based, Christian imperative.

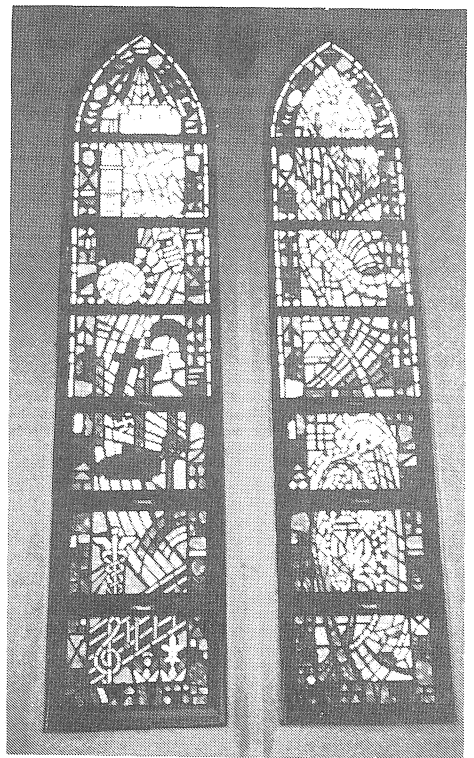
Speaking of the responsibility of the episcopate to reflect authority without authoritarianism, our chief prelate obviously means business. The greatness of the Anglican Communion rests in its ability to resist controlling via repression. If this appears to leave a power vacuum at the center, he cautions us not to rush into it. This is a space left deliberately open, in the Anglican structure, for our own personal and institutional development.

"We should rejoice in the wealth of variety of scripture, even admire its intractability," he writes.

"If we Anglicans are wounded and shed some tears in the debate about authority, that is no bad thing. We must not expect anything different from the Lord of the church whose glory was the cross." Conflicts and tensions are to be recognized, admitted, welcomed, and patiently endured by us *within the institution*. And he means, within Christ Church, Kealakekua, as well as at Lambeth Palace in London, overseas.

The larger issue this year at Lambeth is evidently going to be that of centralized versus dispersed authority within the Communion. Whether or not women in England, or homosexuals elsewhere, should be ordained will no doubt be among the most nervously wrathful, painful, and sensational questions attached. The fact that they are merely attached, and not central to our faith is what I think the Archbishop most wants to tell us.

The question mark in the title of his book is there for a reason; and the



Two of the new stained-glass windows, St. Peter's, Honolulu.

fact that Robert Runcie offers, not "The" but "An" Anglican response leaves us all with work to be done.

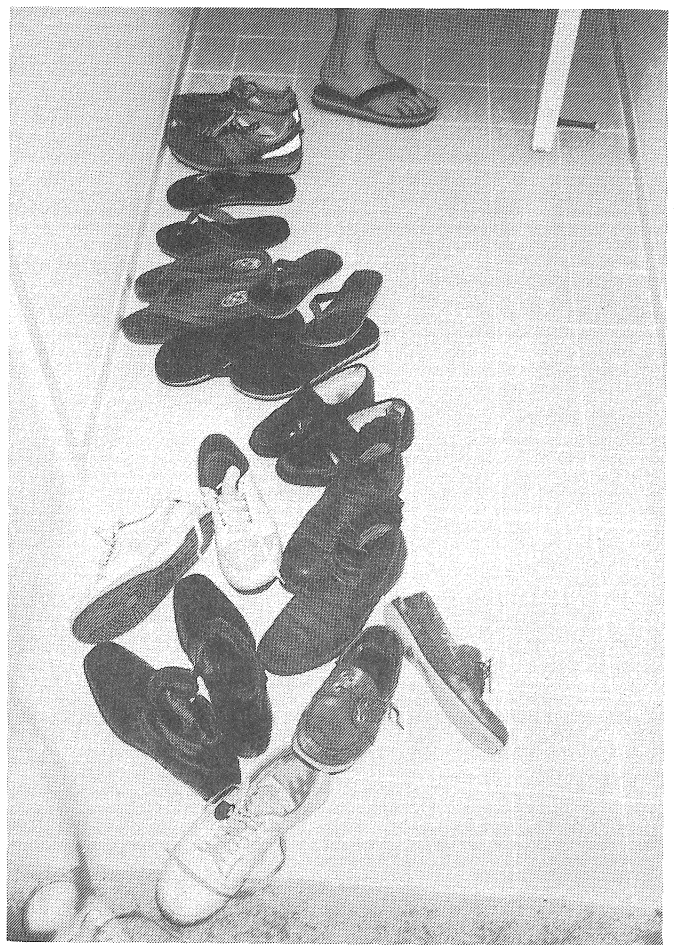
So that is the Good News here in Scotland tonight, on a holy island, Iona, where Christianity came across the cold seas in a coracle from our cousins in Ireland, long before there were any such people on earth as "Anglican" or "Roman" Catholics—or Presbyterians, or Baptists, or Congregationalists either—and long before the first palace or church for Christians was ever built far, far south of here, in the pagan stronghold of Londinium.

A. Kranke

(A. Kranke is the pseudonym of a literate and lively contributor to Christ Church's newsletter, whose contributions occasionally make it north from Kealakekua to Honolulu and the *Chronicle*.)



Cathedral Day participants from St. James', Kamuela, Island of Hawaii: Wendy Quickel and Chantel Nishida with banner; behind them, Monica Phillips, Nelson Parker, Cheyenne Nishida, Robin Quickel, Jason Phillips, David Craig, and Casey Merle.



Hallway to a Men's Group meeting.

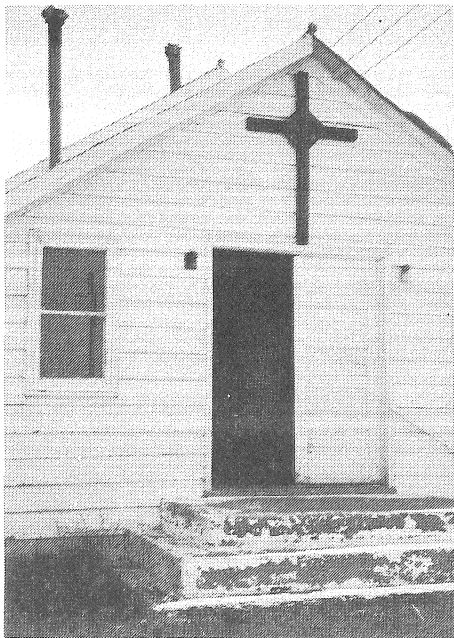
THE CALENDAR

August

- 1 Lambeth Conference continues.
- 5 Commission on Ministry, 1 p.m.
- 6 Transfiguration of Our Lord.
- 7 11th Sunday after Pentecost. (Proper 14)
Lambeth Conference ends.
- 12 Commission on the Diaconate, 3-5 p.m.
- 13 Standing Committee, 8:30 a.m.
- 14 12th Sunday after Pentecost. (Proper 15)
- 15 St. Mary the Virgin.
Text deadline, September Chronicle.
- 19 Admission Day. Holiday.
- 20 Diocesan Council Departments, 9-11 a.m.
Diocesan Council, 11 a.m.-3 p.m.
- 21 13th Sunday after Pentecost. (Proper 16)
- 24 St. Bartholomew the Apostle.
"Contemporary Hawaiian/Local Culture: Implications for Teaching," St. Andrew's Priory, 9 a.m.-2:30 p.m.
- 28 14th Sunday after Pentecost. (Proper 17)
Bishop at Christ Church, Kealahou.
Kauai Budget Area Meeting, All Saints', 2 p.m.
- 30 East Honolulu Budget Area Meeting, Holy Nativity, 7:15 p.m.
- 31 Central Honolulu Budget Area Meeting, St. Andrew's Cathedral, 7:15 p.m.

September

- 1 October Chronicle deadline.
Deadline for nominations, resolutions to be published in October's Chronicle.
- 2 Commission on Ministry.
- 4 15th Sunday after Pentecost. (Proper 18)
Bishop at St. Paul's, Kekaha, & St. John's, Eleele.
- 5 Labor Day. Holiday.
- 6 Leeward Oahu Budget Area Meeting, St. George's, 7:15 p.m.
- 8 Windward Oahu Budget Area Meeting, Calvary, 7:15 p.m.
- 9 Commission on Diaconate, 3-5 p.m.
- 10 Maui County Budget Area Meeting, Good Shepherd, 2 p.m.
- 11 16th Sunday after Pentecost. (Proper 19)
Bishop at Holy Cross.
Island of Hawaii Budget Area Meeting, St. James', 2 p.m., with General Convention information and Diocesan Convention delegate training following.
- 13 General Convention information & Diocesan Convention delegate training for Windward Oahu, Calvary, 7 p.m.
- 14 Holy Cross Day.
- 15 Deadline for additional nominations to be published in the final convention mailing.
General Convention information & Diocesan Convention delegate training, Honolulu/Leeward Oahu, St. Andrew's, 7 p.m.
- 16 Finance Department, 4:15 p.m.
- 17 Diocesan Council Departments, 9 a.m.-11 a.m.
Diocesan Council, 11 a.m.-3 p.m.
General Convention information & Diocesan Convention delegate training, Maui County, Good Shepherd, 2 p.m.
- 18 17th Sunday after Pentecost. (Proper 20)
Bishop at St. Elizabeth's.



Hatsune Sekimuna and Dakota Sioux friends at the recent Women's Ministries Council meeting (below). St. John's Episcopal Church, Sisseton, South Dakota (left). See story, page 2.



BISHOP'S JOURNEYING

Bishop Hart's *Journeying* will appear in a later *Chronicle*.

BRASS RUBBING EXHIBIT SUCCESS

The London Brass Rubbing Exhibit from the Washington National Cathedral was an artistic, public relations, and financial success, Louis W. Saunders, Hawaii chair for the National Cathedral reported. The net profit: \$2,175.

Saunders also thanked the nearly eighty volunteers from nine Oahu churches who insured the exhibit's success earlier this year at St. Andrew's Cathedral.

The exhibit also heightened awareness locally of the cathedral seat of the Presiding Bishop.

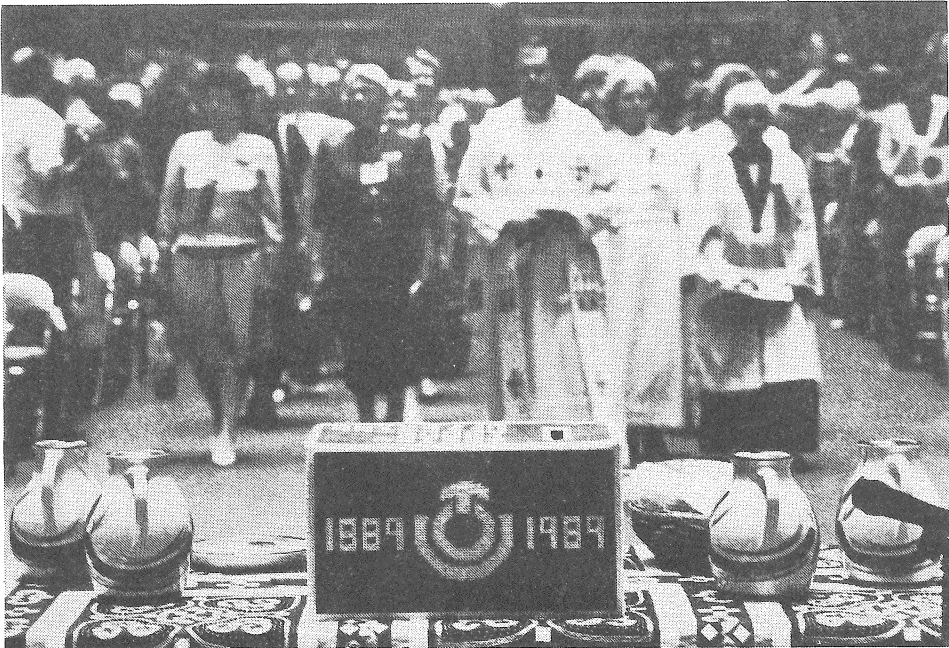
"We hoped to increase local Hawaii membership in the National Cathedral Association; we invite your participation," Saunders said. Those interested may write her at 1132 Akumu Street, Kailua, HI 96734, or call 261-8846.

DEACON MOORE (Continued from p. 9)

panies, harbor authorities, and agents just to get on board. Now that I'm better known, I'm finding a more positive response. It's still difficult working with the constraints of short turn-around times and not disturbing the men while they are working. My way was made easier recently as I was made an honorary chaplain of Missions to Seamen, an Anglican seamen's organization based in London with facilities and workers all over the world. I also deliver, to each ship I visit, a stack of magazines (especially National Geographics) contributed by various churches. Being a retired Coast Guard officer, I enjoy swapping sea stories with the men. Occasionally I pray with a person and talk about our faith. This is especially rewarding on ships crewed by Japanese and Chinese nationals that might have only two or three Christians on board.

At present, I am operating out of Honolulu's "street people" ministry, Institute for Human Services, where I work four days a week. As time goes on, it may be the Lord's will that we have our own facility. For now, though, just bringing Christ's love to men who lead a very lonely life will suffice.

—By The Rev. Robert B. Moore.
Reprinted from *Diakoneo* (May, 1988).



Centennial UTO In-gathering this July with needlepointed Blue Box (center). (DPS photo: John Fisher).

ECW TRIENNIAL (Continued from p. 1)

and president of the ECW in Puerto Rico.

Speakers at the luncheon meeting series were Owanah Anderson, staff officer for Native American ministries; Byron Rushing, member of the Massachusetts legislature, and Mary Donovan, historian, wife of the Bishop of Arkansas.

The Very Rev. GERALYN WOLF, Dean of Christ Church Cathedral, Louisville, served as spiritual advisor for Triennial.

Hawaii's delegates to Triennial were EWC President Annette Jim, Gertrude Tyau, Martha Ho, and Betty Caskey. Delegates will report at the October 21 ECW annual meeting.