

HAWAIIAN CHURCH CHRONICLE

1933
HAWAII HISTORICAL SOCIETY
555 KAWAIAHAWO STREET
HONOLULU, HI 96813

ECW ANNUAL MEETING OCT. 21

Registration for the 87th Annual Meeting of the Episcopal Church Women of Hawaii begins at 8 a.m. in the Von Holt Room of St. Andrew's Cathedral, Friday, October 21.

Bishop Donald Hart of Hawaii will celebrate the Eucharist, with the Rev. Lynette Schaefer of Molokai's Grace Church as concelebrant and preacher. The service begins 8:30 a.m. in the Cathedral. The UTO Ingathering will follow, the *ECW Newsletter* reported.

Registration continues in the Von Holt Room following the service, along with a coffee hour.

The business meeting begins at 10 a.m. in the Tenney Theatre under the avel of ECW President Annette Jim.

One chief item of business will be the presentation of the 1988-1989 Specials. Four have been chosen by the ECW Board on recommendation of the Christian Social Relations Committee:

- The Bishop's Discretionary Fund, a help to both clergy and laity in emergencies;
- The Bobby Benson Center, Kahu-ku. This is Hawaii's first short-term residential facility for treating chemically-dependent adolescents.
- Canterbury House at the University of Hawaii, Manoa, to construct and furnish a chapel within the house for use by UH students, faculty, and clergy.

• The Karen Parish of St. Gabriel's, Noe Boe, Thailand, to help persons displaced from Burma. The Specials are, year after year, a special ministry of the ECW for the good of Hawaii and the church, as is the United Thank Offering.

Following prayers at noon, St. Peter's ECW will host the annual meeting to a luncheon celebrating the Church Periodical Club's 100th birthday. "This promises to be a festive affair," the *ECW Newsletter* reports. Cost: \$6.

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STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.



Bronze portrait sculpture of Duke Kahanamoku by Rosalie Young Persons of St. Andrew's Cathedral. He sat for this portrait in 1934, when he was 44 years old. He died in 1968, at the age of 77, and was buried from St. Andrew's Cathedral. Mrs. Persons also did the four sculptures above the Cathedral's makai doors. (Honolulu Advertiser photo: Gregory Yamamoto. Reprinted with permission.)

BUDGET '89

In a marathon six-hour meeting in August, the Diocesan Council revised an initial asking budget down \$154,000 to achieve a 1989 balanced budget of \$1,132,000 — up \$89,000 from 1988.

This proposed 1989 budget now goes to the various Budget Area Meetings for discussion, subsequent evaluation by Council, and, as finally revised, for submission to the Diocesan Convention.

Expenditures projected are:

- Congregational Development (missions): \$211,000 — up \$32,000.
- Ministry to Church and Society: \$40,840 — a decrease of \$800. Programs funded: Hawaii Council of Churches, \$10,000; Ecumenical Commission, \$2,000; Kalihi Palama Immigrant Service Center, \$15,000; Social

Ministries, \$6,000 — an increase of 25%; Campus Ministries, \$5,090 — a decrease of 33%; Kauai Interfaith Council, \$2,000; Hospice of Kona, \$750.

• Ministry of Nurture & Education; \$27,430, a decrease of 10%. Increased were Stewardship (\$5,565), Youth Ministries (\$8,500), Ministry to Aging (\$2,025). Decreased were Christian Education (\$1,500) Liturgy (\$1,000), Evangelism (\$5,840, with \$9,000 in 1988), Peace & Justice (\$1,000). Not funded this year were the Alcoholism Committee, Program Contingency, and Program Travel. Funded at the 1988 level: AIDS Advisory Committee

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ST. BARNABAS' PARISH IN '93

St. Barnabas', Ewa Beach, made a quantum leap toward parish status this June with the Diocesan Council's approval of a plan presented by that parish.

St. Barnabas' asked that the Rev. John Connell, the present vicar, be funded full-time for the next 18 months, the better to visit new parishoners, meet with planners, and develop the organization needed. A grant of \$33,802 was requested and approved.

A grant of \$2,000 by Bishop Hart from his Special Fund started this project off.

"I am asking that this be a project of the whole diocese, with all of us sharing in the establishment of the new St. Barnabas'. The cost is not great when spread out among us," the bishop observed.

To raise the \$11,000 required for 1988, the 40 churches of the diocese are asked to contribute from \$10 to \$1,832, with little more than double that to raise the \$22,802 needed for 1989.

This is "the first solid step toward my dream of the establishment of six new churches in the diocese during my tenure as bishop," Bishop Hart noted.

"St. Barnabas' has done an excellent job in researching their potential and making plans for the future. Best of all, they have seen themselves as a contributing church, rather than as a dependent mission, and they have planned their future with that goal in mind," the bishop added. St. Barnabas' plans parish status, entirely free of any subsidy, by 1993.

Situated on the Ewa Plain, St. Barnabas' will be well situated to serve a population of 30 to 150 thousand expected in 15 to 20 years.

Plans call for the establishment of both St. Barnabas' and a United Church of Christ congregation on the same piece of land in the Kapolei Village development, each with its "own worship center, sharing common office and meeting spaces. In addition, day care and preschool and elderly programs will be offered. The site is near H-1 and a proposed park-and-ride facility.

Seed money for joining this project will come from the sale of the present St. Barnabas' site. At the area's present rate of growth the present church will no longer be adequate within two years, and the present location is not ideal for future ministry in that area. There is already a buyer for the present church facility.

The St. Barnabas' project is a fulfillment of the national church's and the diocese's commitment to 50/50 giving, Bishop Hart noted.

The Bishop's Special Fund is the

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BISHOP'S JOURNEYING

MAY

27-28 To Seabury Hall School early for the Trustee meeting, followed by several meetings with individuals and then the Baccalaureate Service in the evening. Graduation takes place on Saturday morning amid the beauty of that setting, which even some rain can not spoil. Home in the afternoon to meet with a candidate for St. Christopher's.

29 My visitation to St. Phillip's, Maili. While I preach three rows of cement blocks go up on the project next to the church that will extend the ministry of this vital, small mission. The Rev. George Lee has guided this building program with care and enthusiasm. It is good to see this congregation moving ahead.
In mid-Sunday afternoon I attend the dedication of the Mililani Episcopal House. St. Stephen's is overseeing this first step in establishing an Episcopal presence in this fast-growing part of Oahu.

JUNE

1-4 The Priory school has a dinner hosted by Governor and Mrs. Waihee, in order to promote their fundraising activities. The next night is Epiphany School graduation and once again these 6th grade graduates steal the show. My turn at the 7 a.m. Eucharist in Parke Chapel. The Commission on Ministry meets later in the day to interview Roger Wise, the first of our diocesan-trained deacons now going to seminary, with the hopes of moving toward priesthood. Saturday brings together many in the diocese concerned with social ministry. I have to move quickly in the afternoon to line up for Iolani's graduation procession.

5 St. Paul's, Honolulu, welcomes me this morning with two well-attended services, including con-

firmation. Deacon Imelda Padasdao is temporarily in charge as the Rev. Tim Quintero attends a stewardship meeting on the mainland. The late afternoon finds me back at the Cathedral for the Priory's Graduation, the last of my school involvements for the spring.

6-11 A week of meetings which include many people, Iolani's Governors, the Cathedral Chapter, lunch at Mokuleia, a dinner honoring Charlie Crane before his retirement, and the Standing Committee. Saturday evening I begin my visitation at St. Barnabas' with a vestry dinner and the sharing of their exciting plans to move locations and grow to self-supporting status.

12 We move the celebration of St. Barnabas' to this Sunday at the mission which bears his name. Good life flows through this spirited church. After being well fed at the reception, we pack up some camping gear and head for a night at Camp Mokuleia. Beautifully restful, listening to the surf roll in.

14-18 Quick trip to meet with the vestry of Good Shepherd, Wailuku, and home by 10 p.m. Madeleine L'Engle is visiting — preaches at the Cathedral's noon service. Off that afternoon again to Maui and the institution of the Rev. Walter Harris as the new rector of Holy Innocents', Lahaina. Home the next morning just in time to welcome young people at the University who are here as part of the youth meeting of Episcopal Asian Ministry. Rectors and vicars with deacons meet this afternoon. The week ends with the Diocesan Council meeting and an open discussion of General Convention issues.

19 Over the mountain to St. Matthew's, Waimanalo, and sharing the service with Alison Dingley. At only quarter-time she and the lay

leadership are able to keep this mission moving in good ways. Later in the afternoon I attend an aloha appreciation for the Rev. John Norris, who is leaving his position at the Hawaii Council of Churches.

21-25 Very full days as preparations are made to be away at General Convention and Lambeth. The National Episcopal Asian Ministry Conference is held in Honolulu throughout this week and that has many activities. Bishop and Mrs. Pogo from the Solomon Islands come through on their way to the mainland and England, and we have them stay with us. Friday night I have the privilege of ordaining Marilyn Watts to the priesthood. The next day I do the homily at Marilyn's first Eucharist and then celebrate for the Ministries Training retreat.

26 The mission closest to our home, Queen Emma Chapel, welcomes me, and I am always surprised and pleased to see how many people can fit into a hallway! Success may make their unique meeting place impossible in the near future. The final and biggest retirement celebration (this one by Holy Nativity) for Charlie Crane this evening. A fine send-off for one who has been a fine priest and given much to the church and this diocese.

27-30 To Punchbowl on Monday to help with the burial service for Alice Mamiya's son, John, who died twenty years ago in Vietnam and has been missing in action. Then to confer that evening with the Bishop's Committee of St. Philip's as they begin the search for a new vicar. May Bolton invites me and other clergy to bless the chapel she has worked for at the retirement home which St. Andrew's Cathedral helped found. Marcia Lockwood's ordination to the priesthood is celebrated on Wednesday evening. I finish up work at the office by noon on Thursday and head home to pack for General Convention and Lambeth. Off on the 5:30 p.m. flight to Detroit.

JULY

1-11 General Convention in Detroit. These ten days are a remarkable experience of the church. I have been a deputy twice before, but this is my first time in the House of Bishops. My sense is that the church is trying very hard to heal old wounds and divisions. The desire to find common ground on difficult issues pervades the discussion. The leadership of Bishop Browning is clearly making its impact. Notes of discord come primarily from the press looking hard for something sensational, rather than wanting to dig into the quiet issues of healing and reconciliation, or from dissident groups such as the Preservation of the (old) Prayer Book Society which has an increasingly difficult time justifying its existence as a positive force in the life of the church. Our church is healthy, ready to move beyond so much of the internal housekeeping which has occupied its life for so many years.

12-15 Brief visit to the East Coast to catch up with both our children and our parents. We covered a lot of miles in a few days! Back to Boston for the night flight to England.



Holy Cross, Malaekahana: Next generation.

July 16 - Aug. 7 The Lambeth Conference at Canterbury. Another extraordinary experience of the church - this time on the international level. It gives me great pleasure to say I am the Bishop of Hawaii! Not only are we one of the beautiful places of the world, but we are clearly the cross-roads of the Pacific and important because of our experience as a meeting ground of cultures and concerns for this part of the world.

AUGUST

8-13 With Bishop Browning's sermon to move us beyond Lam-

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EPISCOPALIANS, LUTHERANS SHARE ST. GEORGE'S

In an ecumenical service August 21 — with Bishop Hart celebrating the Eucharist, Lutheran Pastor Lawrence H. Roller leading the Liturgy of the Word, and Roman Catholic Sr. Joan Chatfield preaching — a Lutheran and Episcopal congregation agreed to the joint use of St. George's, Pearl Harbor.

"The two faith communities of St. George's Episcopal and Pearl Harbor Lutheran have had a long association with one another in worship and fellowship since 1983," begins the covenant between the two congregations. "Lutherans and Episcopalians are truly identified as partners in Word and Sacrament," it continues.

Provision is made for "equal representation and participation by members of each congregation" on committees dealing with Christian education, buildings and grounds, altar guild, and hospitality.

And in the covenant, the service schedule is stipulated; space, allocated; and stewardship, agreed on.

Some 150 attended this covenant Eucharist.

The Rev. Dr. John E. Crean, Jr., is pastor of St. George's. His wife, Deacon F. Charleen M. Crean, assists at St. George's. Both are in school work: she, at Iolani; he, as Professor of German in the University of Hawaii (Manoa).

Joint use of churches is found in Europe more than in America. Emmaus Church near Munich, for example, shelters both a Lutheran congregation and the Episcopal Church of the Ascension.



Holy Cross, Malaekahana, after the service: Ruth Leinau (with coffee, left), Madalyn Biehl (background), Marge Williams, Tony Samuels (back to camera), Bea Pallister, Army Perry (right).

RETREAT FOR OLDER ADULTS

"What does the Lord want me to do with the rest of my life?"

Sponsored by
Board of Ministry on Aging
(BOMA)

—
St. Anthony's Retreat Center
October 4-5, 1988
3351 Kalihi Street
Honolulu

—
2 p.m., Tuesday, October 4
to
3 p.m., Wednesday, October 5

Leaders:

—
The Rev. Mori Kaneshiro
(395-4329)
The Rev. Bill Grosh (536-8569)
Lynette Burns (523-4361)

—
Cost: \$35
Scholarship help and
transportation available.

—
Send registration form and fee to:

BOMA
Episcopal Church in Hawaii
229 Queen Emma Square
Honolulu, Hawaii 96813

MOLOKAI RETREAT

Hotel Molokai, Molokai

7 p.m., Thursday, October 13
to
3 p.m., Saturday, October 15, 1988

Sponsored by the 3rd Order of St.
Francis

The Rev. Lynette G. Schaefer,
Leader

For Clergy and Laity of All Islands
Traditional, with Silence

Costs vary with number sharing
room, car.
Air transportation included.
\$97 - \$167

Reservations: Win Burgess, Bishop
Travel Service
924-1073

Further information: The Rev. Bob
Moore
947-9115

*

Standard room for two (2) nights.
Tropical Rent-A-Car standard car
for two (2) days.
Hawaiian Air round trip (Hawaii,
Maui, Oahu) airfare.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

It's good to be home! That is the first word. We have had an inspiring, unforgettable time — beginning in Detroit with our General Convention and then on to the Lambeth Conference in Canterbury, England. We saw family and friends on the east coast. We covered as many bases as we could. And now we are delighted to be back and among you once again. Elizabeth and I are tremendously grateful to all of you who helped financially, and with your prayers and good wishes, as we traveled this summer. Thank you, one and all.

I feel a little like the child who has returned home from the circus and is asked what happened. "We ate popcorn!" Well, a hundred other things happened and my systems are overloaded with new learnings and impressions. More time is going to be needed to sort it all out and the chance to talk about it with the diocese will help do that.

For the moment small things keep popping into memory. A bus took us from Heathrow Airport to Canterbury — a trip of almost two hours along good, fast motorways. My internal sense of right and wrong tried to fight the driver's frightful habit of keeping to the left, but luckily sleep took over before I could change him. Later in Scotland, where we did a good deal of driving ourselves, I found that keeping to the "wrong" side of the road came easily because everyone else seemed so used to it!

Rain is cold again. I knew that from my past, but it seemed unfair to force a Hawaiian (even a relatively new one) to put on a raincoat — and a sweater.

But that weather, which sometimes seems unfit for humans, grows roses in abundance, and incredibly green fields of grass. Not every open space in England is turned into a parking lot. There is room to walk, and to breathe, and somehow that does give a sense of space in which to think and reflect and pray. We walked a lot, and we bishops looked healthier after three weeks. I know I felt it.

Part of our walking and my jogging took us along the old Roman track between ancient villages. It is still a farm road, rutted and in places confined by hedge rows. Roman brick is in the wall of the small church at one end of this short pathway. The great Cathedral is old but signs of even older things are still around. Augustine arrived in Canterbury, sent by Pope Gregory the Great, in 597. He brought Roman Christianity and found Celtic Christians already in place. Surprises abound at a meeting like Lambeth!

The Wives Conference at Lambeth probably was able to touch deeper levels of understanding between people than what the bishops were doing. The

sharing of ministry was open and personal. We came to appreciate the profound role African bishops wives have in the lives of their dioceses. With all the problems they face, with the personal danger they must live with...

I remember a small group of them being asked about the kind of resources and counsel they had for difficult times. "Where do you turn for help?"

"Prayer".

"Where do you find resources to carry on?"

"The Bible."

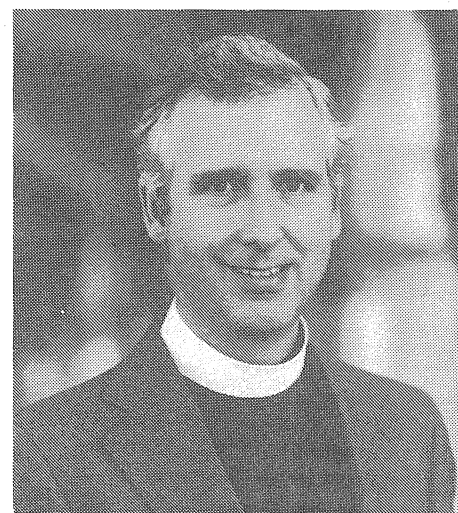
Finally that is true of all of us. They have no other options, and they are so movingly thankful for their faith. We have a multitude of options in dealing with problems, and our faith sometimes seems to be treated as a last resort for which we are only grudgingly appreciative.

Above the high altar in Canterbury Cathedral a candle burns to commemorate the martyrdom of Thomas a Becket. His shrine attracted pilgrims for centuries until Henry VIII destroyed all the "popery." The stones in the floor are worn into hollows by the feet and knees of those who came seeking the holiness of God.

Just beyond is the Chapel of the Martyrs, a beautiful, restful place. Beside it are names of recent men and women who have given their lives. Along with Martin Luther King, Jr. and Mahatma Gandhi is Jonathan Daniels, a young seminarian who was shot to death in Selma, Alabama, in the early 1960's. He was from my former parish in Keene, New Hampshire and while I did not know him personally, I know the power of his self-giving life and its effect on people in that small New England town.

Kneeling at the altar rail for a brief moment was Archbishop Desmond Tutu — in fact all of us who passed that way stopped, and, among others, remembered Terry Waite.

I have a picture of Elizabeth and myself about to shake hands with Prince Charles, the future king of England. But, you know, his words were not that profound and mine weren't



Bishop Hart of Hawaii.

either. I remember the ice cream best. It becomes a symbol of the graciousness with which the royal family treated us that day. Five of them came to welcome us and to "walk about" among us.

I was standing next to one of the bishops from Burma when Prince Charles came by, and he expressed the deep appreciation the Burmese have for Lord Mountbatten, Charles's late uncle, for his leadership during World War II. The interweaving of our lives becomes an amazing tapestry.

Bishop Browning preached at the final service in Canterbury, calling the church to be a transforming agent in the world, transforming by the power of love, to make institutions of grace. We were sent forth on a high note, to be piped aboard our train to London by bagpipers.

Elizabeth and I went on to Scotland to commune with the sheep and the heather. We found much of both. One day we drove over to the coast to look for green waves, with spray dancing along their crests. We found the grey North Sea rolling in to a more somber tune. Clearly we were getting homesick!

It has been a glorious experience, for which we are deeply grateful.

Our prayers and affection

Donald P. Hart

The Rt. Rev. Donald P. Hart,
Bishop

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LAMBETH AFFIRMS ANGLICAN UNITY

Bishops of the Anglican Communion preserved their "common life" by expanding the roles of certain instruments of Anglican decision-making and authority, and by providing a framework for maintaining communion in the event of a woman becoming bishop.

The 500 bishops were meeting at the Lambeth Conference (July 17 - August 7) on the campus of the University of Kent. The Conference is held once every 10 years at the invitation of the Archbishop of Canterbury.

The commitment to "hold the communion together," despite warnings of schism over women bishops, was made in principle at a Lambeth Palace retreat for the primates before the start of the Conference. It was then a question of the small groups that focused on the most divisive issues writing legislation that would be acceptable to both progressive and traditionalist bishops, sources say.

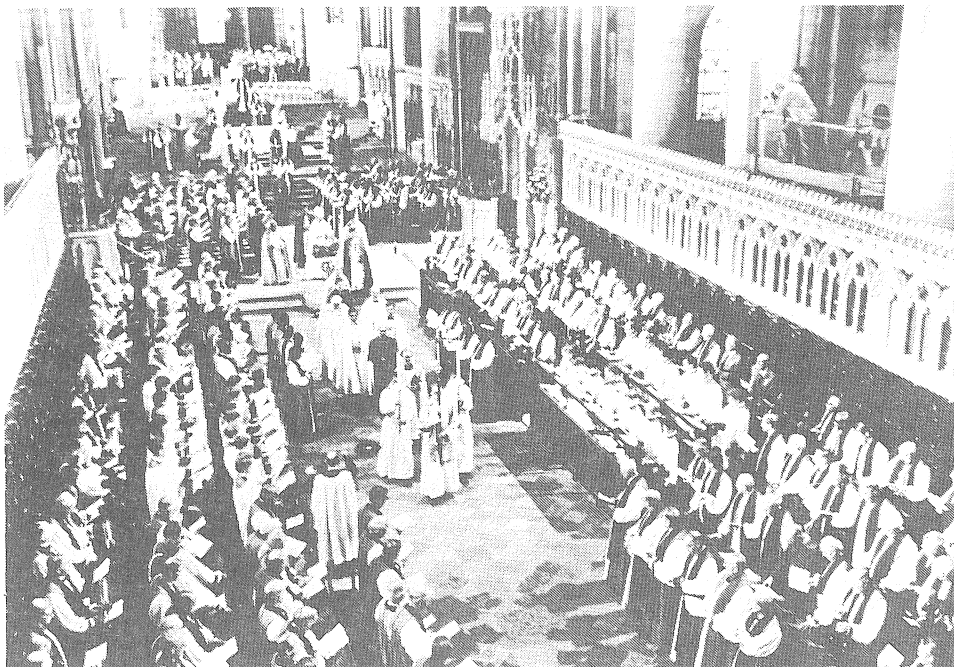
In resolutions adopted overwhelmingly, the bishops urged a greater role in Anglican affairs for the triennial Primates Meeting and Anglican Consultative Council, and called for regional meetings of bishops to take place between Lambeth Conferences. The ultimate effect of these changes may be to weaken slightly the importance of the office of the Archbishop of Canterbury and the Lambeth Conference itself.

Mutual Respect

Another measure adopted by the bishops — the vote was 423 for, 28 against, 19 abstaining — urges respect of one another's decisions regarding the ordination of women as bishops. The resolution does not take a stand on the issue itself, but seeks to maintain the highest possible degree of communion and sensitivity among provinces with widely differing views on the subject, and it asks the Archbishop of Canterbury to set up a commission to monitor the process.

This legislation was drawn up by a small group on "women" in the Mission and Ministry section of the Conference. The central figures in the group were Presiding Bishop Edmond L. Browning of the Episcopal Church, a strong proponent of the ordination of women in all holy orders, and Bishop Graham Leonard of London (Church of England), perhaps the leading opponent of the ordination of women in the Anglican Communion. Their efforts in formulating language of common ground in the resolution was essential to the positive outcome of the legislation and the eventual success of the conference as a whole. Their discussions in the small group were described as "very friendly and facing differences."

Despite the central place of "authority" in the deliberations, the ministry of women inevitably occupied much of the Conference's time and attention. Since there were no women among the bishops, ordained women and their supporters from the United States, Australia, New Zealand, Great Britain, several African countries, and elsewhere, sponsored programs and activities outside the official conference schedule. The Episcopal Women's Caucus at Lambeth was a co-sponsor of the Women's Witnessing Community, which attracted frequent visits by American bishops, including the Presiding Bishop, and served to "highlight the gifts and concerns of women from throughout the world," as its co-chair



Canterbury Cathedral: Opening Eucharist, 1988 Lambeth Conference. (DPS photo: Ben May).

described it. The Community presented programs, speakers, and services of worship, and was widely received as a quiet but effective voice for women.

Resolutions

Meanwhile, the bishops adopted 17 resolutions relating to the Communion's ecumenical and interfaith relations. Dialogues and conversations were encouraged between Anglicans and Roman Catholics, Eastern Orthodox, Oriental Orthodox, Lutherans, Reformed, Methodists, Baptists, Pentacostals and in support of the ecumenical documents sponsored by the World Council of Churches. The United Churches of South Asia (Pakistan, Bangladesh, North India, and South India) were held up as models for the rest of the Communion to emulate. Ecumenism was the sole subject of one of the four working sections of the Conference.

Perhaps the most erudite debate in the plenary sessions centered on support for conversations between Anglicans and people of non-Christian faiths. One resolution urged three-way contact between Christians, Muslims, and Jews. Some African and Asian bishops, who have experienced difficulties with Islamic fundamentalism, or whose evangelical credos call on them principally to convert non-believers, objected strenuously to these measures.

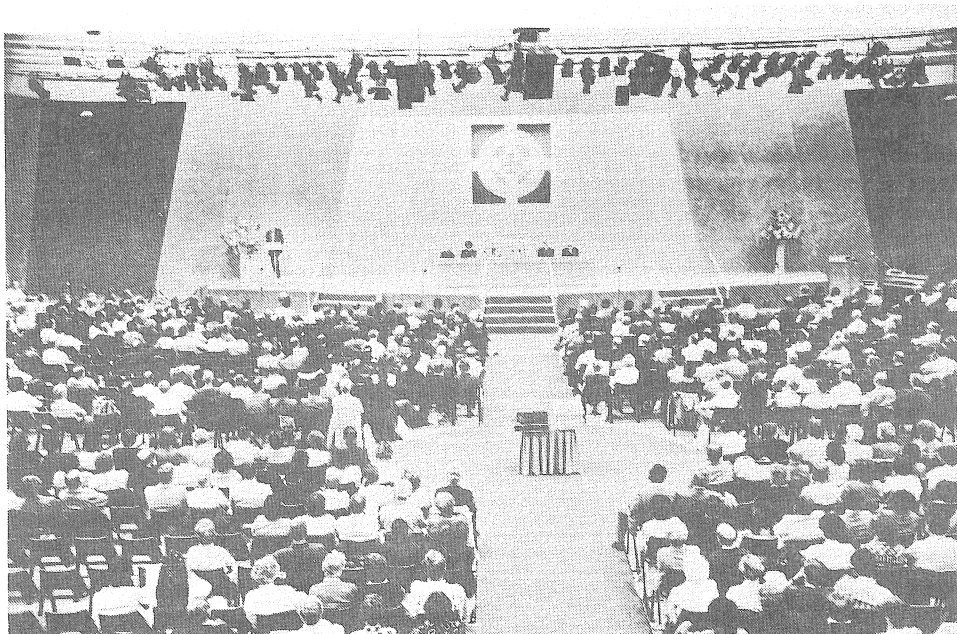
There was a firm stand taken on responding to the AIDS crisis. The bishops said they would take the lead

in promoting a nonjudgmental spirit in their communities and in educating them on the causes and prevention of AIDS.

Diversity

The staggering diversity of the Anglican Communion proved to be the common thread running all through the Conference. Northern and Southern Hemisphere bishops sometimes found themselves on opposite sides of a question, if for no other reason, because their cultural contexts were so different. A "Church and Polygamy" resolution, for example, introduced by the Bishop of Mount Kenya East, expressly permits polygamists who convert to Christianity to keep their wives, although they must promise not to marry again after conversion. Bishops from developed countries supported their brother bishops in Africa. Some African bishops had to do likewise when it came to resolutions on homosexual rights and women's ordination to the episcopate. From the beginning, there was an atmosphere of mutual support — a sense of empathy among bishops in the Family of God.

Many Lambeth bishops agreed that the most important part of the schedule was daily Bible study — this year done in small groups rather than in plenary sessions as before — and the collegiality that so many referred to in thanking Archbishop of Canterbury Robert Runcie for his leadership as presiding officer and host.



Anglican Bishops discussing women bishops, Lambeth Conference, July 25, 1988. (DPS photo: Richard Henshaw, Jr.).

On the final day, there was a moving tribute to the Archbishop, in which all the primates joined him on the stage, and a statement was read by the Primate of Burma. A Burmese bishop had not attended a Lambeth Conference since 1948, and this year none was allowed to leave the country with more than twelve dollars in his pocket. Eyes moistened throughout the converted sports hall, as Dr. Runcie responded to the Burmese primate by saying, "Frankly, I'm so overcome by all this I don't know what to say."

Other Actions

The 1988 Lambeth Conference also adopted resolutions on the following issues:

- Christ and Culture: affirming that God's love extends to people of every culture.
- Freedom of Religious Activity: calling on governments to recognize the right to worship, teach and evangelize.
- Palestine/Israel: affirming the right of Palestinians to establish their own state, while also affirming the existence of the State of Israel.
- Church and Polygamy: permitting polygamists who convert to Christianity to keep their wives, though they must promise not to marry again after conversion, and allowing reception of polygamists with the consent of the local Anglican community.
- Conscientious Objection: supporting those young South Africans who have refused to serve in the South African Defense Force on grounds of conscience and assuring them of the bishops' prayers.

(Continued on next page)

AIDS STATISTICS

Nobody knows just how many Americans are infected with the AIDS virus.

New York has recently cut its estimate by 50% to 200,000 from the figures reported in the August *Chronicle*.

At the same time, Indiana's conservative Hudson Institute claims as many as 3 million people carry the virus, more than twice the number cited by federal authorities.

The Centers for Disease Control estimate between 945,000 and 1.4 million persons are infected, of whom 85,000 to 167,000 are heterosexuals who are not intravenous drug abusers.

And, if that is not confusing enough, New York City health officials again changed their AIDS figures, now claiming "149,000 to 226,000 residents are infected with the AIDS virus," *The New York Times* reported. These figures do not include babies and children, so there are "a few thousand more cases of infection."

What we do know is:

- AIDS is terminal.
- Shared bodily fluids through sex and needles transmit the disease.
- Unsafe sex and shared needles are suicidal.

Have you taught your children about AIDS?

ECW NEWS

● **Human Rights:** endorsing various effective instruments and institutions that support human rights and encouraging the Church to actively speak out against certain rights abridgements, i.e., torture, the death penalty, incarcerating political dissenters, and government denial of relief food from international agencies.

● **South Pacific Islands:** expressing particular concern for the exploitation of these islands by exterior military and economic forces.

● **Poverty and Debt:** pointing to the need to remedy the problems of world poverty and international debt and calling for international settlements to address these "life and death" issues.

● **Latin America:** urging the lifting of sanctions imposed on Nicaragua, Panama, and Cuba by the United States and supporting Latin American churches in their ministries of justice and peace.

● **Namibia:** calling on South Africa to withdraw from Angola and implement United Nations resolution 435, provinces in the United States, Great Britain, and Canada to press their governments to fulfill their obligations as members of the Namibia Contact Group of nations, and expressing support for Namibian independence.

● **South Africa:** condemning injustice in South Africa and expressing the belief that to work for a just peace in South Africa is to work for the true liberation of all peoples of the region, black and white.

● **Environment, Militarism, Justice and Peace:** identifying the inter-relatedness of the unjust distribution of the world's wealth, social injustice, the rise of militarism, and damage to the environment as a misuse of the planet's people and resources.

● **Ministry of Lay People:** encouraging the training of lay people for evangelism and ministry.

● **Decade of Evangelism:** asking for a decade of evangelism and ministry in the 1990s.

● **Evangelism in the Anglican Communion:** calling for a shift to a dynamic missionary emphasis in the Church.

● **Mission and Ministry of the Whole Church:** pointing to a revolutionary "shared style of ministry" — a total ministry of all the baptized — that is now enriching the Church.

● **Mission to Youth:** encouraging diocesan re-evaluations of their ministry among youth.

● **Support for French-Speaking Dioceses:** offering particular support for these forgotten dioceses, principally in Africa.

● **Civic and Land Rights for Indigenous People of the Americas:** commemorating the destruction of cultures in the Western Hemisphere that resulted from the arrival of British, French, Portuguese, and Spanish colonizers beginning exactly 500 years ago.

● **Islamic Fundamentalism:** urging steps to halt the rise of destructive acts against Christian churches in such places as Nigeria and the Sudan that result from Islamic religious fundamentalism.

● **Human Rights for Homosexuals:** urging elimination of discrimination against homosexuals, especially in light of biological, genetic, and psychological research being conducted by professionals.

● **Missions to Seamen:** expressing thanksgiving and admiration for the worldwide Mission to Seamen, which has adapted in a "remarkable" way to changing circumstances and has been a leader in ecumenical involvement.

● **1988 Lambeth Call to Prayer:** "recognizing the priority of the life of prayer," said the Archbishop of Canterbury, who moved the resolution.

— *Diocesan Press Service.*

Games Day Success

The ECW Games Day this August raised \$900, with more expected before the final accounting, the *ECW Newsletter* reported.

Chaired by Nancy Jenks, the Games Day raises money to send ECW delegates to Triennial, meeting next in Phoenix, Arizona, in 1991.

United Thank Offering

UTO is now celebrating its 100th year and, to kick off the centennial celebration, UTO awarded \$1,500 seed money to each of the 123 dioceses of, and associated with, the Episcopal Church, as well as the Armed Forces, to be applied in furtherance of a mission imperative project.

The UTO Fall Ingathering is presently scheduled for November 20.

Doris Fleming of Epiphany Church, Kaimuki, heads Hawaii's UTO.

Church Periodical Club

Also celebrating its 100th anniversary is the Church Periodical Club, which had "a glorious celebration" in Detroit June 27-30, reported the *ECW Newsletter*.

"The theme of the centennial program was 'Diversity in Methods — Unanimity in Goals.' Highlights included the president's reception and the opening eucharist held at Christ Church, with the Rt. Rev. William J. Gordon, Jr., Bishop of Alaska (retired) as celebrant and

preacher," the *Newsletter* stated.

Martha Ho of St. Peter's, Honolulu, heads Hawaii's CPC.

Betty Caskey of St. Clement's, Makiki, edits the *ECW Newsletter*.

HAWAII LOA

EPISCOPAL

SCHOLARSHIPS

Hawaii Loa College has announced 10 full-tuition scholarships yearly to be awarded by the Episcopal Church in Hawaii to any newly qualifying young adult.

Each of the college's four founding churches have received 10 scholarships in gratitude for their forgiving their loans (June/July *Chronicle*).

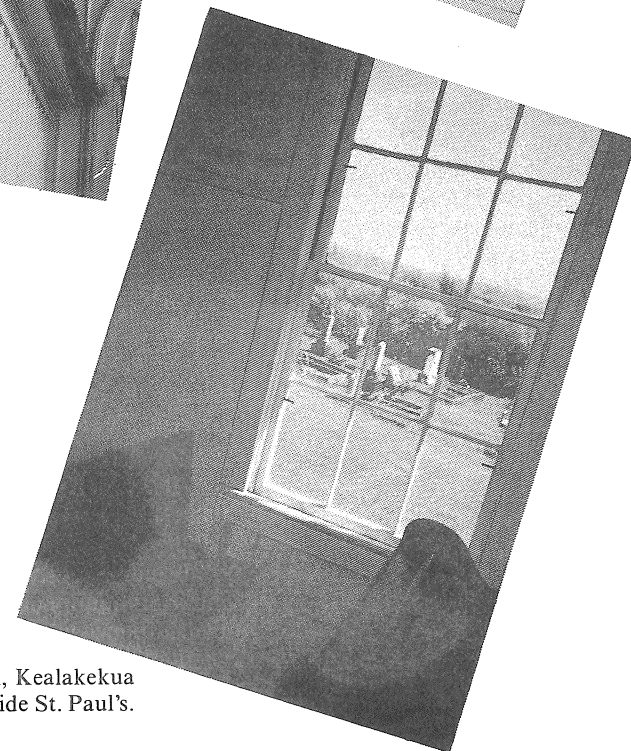
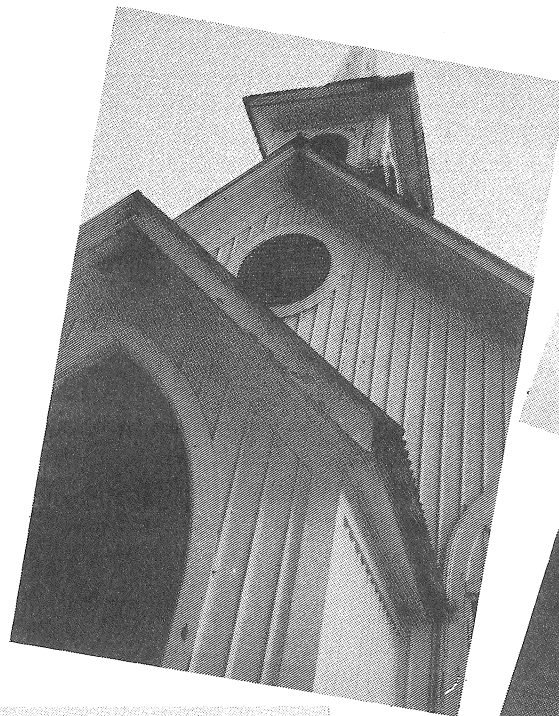
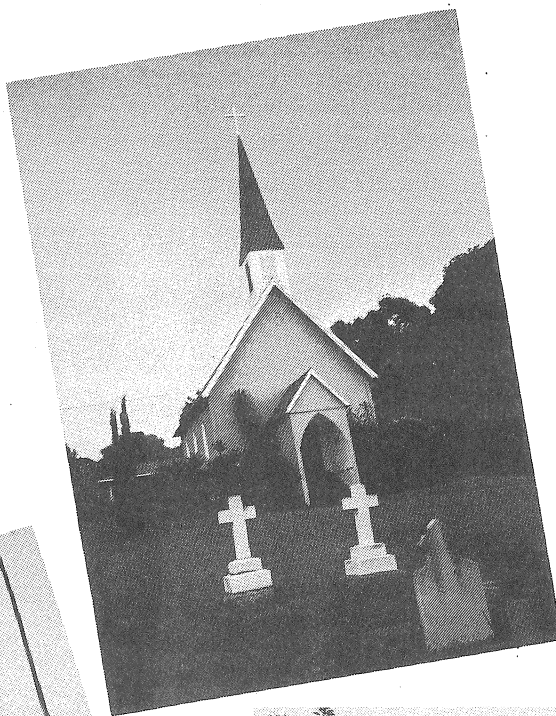
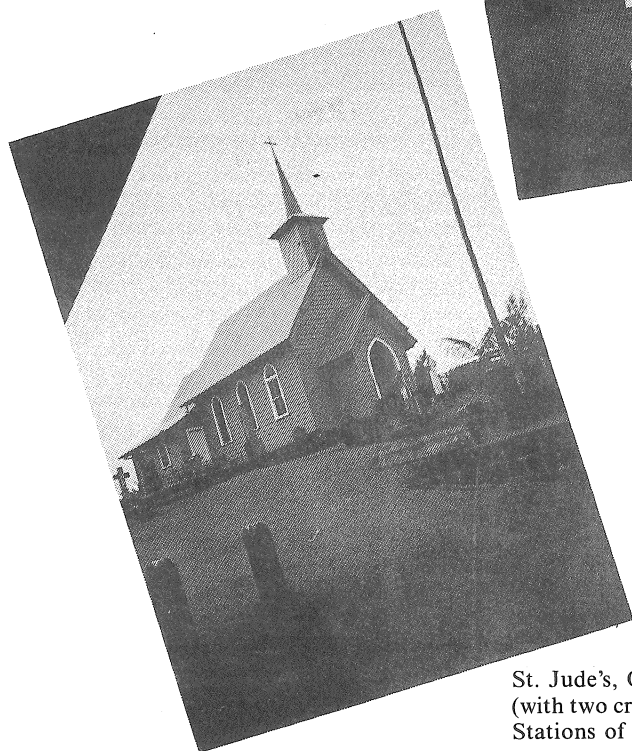
Episcopal Church scholarships are to be awarded as follows: 6 to residents of Hawaii, 2 to residents of Guam, and 2 to residents of the Diocese of Polynesia, previously Hawaii's companion diocese, Bishop Hart announced.

Inquiries should be addressed to Hawaii Loa Scholarships, Diocesan Office, Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813.

Students must meet the general admission standards of the college, with no more than 10 full-tuition funding church scholarships (or equivalency) at Hawaii Loa in any one academic year.

The 10 Episcopal Church scholarships are only available for the next ten years.

WEST HAWAII CHURCHES THIS JULY



St. Jude's, Oceanview (above) with St. Augustine's Kohala (left); Christ Church, Kealahou (with two crosses); St. Paul's, Makapala (roof lines); and the churchyard from inside St. Paul's. Stations of the cross (#13), St. Augustine's.

PASTORAL LETTER

To the Young People of the Episcopal Church

Dear Friends:

Your bishops met this summer in Detroit as part of the 69th General Convention. We passed resolutions and initiated programs that will shape and form the Church in the future. We were also pleased to have more than 40 young people, both official and unofficial, who shared in our deliberations. It was the combination of a diverse Church, experiencing a common faith and a future-oriented agenda, with this youth presence that created in us the desire to address this pastoral letter to the youth of our Church.

We met during a heat wave with temperatures passing the 100° mark on several days and in a part of the country affected both by serious drought and urban decline. We could not help but be aware of such environmental concerns as the damage to the ozone layer as well as the radical interdependence of all human life. This made us newly mindful that the comfort of a few cannot be accomplished at the expense of the many or by mortgaging the future. Individualism in every area of life must be tempered by the common good.

In a real sense, everything we did reflected this shift in consciousness. Resolutions on peace, world concerns, and ecumenical relations were framed to draw the people of the earth closer to each other both politically and religiously. We faced changing sexual patterns and tried to speak to them. Our desire was to call our people to a holy life while taking seriously new circumstances. We worked on liturgical forms to give us an experience of more inclusive language that is still faithful to the Christian story. We anticipated and planned for the day when women will serve side by side with men in every order and office of the Church, giving the Church a new vision of human wholeness. Our intention in all these actions was to assist the Church to be faithful to our Lord Jesus Christ in the next century, which will of course be your century more than ours.

Finally, we talked to you through those young people who represented you at this Convention. They came from every province of our Church. They were female and male, from many ethnic backgrounds, physically whole and disabled. We participated with them in worship dedicated to persons who have died of AIDS and in debate on such issues as suicide, the effect of drugs in our society, and economic justice concerns. Above all, we listened to them, heard their reflections, and asked them to tell us what the youth of the Church needed to hear from their bishops. This is what we heard them say.

We, the young people of the Church, want you our bishops to tell the whole Church to take us and our concerns seriously. We have gifts to give, ideas to share, and energy to offer to the Church's total ministry. We want you to open to us the doors of the Church as well as the doors of your own hearts. When our opinions are not well formed, help us grow; don't squelch us for being inadequate. When we challenge the traditional ways of thinking or acting, or discover the freshness of traditions some of you may have abandoned, don't condemn us for violating your beliefs or values until you have taken the time to understand

the beliefs and values out of which our challenges arise. Don't overlook us, but admit us into decision-making participation in all the Church's life, including vestries, search committees, diocesan conventions, and the various other structures of church life.

We do care about our Church, and we want to be part of it on every level. We believe that if you took us seriously and invited us into deeper levels of involvement, we could help make the Church more alive, more humane, more Christ-like. It is our Church, too, and we want to be responsible with you for its life, its mission, and its well-being.

We want our clergy and even our bishops to be visible to the youth of our Church. It is hard to follow a shepherd we do not know or hardly ever see. When young people meet for diocesan gatherings, is it too much for us to expect that our clergy and our bishops might be present for at least part of that time? If the men or the women of the diocese had a meeting, would that not be a priority for our ordained leaders? Should that not also be true of occasions when the young people of the diocese meet?

We do not mean to be critical, but just to let you know we value your presence and hope you can hear that we would not only welcome you, but we really want you. Sometimes we have the sense that our bishops are scared of their own young people, just as we are sometimes ill at ease with them.

Finally, we ask you, our bishops, to be our advocates. We want and need quality programs that relate to our interests and our needs so all young people will have a real alternative, a Christian alternative to the competing values of our peers. We remind you

that quite often we, the young people of the Church, are the front line of the Church's ministry to each other. We ask you to recognize that we often have more access to our friends than their parents, their clergy, or other church members. When one of us is facing the problems of drug abuse, abortion, suicide, or just plain depression, we turn to each other first. Train us and equip us to represent Christ and minister among those of our own age group.

That was your message to us. The bishops of your Church have heard you, and through this pastoral letter we now share your views and concerns with the Church at large. Yours was a powerful and compelling presence in our midst. We are calling the whole Church to a new commitment of sensitivity, of listening, and of dialogue. We are also calling you, our young people, to be empowered and trained for mission as our partners in faith.

Perhaps we are beginning to recognize that behind all the issues that confront and divide the Church, there stands nothing but human beings like you, our own young people, who are asking us to care about you, to take you seriously, and to acknowledge your gifts in the present even as we trust the future that will be in your hands. We, your bishops, pledge ourselves to do just that.

We greet you all in the name of our Lord Jesus Christ, and we thank you for sharing with us in the common life of this Church.

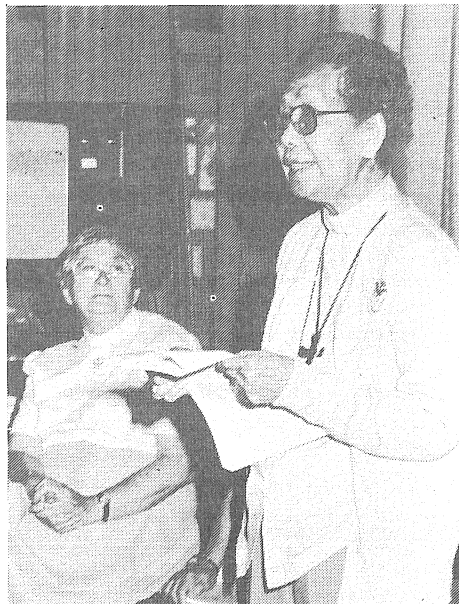
*The Bishops of
The 69th General Convention
Detroit, Michigan
July, 1988*

ECW MEETING

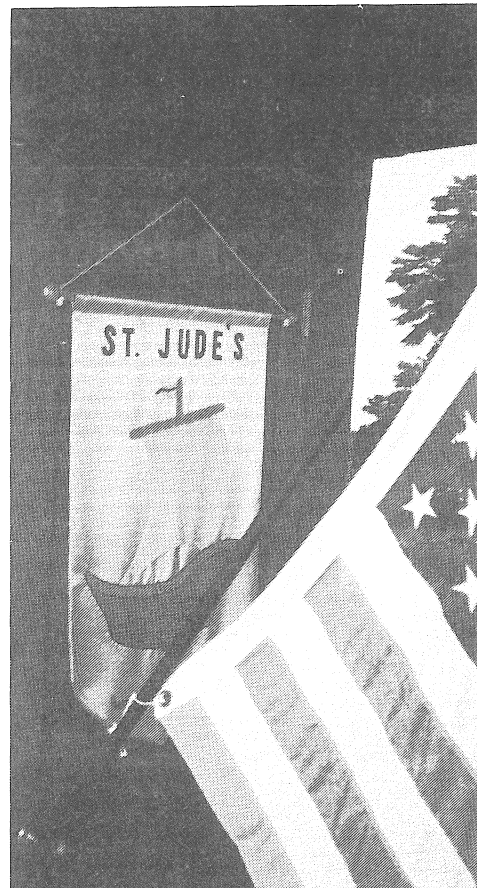
(from page 1)

The annual meeting continues with a presentation by the delegates to Triennial of their observations and impressions, beginning in Tenney Theatre at 1 p.m.

At 2 p.m., the Nominating Committee will present its slate of officers for consideration, and the president will announce her appointees. Institution by Bishop Hart follows. Adjournment is scheduled for 2:30 p.m.



The 1st and 2nd Anglican women priests: the Rev. Li Tim Oi (Florence Li), ordained in 1944, and the Rev. Joyce Bennett, ordained in 1970. DPS photo: Richard Henshaw, Jr.



St. Jude's, Oceanview, Island of Hawaii: Flag and banner through the window.

The Rev. John R. Throop
Executive Director,
Episcopalians United
for
Revelation, Renewal & Reformation

Wednesday, October 5
4:30 p.m.

Von Holt Room
St. Andrew's Cathedral

Fr. Throop will explain
Episcopalians United
and
answer your questions.

Further information:
Fr. Sarge Edwards
247-2733 or 247-8085

HAWAII EPISCOPAL YOUTH

H.E.Y! is ready to start off the fall with a calendar of events designed to provide the youth of the diocese with opportunities to learn more about themselves and their church, share in Christian fellowship, and worship together in a variety of settings.

Oct. 2 H.E.Y! has been invited to join the congregation of Holy Nativity in their 9:30 a.m. Holy Eucharist. Following services there will be a picnic and Games Day. Don't bring your football helmet, or a tennis racket, or a soccer ball. We'll be using sports equipment like water balloons, brooms, and nerf balls. It will be great fun for all junior and senior high school members.

Nov. 18 - 20 there will be a high school retreat. Members will share a weekend of learning and fellowship. EYC groups from the neighbor islands are warmly encouraged to send members.

Dec. 28 H.E.Y! is hosting a lock-in at St. Andrew's to prepare for an all-youth Epiphany service to be held at the Cathedral on Fri., Jan. 6. It will be a wonderful occasion for parishes to come together to celebrate the Manifestation of our Lord with the youth of our diocese.

More information about these events will be mailed to the parishes as the dates approach. EYC leaders are encouraged to include H.E.Y! events in planning for their groups. Anyone desiring more information about Hawaii Episcopal Youth should call the diocesan offices.

MOZART FESTIVAL

St. Peter's, Honolulu
Saturday, September 24

with

Joe Moore

KHON News Anchor
KHPR "Moore Mozart"

4:30 p.m. — Light Refreshments

5 p.m. — Evening Prayer
(Gloria, Mass #12)

Following Evening Prayer — A
Concert

Bob Kamrow, Crystal Miles
and
Guest Musicians

(ending at 6:15)

6:30 — Dinner: Austrian &
Delicious

Talk by Joe Moore

Tickets for Festival: \$6.50
Call 533-1943

IN RETIREMENT

THE REV. MORIMASA KANESHIRO

The Rev. Morimasa Kaneshiro is a quiet, reflective man, enjoying a retirement that is anything but retiring.

He had just spent the morning at Kuakini Hospital's Hale Pulama Mau, a progressive care facility, where he spends alternate Thursdays, together with others from Good Samaritan, Palolo, who join in this outreach to the elderly.

"For me, retirement is not a time to sit back and go to the beach. It is a time to do what I enjoy and can do, especially ministry to the elderly," Fr. Kaneshiro remarked.

Service to others, especially the elderly, is one constant in his life, since service in the military in Okinawa in the last days of the War in the Pacific and the first years of peace there awakened in him the desire to help others. This desire led to social work and the Christian ministry.

A graduate of Drury College (B.A. 1951), with a Master's in Social Work from the University of Hawaii at Manoa (1972), he studied for the ministry at Seabury-Western Theological Seminary (B.D. 1956).

Fr. Kaneshiro was not raised a Christian. The first Christian service he attended was his baccalaureate service on graduation from Hilo High School.



In college, while preparing for a career in social work, he fell in with pre-ministerial students, learning much about Christianity.

Between his junior and senior years he served as a counselor at a summer camp sponsored by St. Stephen's Episcopal Church, St. Louis, Missouri. That inner city parish had as its rector the Rev. Charles Washburn. Chapel services each morning and the communion service on Sundays provided further impetus, and at the end of that summer he was baptized.

Following graduation, Fr. Kaneshiro continued his studies in social work at Washington University in St. Louis, with St. Stephen's his home parish. But the priesthood was to be his career, entering Seabury-Western in 1953 on recommendation of Bishop Arthur Lichtenberger of Missouri.

But Hawaii was where he felt he could serve best, and Bishop Harry S. Kennedy agreed. (There were no openings on Okinawa.) On graduation, Fr. Kaneshiro became the vicar of St. Augustine's, Kohala (1956-1959).

Walter Rodenhurst, of happy memory, was senior warden; and in those days the plantations thrived. Each fortnight he could visit his parents in Hilo.

Bishop Kennedy next assigned Fr. Kaneshiro to St. Mary's, Moiliili (1959-1967), with oversight also of Canterbury House, where he was chaplain (1960-1963). At St. Mary's he met and in 1960 married Myrtle Fujie Hirokawa, a physical therapist, now at the Maunalani Nursing Center.

They have four children:

- Charles (named for Fr. Washburn), a math and science teacher, a graduate of the University of Michigan, now studying to be an architect.

- Bruce, a first year graduate student at the University of Washington, Seattle, studying public administration. This summer he helped in a study of the King Country jail system.

- Donna, a junior at the University of Hawaii (Manoa), majoring in communications.

- Paul, a 1988 graduate of Iolani, headed for Lewis and Clark College in Portland, Oregon.

From 1974-1987 Fr. Kaneshiro was himself at Iolani, as chaplain in the lower school and religion teacher (K-6). Prior to that, he served All Saints', Kapaa, Kauai (1967-1970), and Good Samaritan, Palolo (1970-1972). While at Good Samaritan he earned his MSW (1972).

Fr. Kaneshiro was instrumental in developing on Kauai, Oahu, Molokai, Maui, and Hawaii, the Retired Senior Volunteer Program (RSVP), a federal program employing the talents of senior citizens in volunteer work (1972-1974). Here his master's degree and earlier social work training served him in good stead and equipped him further for volunteering in his own retirement.

In his retirement, Fr. Kaneshiro works part-time, assisting at Good Samaritan with pastoral work, outreach, and the 8 a.m. Japanese language service. He also assists at the 9:30 a.m. service and supervises the Sunday School.

He is active also in BOMA, the diocese's Board of Ministry of Aging, headed by George Wiggins.

He jogs and perfects his playing the Okinawan *samisen*, a three-stringed instrument whose use is rather like the lyre in Greek antiquity — cultivated pleasure at parties and gatherings.

The Kaneshiro family comes from the Kochinda district of Okinawa. His father, Micha, came to Hawaii in the early 1900's, before the Great War, working first on the plantation in Puna. He later had a grocery store and barbershop in Puna; then a barbershop, in Hilo. His mother, Uto Kamiya, came to Hawaii about 1918. They had four sons, one of whom died in France, serving with the 442nd. Fr. Kaneshiro's father died in 1977; his mother, just this year.

Among his recent reading have been two books by Shusako Endo, a well-known Christian novelist in Japan: *Silence*, about the persecution of Christians under the Tokugawa Shogunate and the "silence" of God, and *Life of Jesus*.

A gracious man, gentle yet definite in manner, he makes sure I have BOMA's latest for the *Chronicle* and corrects the text of the announcement I have drafted for this issue, to make sure the retreat's theme is stated: "What does the Lord want me to do with the rest of my life?"

Fr. Kaneshiro's answer to this question in his retirement is just as it was when he began just out of the military: service of others, especially the elderly.

THE REV. FRITZ MINUTH

Also a member of the retiree class of 1987 is the Rev. Fred G. ("Fritz") Minuth. Full of energy, he trusts himself about in the chair and gestures, describing his career and his present enthusiasm, real-estate. In retirement he has earned his broker's licence and works in a Kailua realty company with a branch in Waikiki.

It was 40 years ago this August that Fr. Minuth came to Punahou as math teacher and football and baseball coach (1948-1950). He had earned a master's



in physics (1948) and previously a bachelor's in chemistry (granted in 1944), first under the Marine Corps' V-12 program and then under the G.I. Bill. In the Corps he saw service in the Pacific and was promoted to captain.

Colorado College, Colorado Springs, is just 3 blocks from Grace Church, Bishop Kennedy's parish before his election to Hawaii and Fr. Minuth's home church during his college years.

After Punahou, he continued coaching for a year (Colorado State, Fort Collins) and then worked as a physicist at New Mexico's Sandia Corporation and Los Alamos, then at the Argon National Labs in Illinois.

From 1959-1961 he studied at the Church Divinity School of the Pacific and returned to Hawaii to become chaplain, head of the department of religion, and athletic director of Iolani School (1961-1963), as well as vicar of St. Barnabas', Ewa Beach (1962-1963). He assisted at Holy Nativity (1963-1965) prior to serving St. Timothy's, Aiea (1965-1969), bringing that church to parish status and becoming its first rector in 1967.

Fr. Minuth was appointed St. Andrew's Priory School's first headmaster, when the Community of the Transfiguration, in a review of its work world-wide, chose to withdraw from going concerns to embark on an apostolate of new foundations. He left the Priory in 1983, having (among other renovations) added a floor and rebuilt Main Building into Kennedy Hall, honoring Bishop Harry S. Kennedy and his wife Katharine. While Priory headmaster, Fr. Minuth served for 12 years as president of the ILH, the private schools' athletic league.

Between the Priory and retirement, Fr. Minuth had a "marvelous year" as

the priest in charge of St. Paul's, Honolulu, during the sabbatical of their pastor, Fr. Timoteo P. Quintero. That congregation is predominately Filipino.

Then he served, equally happily, St. Matthew's, Waimanalo, for some 3½ years. That congregation is largely Hawaiian.

In 1975 he married Nancy Hokama, who is assistant treasurer of the diocese. They live in Kailua. By a former marriage he has 3 children:

- Reed, an account executive with Dean Witter, now based in San Francisco, where his wife continues her studies in medicine.

- Dorsey, a 5th grade teacher at Iolani.

- Eric, with Kumagai Gumi Co., Ltd., as a planner and supervisor.

Work with H & S Realty, family, and a love of athletics keep Fritz active in retirement. He has season tickets to all UH basketball and football games.

He remains one of the old school, who sees bishops as commanding officers and himself as "a man under authority," going where sent. The church's present rector and vicar selection process he finds quite alien. For him the old days were indeed good, and these new ones rather strange.

He is delighted to be retired, and it shows. And a large part of that delight is in his sense of 26 years of service well done in missions, parishes, schools, and the community at large.

Other Retirees

Also on the retired list of the Episcopal Church in Hawaii are the following priests:

- The Rev. Paul H. Kim (1966), long time vicar of St. Luke's, Nuuanu, Honolulu, now living in Waianae with his wife Eunice.

- The Rev. James S. Nakamura (1971), who served Holy Trinity Mission, Honolulu, as the assistant to Fr. Fukao; Holy Apostles', Hilo (1941-1944); and Good Samaritan, Palolo, (1944-1958). He was at St. James', Kamuela, from 1964 until his retirement. He and his wife Louise live in Honolulu. In retirement he assisted in Japanese language services in Palolo and on Kauai.

- The Rev. Richard E. Winkler, Sr. (1972), at Good Shepherd from 1967-1976, when he was invalidated out by a stroke. Previously, he had served churches in Illinois (Wheaton, West Chicago). He and his wife Dorothy live in Makawao on Maui. Her sister, the Rev. Helen E. Jennings, is deacon at Good Shepherd.

- The Rev. Kenneth D. Perkins (1972), who celebrated his 80th birthday this August. During his 40-year ministry prior to retirement, he served at Iolani and St. Andrew's; Holy Apostles', Hilo; in the U.S. Navy as a chaplain (1941-1962); and St. George's, Pearl Harbor (1962-1972). His is an active retirement and, among other endeavors, keeps the church's archives. He and his wife Ruth live in Honolulu.

- The Rev. Norman C. Ault (1973), now at the Kula Hospital, as an Alzheimer's patient beyond home care. His wife Jesse lives in the family home in Pukalani, Maui. In Waikoa and beyond he is still known as "the good man." He served churches in Kula, Waianae, Waimanalo, Honolulu (St. Andrew's and Holy Trinity), and Kihei.

- The Rev. Burton L. Linscott (1978), long-time rector of the Epiphany Church, Kaimuki (1950-1978) and, previously, at Christ Church, Kealahou (1945-1950). He

(Continued on p. 8)

######

LAMBETH ON AIDS

Bishop Paul Moore of New York led the Anglican bishops in adopting a firm position on responding to the AIDS crisis that now threatens world health. In a resolution introduced to the Lambeth Conference by Moore, the bishops voted overwhelmingly to take the lead in promoting a non-judgmental spirit in their communities, together with formulating educational programs on the causes and prevention of the disease.

Moore said, "We need not to be squeamish about how it is spread. We need to tell people that it can be transmitted only by dirty hypodermic needles and by penetration during a sexual act." He told the bishops that church leaders need to support AIDS ministries theologically, pastorally, practically, and politically.

The resolution calls for diocesan strategies, which would train "pastoral helpers," give direct personal support to persons living with AIDS, help resolve the social problems relating to the disease, and, at the same time, strengthen the teaching of traditional biblical morality.

Archbishop of York John Habgood took the podium in support of Moore and said, "We are talking about a world catastrophe," and pointed out that in ten years' time AIDS will be the top priority of the Lambeth Conference. "The world needs a clear message from us," he added.

Dr. Jonathan Mann, Director of the World Health Organization's Global

Program on AIDS, told the Christianity and Social Order section of the Conference on July 28 that "AIDS has joined the central issues of our time in demanding solidarity." He said that despite the facts surrounding the spread of AIDS, "the creative power of interdependence" cannot be underestimated as a force against domination by the disease. He urged "resolute commitment to interdependence, communication and justice" and the need for global mobilization.

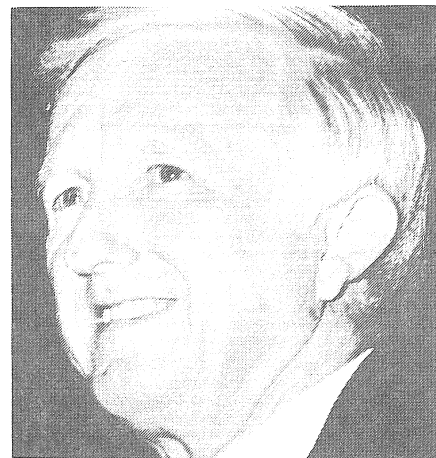
There are 250,000 reported cases of AIDS in 138 countries, 5 to 10 million infected persons, and the prediction of one million new cases of AIDS in the next five years, Mann said. To threaten or otherwise alienate persons infected with the virus or who have developed AIDS is to contribute to the rise in the number of cases, he stressed.

Presiding Bishop Edmond L. Browning of the Episcopal Church announced to the General Convention in Detroit early in July that he will initiate a personal pastoral relationship with a person who has AIDS at the earliest possible opportunity, and he would like to see each bishop in the Church do the same. He said in Detroit that he urges all bishops to challenge their diocesan clergy and other local judicatory heads to take up the pastoral call. Bishop Moore, in addressing the Lambeth bishops, suggested that they too initiate personal, pastoral relationships with persons who have AIDS.

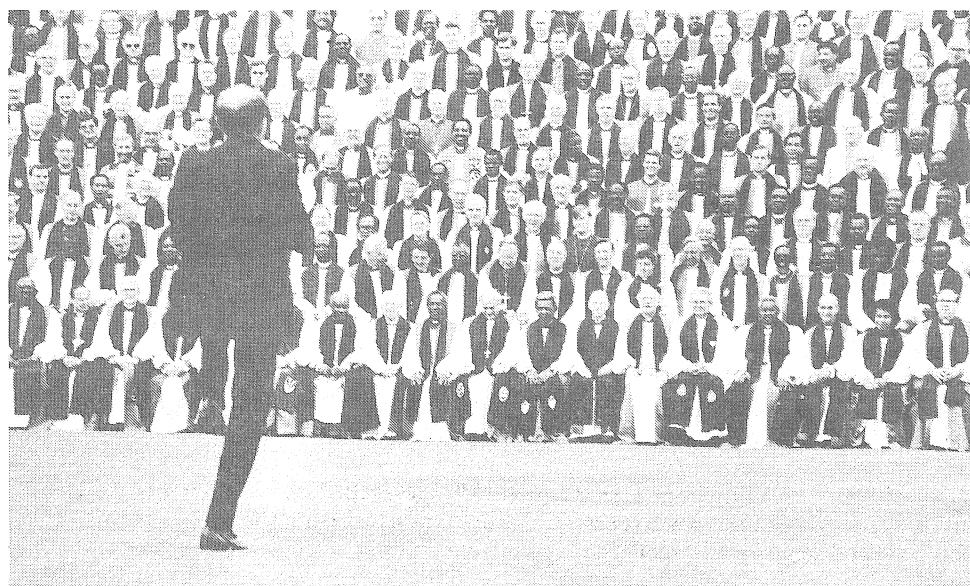
—Diocesan Press Service.



Sketch of Archbishop Robert Runcie of Canterbury by Giles Harcourt.



Presiding Bishop Browning at a Lambeth news conference. DPS photo: Richard Henshaw, Jr.



"Smile!" — Photographing the Lambeth Fathers, 1988. DPS photo: Richard Henshaw, Jr.

LAMBETH ON ECUMENISM

The Lambeth Conference has approved over a dozen resolutions relating to the Anglican Communion's ecumenical relations. Most were passed unanimously with little discussion in plenary sessions, though there were extensive debates in the small groups that produced them. Two resolutions on interfaith dialogue, on the other hand, received considerable attention in the plenary sessions.

Describing the World Council of Churches' "Baptism, Eucharist and Ministry" (BEM) study as a document that provides a "coherent framework" for all ecumenical dialogues, the Archbishop of Canterbury, Dr. Robert Runcie, urged the bishops to be cautious about a partisan ecumenism that might separate Anglicanism's Catholic and Reformed heritage. But he also referred to the progress in various dialogues as a "harvest of bilateral agreements" and urged that the overall balance in the resolutions be maintained.

In introducing a resolution on BEM, Bishop Edward Buckle of Auckland (New Zealand) said of the multilateral document, "We can no longer look out and see other confessions as satellites. We are all satellites." The Conference then unanimously adopted a resolution praising BEM and urging its "reception (the process of being 'owned' and recognized by the Churches)."

Lutherans

Regarding the Anglican-Lutheran dialogue, which has gone further than any of the Communion's other bilateral conversations, the Conference unanimously adopted a resolution welcoming the "Niagara Report," released

a few weeks ago, outlining agreement on *episcopate* (oversight in the Church), outlining specific steps to be taken toward full communion, setting up an Anglican-Lutheran International Commission, and providing for "interim eucharistic sharing." The Episcopal Church and the main Lutheran body in the United States, the Evangelical Lutheran Church in America, already participate in "interim eucharistic sharing".

Orthodox

The Lambeth Conference unanimously adopted resolutions welcoming the new relationships being formed with Orthodox and Oriental Orthodox churches, encouraging further conversations, and suggesting that the *filioque* clause in the Nicene Creed be dropped in future liturgical revisions. The *filioque* clause says the Holy Spirit proceeds from the Father "and the Son." The words "and the Son" were added to the creed by the churches in the West.

Though the Anglican-Reformed discussions have not been an ongoing dialogue, the Conference welcomes the jointly produced "God's Reign and Our Unity" report on building community and the quest for justice. It also urged further dialogue on the issue of ministry.

Roman Catholic

The resolution on the work of the first Anglican-Roman Catholic International Commission (ARCIC I) solicited the most discussion. The resolution recognized the Agreed Statements on Eucharistic Doctrine, Min-

istry and Ordination as in essential agreement with the faith of Anglicans. It is also welcomed ARCIC's work on Authority in the Church as a firm basis for the direction of continuing dialogue on that subject.

An amendment from some in the Church of England's evangelical wing seeking to insert mention of "the continuing anxieties and conscientious convictions of many Anglicans unable to support this resolution" was overwhelmingly defeated in favor of the positive judgment that had come from the Provinces through the worldwide evaluation process of *The Final Report*. The original resolution passed with just seven against and three abstentions.

Resolutions approved on Anglican relations with three traditions are brief. They propose dialogues with Methodists and Baptists, and encourage "where possible . . . personal contact and theological dialogue with Pentecostal churches, especially at the local level."

Another resolution offers "full membership" in the Lambeth Conference to the 50-plus bishops of the Churches of North India, South India, Pakistan, and Bangladesh (in which Anglicans united with Christians of other traditions), and inclusion of their bishop-moderators in future Primates' Meetings. These united churches already have relationships with world bodies of other parent traditions.

The same resolution welcomes proposals for a united ministry among several denominations in Wales, including Anglicans, and "encourages the development of similar partnerships in other parts of the world".

Other Faiths

The Conference has also passed resolutions on interfaith relations. One encourages dialogue with other faiths, and another seeks to provide a framework for establishing conversations between Jews, Muslims, and Christians.

The bishops gave long and serious attention to both resolutions, which passed on a show of hands but not until after lengthy debates centering on two questions:

- 1) Does firm commitment to a dialogue undermine evangelization?
- 2) Is it possible to engage in dialogues with other faiths without compromising one's Christianity?

In the end, the bishops strongly endorsed interfaith dialogue by acknowledging that "such dialogue, which is not a substitute for evangelism, may be a contribution in helping people of different faiths to make a common cause in resolving issues of peacemaking, social justice, and religious liberty."

The second resolution suggests that the Anglican Consultative Council study the idea of a new interfaith committee to work on relations among Jews, Muslims, and Christians "and other faiths as appropriate." The resolution further recommends that the 27 provinces of the Anglican Communion begin talks on a three-way basis with Jews and Muslims. The more general interfaith dialogue resolution, "Interfaith Dialogue," had earlier commended each province to initiate dialogues in partnership with other Christian churches.

—Diocesan Press Service.

CHRISTIAN EDUCATION WORKSHOPS

L.O.V.E. 1988

Hawaii Loa College
Kaneohe
Oahu

Saturday, October 8
7:30 a.m. - 4 p.m.

Sponsored by Hawaii's:
Episcopal Church
Presbyterian Church
Roman Catholic Church
United Church of Christ
United Methodist Church

Administration (2x) Alice Ann Bell
Basic principles for successfully administering a Christian education program in churches of all denominations and sizes, achieving church school growth.

Developing Prayer in Children (3x) Sister Christine Hilliard, CSJ
Prayer as part of the development of human persons, as well as focusing on specific ways to encourage prayer in children. The place of prayer in the life of the religious educator.

Praying with Adolescents (1x) Bill Ing
Brief look at adolescent development, and how that might be used to pray effectively with them. Will experiment with several modes of prayer suitable for the individual and for small and large groups.

Video and Bible Stories: A New Vision (2x) Bill & Jane Muench
Alternative methods of teaching Bible stories through the use of slide and video productions.

This Is My Body: Christian Sexuality & Spirituality (2x) The Very Rev. Hollinshead T. Knight
This workshop will look at Christian spirituality and sexuality in an incarnational way. How do we act responsibly as adults vis-a-vis our sexuality?

In Tandem Power with God (3x) Pat Grimes
Using the remarkable parallels between an athlete in training and the challenge of the Christian life, this workshop will encourage you to submit yourself to a discipline life and experience the freedom and beauty that comes from a life "in tandem with God."

Music the Healer, the Energizer (1x: p.m.) Linda Kidani
An experimental and informal worship covering theories and techniques used in therapeutic and recreational music.

We Can Do This! (3x) Marilyn Serfass
Intended for new (or prospective) teachers, this workshop will build confidence as well as basic classroom skills.

The Power of Prayer and Healing through Dance (2x) Mary Ellen Miller
Experience the healing power of prayer through the dance form. This "process-centered" dance-prayer workshop provides opportunities to use dance creativity at liturgy services, retreats, and for personal use.

Putting It All Together (3x) Diane Roberts
Assists teachers pre-school through 2nd grade in planning and implementing music, art, home-learning centers, and scripture lessons. A total teaching concept will be explored.

Arts and Crafts for the Lower Grades (3x) Stephanie Ross

Arts and Crafts for the Upper Grades (3x) Linda Green

Youth Programs: Challenge of the 80's Darren Galindo
The challenges youth and youth leaders face in today's church. What works. Discussion as well as sharing of ideas.

And the Walls Came Tumbling Down! (2x) Mavis Ferguson
Techniques of story telling. Help in making Bible stories come to life.

Adult Education (2x) Al Jones
Ideas for enriching the adult program in the church.

Journey to Bethlehem (2x) Susan Wilson, Rosemary Allen, Ray McWilliams
How to take an idea and creatively develop it into your curriculum.

Computers and the Church School (1x) Ray McWilliams
How to make banners, signs, and cards with emphasis on holidays. Custom designs, using Broderbund Print Shop, EPYX Print Magic, and Unison World Print Master Plus.

Learning Techniques with Children with Special Needs (1x) Dr. Phyllis Browder, Rebecca Estes
Teaching techniques and strategies for physically and mentally challenged youth.

Faith Development in Adults (2x) Randy Furishima
We will consider the Biblical and the developmental perspectives on how faith is nurtured in adults. We will include the Biblical story of the Road to Emmaus and faith development theory.

Music for the Upper Grades (1x: a.m.) Wanda Gereben
Get new ideas for songs and music activities appropriate for church school classroom.

Children and Worship Services: How to Pray to Jesus Elsa Simmons
How to develop worship services with children in mind.

Note: (2x) indicates that worship will be repeated twice.

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Registration forms are available through your pastor or by calling Jane Nagel of Central Union Church at 941-0957 (days). Registration may be made at the door. Early registration (prior to October 1): \$8. Later registration: \$10.

IOLANI GUILD NEWS

Iolani Guild marks its 125th anniversary in 1988. Begun by Queen Emma and Katharine Staley, wife of the first bishop, in 1863, the Guild was first called 'Ahahui Iolani O Na Wahine Hawaii (Iolani Guild of the Women of Hawaii). Its purpose was to visit the sick in Queen's Hospital and to help Hawaiians in need, notes Ruth Birnie.

Today's Guild continues in service to Hawaii, with scholarships for students at St. Andrew's Priory School, help with Cathedral needs, and other worthwhile projects.

Other items of Iolani Guild interest:
• Participation in the 108th Annual St. Andrew's Market, Saturday,

November 12. The Market theme this year will again be the Year of the Hawaiian.

• Participation in a special service commemorating the 150th birthday of Queen Liliuokalani, a former president of the Iolani Guild, at St. Andrew's Cathedral, Sunday, September 4, at 8 a.m. Nalani Olds presented a musical tribute to the Queen, and a reception followed the service, Ruth Birnie reported.

The Iolani Guild's board meets monthly on the first Thursday in the Von Holt Room at St. Andrew's. Membership meetings are quarterly. Guild president is Pat Trask.

TRIENNIAL NEWS

Some 430 Triennial delegates, Episcopal Church Women from throughout the nation and overseas, met in Detroit concurrently with General Convention. "You are the glory of God," said the Most Rev. Edmond L. Browning, Presiding Bishop, as he addressed the opening session of Triennial.

The offering of the opening eucharist, some \$11,000, was divided between the United Thank Offering (UTO), which is entering its 100th year, and the Church Periodical Club (CPC), which was 100 years old in 1988.

Delegates approved \$3,090,686 to fund 133 UTO grants. Hawaii received \$8,500 to support an evangelism intern in mission outreach in Mililani and \$5,000 for the refugee and immigrant students program at the Kalihi-Palama Immigrant Service Center (KPISC).

UTO surprised and delighted each diocesan bishop at a joint session with the ECW and General Convention with \$1,500 for use as seed money for projects related to the Mission Imperatives.

Officers elected to lead the ECW are Marjorie A. Burke (Massachusetts), president; Doris Attridge (Washington), first vice-president; Christine Johnson (Florida), secretary; and Mary L. Armstrong (Newark), treasurer.

ECW delegates from Hawaii will share more highlights, including a

video, and personal experiences at Triennial at the ECW annual meeting scheduled for this October 21.

—Annette Jim



TRIENNIAL SCENES



Left: Patti Browning with Doris Salah (center) of the YWCA in Israel.



Right: Triennial delegates (left to right) Betty Caskey, Martha Ho, Annette Jim Gertrude Tyau.

REFLECTIONS ON FEAR: A SERMON

Fear is a paradoxical word and a strange phenomenon. On one hand, fear has a most positive meaning.

The fear of the Lord is the beginning of wisdom.

So Psalms (111:10) and Proverbs (1:7) instruct us.

And yet we read in 2nd Timothy,

... God hath not given the spirit of fear; but of power, and of love, and of sound mind (1:7).

"... God hath not given the spirit of fear." Here fear is the very opposite of love, energy, and wisdom or knowledge, and anything but positive.

"Fear of the Lord" or "fear of God" is an old usage. Fear here is "profound reverence and awe," that adoration and wonder which lead to thought and reflection, and hence to knowledge and wisdom.

That fear is very different indeed from what we usually mean by fear — a terrifying, even paralyzing, "anticipation or awareness of danger," real or imagined.

But even here there is something positive and protective. A valid sense of real danger kicks in the adrenalin, sharpens the mind, and energizes us mightily. This fear is tied to our self-preservation, and we see it in the animal surprised by a predator. "Fear lent wings to his feet," says Vergil.

On "Hill Street Blues" the sergeant used to say, "Be careful. It's dangerous out there." It is dangerous out there. But there are more fears than there are dangers. And everyone of us could use fewer fears. Moreover, good religion abolishes, or seeks to abolish, all extra, unnecessary, useless, hurtful fear.

... God hath not given the spirit of fear; but of power, of love, and of sound mind.

II

"Sound mind." That is one place to begin. We are all a little tetchy, I think, one way or another, at one time or another. By now some of our kookier thought-patterns should be familiar to us, like static. We had best listen to the music, the harmony, and not the static. Some fears can be dismissed as, "Oh, it's you again. Go away. Be quiet." Like Jesus to the storm, "Quiet now! Be calm!" (Mark 4:39).

I have some besetting fears like that, old acquaintances who need to be sushed, periodically, whenever they clamor. I will probably never get rid of them. They got in too deeply, too early. But they can be managed creatively. I

do not think we solve all our problems. But we can cope creatively with them, and that is a solution and, in a way, a victory.

With fears, it also helps to share them. Not with everyone, of course. But by verbalizing them, we — in a very real sense — expel them. Instead of formless phantoms rioting in the head, they are now discrete particles, words, out there, to be looked at and discussed rationally with another.

A fear is real, remember. It may be unnecessary and often is unhelpful. But emotions and feelings, including fears, are real. Do not just pooh-pooh them or stuff them. Get them out; share them. In managing fears, two are better than one. A nightmare shared is a nightmare banished, as we know from our childhood.

In the night, imagining some fear,
How easy is a bush supposed a bear,

writes Shakespeare. Just as parents helped then to make that "bear" be seen to be a bush, so others can help now.

Some of my fears come in complex clusters — many, different but all together, like some mental stew. The first thing I do is to separate that stew out. Gravy here. Meat there. Carrots over here. Potatoes over there. Then I deal with one at a time, in the order that seems best.

When fears and fancies thick upon
one came,

one had best handle one item at a time. Confronting the undivided stew all at once always defeats me.

Also, my fears grow the longer I project ahead. So, in handling fears, I narrow the time span to now, or to the next 10 minutes, or just to today.

Be not anxious for the morrow...
Sufficient unto the day is the evil thereof,

Jesus teaches (Matthew 6:34). The future is too unclear and uncertain to worry about in detail. Such fears do no good.

If I think way ahead, I go slightly bonkers. How am I going to pay all those bills for a long, long illness? That is crazy. Who says I am going to have a long, long illness? Fears do. They are crazy. And, remember, fears rarely do anything *for* us, but they always do something *to* us. And that something is not very nice, generally.

A man who fears suffering is already
suffering what he fears,

Montaigne reminds us. Who needs that?! Prudence now, not fears.

And while fear may energize, it also paralyzes.

No passion so effectually robs the
mind of all its powers of acting and
reasoning as fear,

observes Burke. And he is in agreement with 2nd Timothy, which makes fear the very opposite of both "sound mind" and "power" (that is, action).

III.

Fear at its most primal, as when our distant ancestors were pursued by a predator on the African savannah, led to action, however — fight or flight. And action is one way of coping creatively with fears, I have found. If fears ambush in the early morning, do not just lie there, fighting the bed, as Ah Wo Ching once phrased it. Getting up and doing whatever needs doing — the chores, whatever — that keeps the mind from dwelling on fears, distracts it from the negative and unproductive, gives a sense of accomplishment, and a more positive, unfeared sense of self.

I came home late one night. I was 45 and, obviously, had been on my own recognizance for some time. I was visiting my mother, and she was worried. She coped with her fears by cleaning her bedroom. She was crying from worry and dusting the headboard when I got home.

When fear assaults, do something. In the Navy we were taught to turn to port or to starboard when danger threatened. But just keeping course in the face of danger no courtmartial would tolerate.

... God hath not given us the spirit of fear; but of power, of love, and of sound mind.

IV.

"Of love." John tells us, "Perfect love casts out fear" (1 John 4:18). In 2nd Timothy love is also declared the opposite of fear. Why should this be? First, I think, trust is a key component of love, while distrust — of one's abilities, of one's circumstances, of one's friends — is a key component of fear. Distrust certainly ends love, and it is the essence of fear.

Another reason love casts out fear — and, conversely, fear casts out love — is this: fear isolates, while love requires at least another. One may surely fear alone. But one can hardly love alone, for love requires the other. Also, love opens and emancipates. Fear closes and

contracts.

Totalitarian regimes employ fear in order to isolate and to control. And they tell you whom to love and how and when. Totalitarianism cannot endure the freedom love brings or the companionship and loyalties real love engenders. Docile isolates, prisoners of the spirit of fear, that is what fascists in and out of government want. Control is easier through the "spirit of fear."

And some religions follow this fear-filled way also. Listen to some TV and radio preachers; one hears no God of love. Fear of God's dreadful judgment. Fear of not tithing enough. Fear of this group and hostility to that. Fear that this radio or TV ministry will collapse if one does not give more, now. Fear of some unconfessed sin. Fear of committing the unforgiveable sin. Fear of hell. Fear, fear, fear.

But what do we read in 2nd Timothy?

God hath not given the spirit of fear;
but of power, of love, and of sound
mind.

And it is bizarre to think that Jesus came to make us more fearful.

But some fears do help us. And at some ages they are appropriate: they save our lives. Fear of a spanking keeps many a child from playing in the street. But the Rule of Fear is not for adults, and even children need it as medicine, not as a steady diet.

V.

Action, love, and sound mind — that is where the Christian is called to live, far away from fear, indeed very far away.

Courage! Do not be afraid!,

Jesus says in the Gospel (Mark 6:50). He came to banish fear, not to increase it.

God hath not sent the spirit of fear;
but of power, of love and of sound
mind (2nd Timothy 1:7).

* * *

One most important gift all adults have in their keeping is the sharing of what works and what does not work in one's own life, honestly and forthrightly. We cripple our children and, sometimes, injure our friends, if we do not.

Such sharing is one reason for the sermon. I do not always manage my fears perfectly. But if I have helped anyone by so sharing, then this sermon justifies itself.

—The Rev. John Paul Engelcke

