

100007  
HAWAII HISTORICAL SOCIETY  
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HONOLULU, HI 96813

# AIIAN CHURCH CHRONICLE

## MIXED REACTION TO WOMAN BISHOP

The election of the first woman bishop of the Anglican Communion has caused liberals to rejoice, been denounced by conservatives, given pause to the primates, and been generally welcomed by the vast majority of Episcopalians as completing the work begun with the admission of women to diaconate and priesthood over a decade ago.

The Primate of All England and the Presiding Bishop of the Episcopal Church noted both the diversity of reaction and the need for unity immediately following the Diocese of Massachusetts' election of the Rev. Barbara C. Harris as suffragan (assistant) bishop:

Presiding Bishop Edmond L. Browning: "This election is an historic event. . . . For many it is the occasion of great joy and celebration. For many it is a troubling time. . . . It is time that will test our commitment to the unity of the church but more especially our sensitivity to the feelings and convictions of others. It is also a time when we must exhibit a clear commitment to the ongoing mission of Christ's church, a commitment that must transcend our feelings about this event, however momentous it is."

But six bishops of the Episcopal Church — Albany, Eu Claire, Fond du Lac, Forth Worth, Quincy, and San Joaquin — have called Harris's election "a direct assault upon the unity of the church" and refused either to be "in communion with her as a bishop or [to] accept any episcopal actions performed by her — specifically ordinations and confirmations."

A schism threatens, with one part of the Episcopal Church not in communion with another part.

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## STILL A HOSTAGE



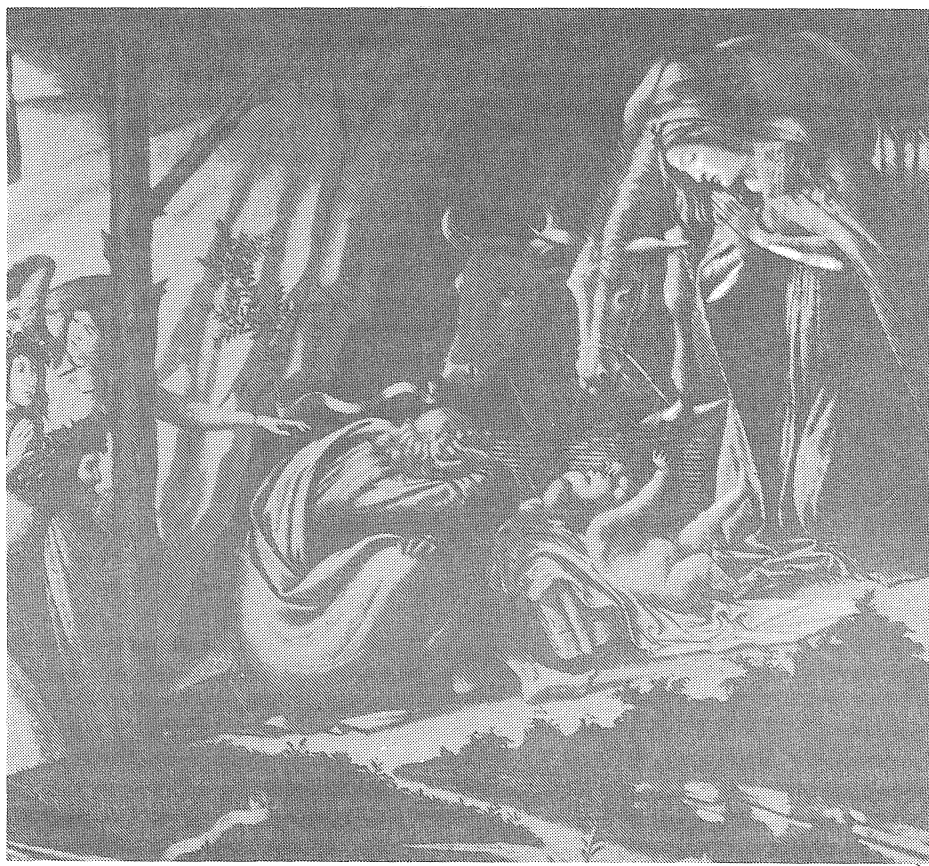
Terry Waite

Pray for all the hostages and for peace and justice.

## MADONNA & CHILD: THREE RENDERINGS



14th century, ivory, Louvre, Paris (left). Henry Moore, 1945, St. Matthew's, Northampton. Botticelli, *Mystic Nativity* (detail), 1500, National Gallery, London (below).



## CONVENTION VOTES 24½% ASSESSMENT

Discussion of the 1989 budget dominated the Diocesan Convention, together with numerous special orders of business, including Bishop Michael Marshall, whose articulate intelligence and Anglican conviction proved a refreshing tonic.

The \$1,132,000 budget, an increase of \$89,000 over 1988, was passed 120 to 93 by Convention in the form approved by Diocesan Council after extensive debate.

At issue were assessment level, budget procedure, and the financial status of the mission congregations.

The budget presented was exactly that sent earlier by the Diocesan Council to the meetings for discussion, raising questions for some as to the usefulness of those meetings and the responsiveness of the Council.

In reply, Council members insisted that all had indeed been heard, but that the decision, after due reflection on area meeting input, was correctly to change nothing in the budget circulated.

To fund the 1989 budget, an assessment of 24½% was required, 1½% above the anticipated level. As one-third of the budget increase was the \$32,000 increase in congregational development (mission) funding, the debate involved the missions.

Mobeb Ghali detailed parish-funded mission work St. Mary's, Moiliili, had undertaken on her own, insisting that the raise in the assessment would threaten that in part.

Others suggested that, having just reached 23%, the congregations should live with it for a while. A counter-argument was that the General Convention had just designated 25% as the assessment norm, with it for a while. A counter-argument was that the General Convention had just designated 25% as the assessment norm.

Others pointed out that the missions are just now emerging from a long period of underfunding and neglect and gaining hope, with mission clergy salaries now narrowing the gap between time actually spent in mission work and the salary payment made. Not to support the mission increase would be hurtful to mission morale, it was alleged.

(The 1989 budget raised clergy salaries at St. John's By-the-Sea, Kahala'u, and the Kohala Missions, Island of Hawaii, from 50% to 75% of minimum clergy scale; and St. Matthew's, Waimanalo, from one-fourth to one-half time, according to that scale.)

Holly Richards of St. Andrew's asked if there were any comprehensive mission plan and strategy, with accountability and set steps to mission and aided parish self-sufficiency. She

(Continued on page 6)



## DIOCESAN COUNCIL

At its October meeting the Diocesan Council:

- Voted to ask the Bishop to establish a task force of members of St. George's, Pearl Harbor, and the Congregational Development Department "to work on the issues concerning the congregation and its future." St. George's sits on leased government land and the Navy Department has raised rents astronomically.
- Granted permission to St. Mary's, Moiliili, to sell its rectory, and to leasing of a portion of St. Mary's parking lot, subject to confirmation by the Standing Committee.
- Approved a new diocesan computer system which would provide needed increased capacity, an electronic bulletin board for the electronic exchange of information state-wide and nationally, and desktop publishing capability.
- Authorized St. Philip's, Maili, to "apply to local trusts and foundations for \$350,000 to off-set the unexpectedly higher construction costs because of the larger size of the building."
- Approved a new five-year lease between Camp PECUSA, Maui, and Pioneer Mill at the rate of \$150 per month. The previous lease was \$1.00 per year.
- Approved the transfer of the 1986 budget surplus of approximately \$4,000 to the 1988 Miscellaneous Income.
- Learned that the St. Barnabas' Fund now totals \$13,000, an amount exceeding the 1988 goal.
- Heard that the construction contract for the adult lodge at Camp Mokuleia had been signed, with the cost to be \$977,000.
- Unanimously passed a motion expressing to out-going Chancellor John A. Lockwood the appreciation of the Episcopal Church in Hawaii for his years of service. Mr. Lockwood expressed his pleasure at being able to serve the church as chancellor since August 1976 and expressed his confidence in Chancellor-designate Michael Porter.
- Noted the 1989 dates for the Vestry/Bishop's Committee Retreats on Oahu (March 3-5) and on Maui (February 18).

### CAMP MOKULEIA UPDATE

With Camp Mokuleia's new dining hall and kitchen a reality, the next step in renewal and rebuilding is the Adult Lodge.

That two-story facility will have large meeting room, with utility kitchen, and 16 double guest rooms, each with an ocean view. Ground was broken November 20 for the \$1 million lodge.

As to the Camp Mokuleia Campaign, income to October 31, consisting of pledge payments, gifts and interest, was \$2.3 million. Expenses to date have been \$1.8 million, with \$420 thousand available for new work, after payment of some \$109 thousand due on the dining hall.

To date construction costs have been met from cash on hand, without any borrowing.

"That gives each of us a challenge to renew our efforts to keep our pledges up-to-date. We will need a good November and December to keep ahead of construction costs, and to continue to avoid borrowing," notes the November *Mokuleia Messenger*.

# PRESIDING BISHOP'S CHRISTMAS MESSAGE 1988

*What is Christmas without Joseph?*

How often the obedient and patient carpenter is omitted from our recollection of events surrounding the birth of our blessed Lord.

The iconography of Christmas usually has Joseph unobtrusively in the background, leaning on his staff or leading the heavy-laden donkey into Egypt. Yet, God called Joseph, and through him guided the Holy Family through the dangers of our Lord's infancy.

When Mary was found to be with child by the Holy Spirit and Joseph considered terminating their betrothal, an angel appeared to him in a dream. The angel revealed to Joseph the working of the Holy Spirit, and told him not to be afraid to take Mary into his house. And the angel named the child Jesus. Joseph was obedient to God's messenger.

When Herod, having heard of the birth of Jesus, set out to kill the infant, again an angel appeared to Joseph. God's messenger told him to take the family into Egypt until Herod's death. Again, Joseph was obedient and took the Holy Family into the safety of exile.

In Egypt an angel appeared to Joseph and told him of Herod's death, but warned him to avoid the region of Judea and to settle in a town called Nazareth. Joseph, ever God's obedient servant, did as he was told.

*Holy*, as in "*Holy* Family," does not mean "stress-free." The brief account of Joseph in the New Testament does not leave us with a record of a trouble-free family.

Joseph was called by God to do what was socially unacceptable in taking a pregnant Mary into his house; he was unable to find a suitable place for her to give birth; he led his family into exile; he had to begin a new life in Nazareth.

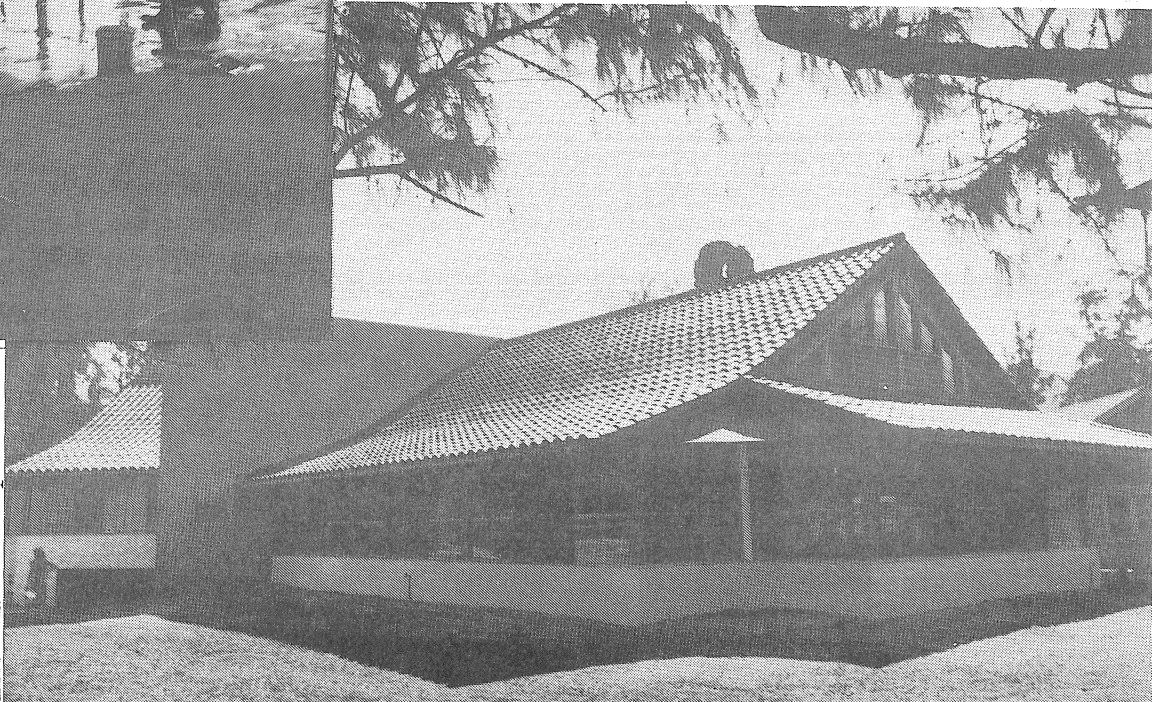
And when Jesus eluded his parents at the age of twelve in the temple, the account does not suggest a doting parent or a compliant child. The story of Joseph is unique, but it is also the story of many of us.

Christmas is one of the most sacred times in our culture. Joseph is an important part of our understanding of the Incarnation, because he helps remind us that God entered into the very core of our humanity. Joseph reminds us that God often calls the most lowly and the most unlikely to be instruments of salvation. Joseph reminds us that our relationships may not always be trouble-free or happy, but they can be holy.

May you have a blessed Christmas; a Christmas observed with the awareness that God can work in and through you; a Christmas celebrated with the awareness that God makes all life holy.



Preparing the dining room floor (left) of the new kitchen-dining facility (below) at Camp Mokuleia, the first increment of the Camp Mokuleia Campaign rebuilding. Bishop Hart blessed these facilities at an open house this November.



## SPIRITUAL DEVELOPMENT COURSE

For the ninth year the Episcopal Church in Hawaii will offer the Spiritual Development Course. Designed to foster and facilitate growth of self and knowledge of one's relationship with God, the course offers an in-depth opportunity for participants to experience and experiment with spiritual disciplines. Students are encouraged to set a "Rule of Life" and a develop relationship with a spiritual director as well.

Specifically, the Spiritual Development Course seeks to assist participants in understanding their experience of and relationship with God by:

- Examining the perspective of history, society, self and others;
- Identifying obstacles to one's relationship with God;
- Preparing and living a personalized "Rule of Life;" and
- Exploring various spiritual disciplines.

Lectures, discussions, and group and individual exercises are designed to provide data with which participants may explore their own understanding of and relationship with God.

The Spiritual Development Course meets one weekend a month (Friday and all day Saturday) from January to June each year. The next course will begin January 27, 1989, and will be offered on both Oahu and Maui. There will be a \$25 fee for each student to cover books and materials.

Those interested in participating in the Spiritual Development Course, either on Oahu or Maui, should discuss their intent with their pastor.

Applications for the course may be obtained by calling or writing: Jane Sherwood, Ministry Development Officer, Diocesan Office, 229 Queen Emma Square, Honolulu, Hawaii 96813, Phone: 536-7776 or 1-800-522-8418.

### SPECIAL CHRISTMAS BROADCASTS

KGMB—Channel 9 will broadcast the morning Christmas service in Washington Cathedral on Christmas Day at 1 p.m. This service has been telecast for more than 30 years and is a holiday tradition for many.

KHPR—Hawaii public radio (88.1 FM) will broadcast the Festival of Lessons and Carols from King's College, Cambridge, December 24 at 8 a.m., repeated at 1 p.m. Christmas Day.



## NORMAN COUSINS AT CATHEDRAL IN JANUARY

Norman Cousins, for 35 years editor of the *Saturday Review of Literature* and author of the recent bestseller *Anatomy of an Illness*, will speak at St. Andrew's Cathedral on January 13 at 12 noon in Tenney Theatre (brown bag lunch) and January 15 at the 10 a.m. service.

His address, part of the St. Andrew's Cathedral Speakers Program, is funded by the Margaret "Peggy" Kai Memorial Fund.



At the ECW Annual Meeting: President Annette Jim.



At Convention: the Church Periodical Club table with Helen Hagemeyer.

Dear Sisters and Brothers in Christ:

"Watchman, tell us of the night, what its signs of promise are. Traveler, o'er your mountain's height, see that glory beaming star. . ." 1988 Hymnal 640.

This magnificent Advent hymn has always summed up for me the expectation we feel as Christmas approaches. The night takes on a special quality, because we know a star became the most dramatic sign that God had acted in human life. I find an irresistible urge in searching the heavens still for some kind of assurance that God has not forgotten us.

What are the signs of promise today? What star does God send to announce divine involvement in our lives?

Clearly, many in our communities, even friends and occasionally family members, are looking in directions other than the traditional Christian ones to find answers to these questions.

Some turn to non-Christian eastern religions, and usually not to the mainstream versions of these great faiths, but to small individualized sects where one can tailor-make involvement.

Some look to humanistic expressions, with scientific and pseudo-scientific knowledge forming the background out of which their hopes spring.

## ECW ANNUAL MEETING

At their 87th annual meeting, the Episcopal Church Women of the Diocese of Hawaii celebrated the 100th anniversary of the Church Periodical Club, pledged over \$10,000 to four Specials, honored clergy new to Hawaii, and elected new officers.

The luncheon at St. Peter's Church honored CPC, headed in Hawaii by Martha Ho.

The four 1988-1989 Specials approved were the Bishop's Discretionary Fund, which helps in emergencies both clergy and laity; the Bobby Benson Foundation, Kahuku, established to help young persons addicted to drugs; the Karen Parish of St. Gabriel's Church, Thailand, to assist in caring for Karens displaced from Burma; and Canterbury House, the Episcopal Church's center at the University of Hawaii, Manoa.

- Elected by the ECW were
- Assistant Vice-President, Hawaii, Nellie Crumpacker.
  - Second Vice-President, Nancy Jenks.
  - Interim Treasurer, Elizabeth Cumberly.
  - Assistant Treasurer, Helen Hagemeyer.
  - Altar Guild, Gertrude Tyau.
  - Christian Social Relations, Mary Lou Woodbridge.
  - Church Periodical Club, Martha Ho.
  - United Thank Offering, Doris Fleming.
  - Nominating Committee Chair, Hatsune Sekimura.

President of the ECW is Annette Jim.

The 88th annual meeting is scheduled for October 27, 1989, at St. Andrew's Cathedral.

# A WORD FROM THE BISHOP

Some have simply given up searching, letting others tell them of signs of promise in the world, finding some cold comfort in their ability to criticize everything.

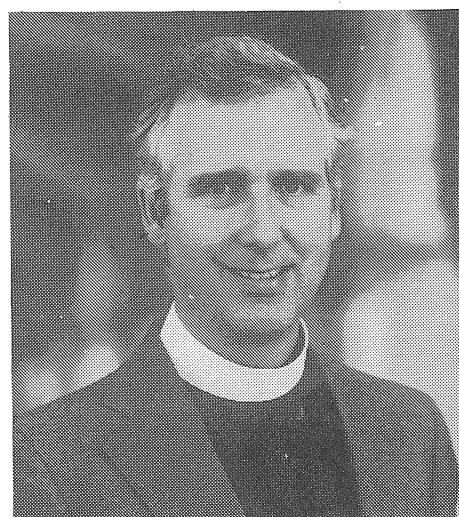
Some hope that the political process of elections, which we went through this fall, will bring forth signs of promise and perhaps a rising human star to lead us into the immediate future. Whatever promise might have been possible seems to have been overshadowed by the intense self-preening before cameras, at least by the presidential candidates, which put the media before the voter in priorities. We need and deserve better than this.

Advent gives us a remarkable opportunity to focus on "signs of promise" that can lead us to the power of the Christmas "glad tidings of great joy."

We move into readings from Year C in the Lectionary. This is the year in which the Gospel of St. Luke is the dominant reading. These readings begin with a apocalyptic vision of the world threatened and heaven shaken. But the Son of Man comes in power and glory to establish God's Kingdom. In the following weeks we pick up Luke's story of John the Baptist, as he set the stage for the coming of One mightier than himself, who would baptize with the Holy Spirit and fire. Then in the final reading before Christmas we hear the wonderful story of Mary's visitation to Elizabeth and the words of the Magnificat in which Mary acknowledges God's incredible choosing and honoring of her, a "lowly handmaid."

The "signs of promise" were visible not in the high and mighty, but in the words and actions of folk like John the Baptist and Elizabeth and Mary. They were evident not in the movers and shakers of the world, but in those who were obedient to God, who were faithful, who took sin seriously as a deadly enemy, whose souls proclaimed the greatness of God.

The realization we must come to is enormously humbling. It teeters on the edge of blasphemy and ridiculousness. *We* are the signs of promise to



Bishop Hart of Hawaii.

this broken and sinful world. God has entrusted us to be those signs for our generation. Our faithfulness will point to the greatness of God. We are the bearers of glad tidings of great joy about God's love and willingness to join us in the living of our lives.

I invite you to the excitement and joy of this season of the year. Above all God makes clear how special each of us is, how important we are in God's plan of salvation. I honor you in my prayers and am deeply grateful for the gift of yours throughout the year.

With warm affection and aloha.

Faithfully yours,

*Donald P. Hart*

The Rt. Rev. Donald P. Hart  
Bishop

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The theme of General Convention was emblazoned on the cover of all the official documents and prominently displayed at the opening service. It was taken from words found in all four Gospels, describing the baptism of Jesus. Running as a kind of unifying melody throughout the General Convention were the words: "With water and the Holy Spirit."

The words come from John the Baptist, as he tried to convey to people that God was doing something new and exciting in the world. Another person was coming who would baptize not just with water, a ritual action well known, but also with the Holy Spirit. God was going to act through this person in new, life-transforming ways.

These words give notice of the promise contained in the Gospel of Jesus Christ. They speak of the hope which lies at the heart of our faith. God is at work, through the Son, bringing into our world that loving power which makes all things new, which transforms life into something of infinite value.

"With water and the Holy Spirit" — those words proclaim the promise and the hope that you and I share in this diocese.

Changes in Leadership

We have had significant changes in leadership within the diocese in the past year. Two new rectors have come to us from outside the diocese. The Rev. Layton Zimmer at Good Shepherd, Wailuku, and the Rev. Dan Smith at St. Christopher's, Kailua, bring us new energy and talents to strengthen not only those important parishes, but the diocese as well.

We were able to move two of our own seasoned priests within the diocese. When Brian Grieves responded favorably to a call from our Presiding

"The greatest tool of evangelism we possess as a church is our prayer book. It is biblical to the core."

Bishop to join the national staff, the camp director's position opened and the Rev. Ed Bonsey from Holy Apostle's took that ministry.

The campus ministry position also became vacant, when the Rev. David Ota resigned to spend more time with his congregation of Good Samaritan.

The Rev. George Lee of St. Philip's, Maili, has moved to the campus. This of course leaves Holy Apostles' and St. Philip's in the search process for clergy.

And Holy Innocents' called the Rev. Walt Harris from his military chaplaincy to work in Lahaina.

Two veteran clergy left the diocese. The Rev. Doug McGlynn took a teaching position at one of our seminaries, leaving St. Mary's, Honolulu, after 8½ years. The Rev. Charles Crane retired from Holy Nativity after 23 years of service in that parish, but also after a lifetime of being a part of the Episcopal Church in the Islands. Both of those parishes continued in the search process.

To other long-time clergy retired from school chaplaincies, both at

BISHOP'S CONVENTION ADDRESS

"With Water and the Holy Spirit"

Iolani. The Rev. Morimasa Kaneshiro and the Rev. Norio Sasaki have left the school, but thankfully not the diocese. Deacon Charleen Crean has moved into one of those vacancies, and the Rev. Dan Stewart, a former military chaplain stationed here, has returned in civilian form to fill the chaplaincy needs at the school.

Just in the last couple of weeks Deacon Bobbie Kuschel left St. Chris-

". . . Every Episcopal household should own a copy of the new prayer book."

topher's for California because of a change in her husband's work.

Earlier this summer, the Rev. Manuel Gunsu and his family returned to the Philippines, leaving the Maui Filipino Ministry.

The Rev. Domingo Calag was called to carry out the Big Island Filipino Ministry among the congregations there.

We were saddened by the death of the Reverend Byung David Jun Lee.

Other changes, in terms of ordinations and licensing of clergy to serve as interims or in other capacities, are listed in my official actions.

Tribute to Lockwood

Along with the many changes of leadership with the clergy, none is more important, among the laity, to the diocese and to may functioning than the decision of Jack Lockwood to step down as chancellor of the diocese.

I want to pay a special tribute to Jack for his many years of service, 12 to be exact. He has given countless hours of professional advice free of charge. He has given of himself in endless meetings, in midnight phone calls, in a host of unselfish ways which have helped individuals and the diocese.

For most of us, chancellors come out of Henry VIII movies, or they are shadowy folk who exist at the end of a telephone. Jack has personalized the

"For me, the first priority is to make our missions as strong as possible. . ."

position of chancellor through his rare gift of humor, his patience with us lesser mortals who do not speak legalese, his commitment to the church and deep faith. He has lifted the position to a high calling of ministry. I am personally indebted to him for the

guidance he has given me in my first years as bishop, and I am sure I speak for the diocese in extending to him our heartfelt thanks and appreciation.

[An ovation followed.]

Let me add that I am extremely pleased that Mike Porter has agreed to become our new chancellor. These months of transition have gone smoothly, and I have every confidence that the legal matters of the diocese are still in excellent hands.

This litany of changes is only a small part of all that goes on in our diocese, but it gives you a glimpse of how staff, particularly Peter Van Horne and myself, fill our days. Transitions are important and can be times in which God's spirit is particularly active in our thinking and decision-making. They are times when the promise and the hope of the Gospel and especially powerful.

General Convention & Lambeth

General Convention for the entire church, and Lambeth Conference for bishops, occupied center stage for a good deal of this year. Both have been reported on by me or ably by our *Chronicle* editor, John Engelcke, and I do not need to go into detail about them.

Elizabeth and I are deeply grateful for the generosity of the diocese in making our trip to Lambeth possible. We had a remarkable and memorable time. I am glad that the budget now reflects a modest amount to build up

"Training for Ministries. . .the single most important and exciting program that the diocese is now carrying out."

a travel fund for this event 10 years hence.

The Anglican communion is in good health and will continue that way so long as it commits itself to meeting and that wonderful exchange of ideas.

The leadership of our Presiding Bishop, Edmond Browning, is clearly showing itself in the life of the Episcopal Church. This diocese can take credit for having trained him well. The eight Mission Imperatives which he has put before the church, to give our programs focus, to set us on a worthwhile course for years ahead, become the standard by which every diocese can make decisions; and I welcome them for the work which we are doing.

Two strong messages came out of General Convention, along with about 400 resolutions. The first is that we have a mission in the world, a divine mission to be God's people by proclaiming the Gospel for our generation. The other is that the church

cannot afford to go about its mission and not be as inclusive of all sorts of people as possible.

Mission and inclusiveness — that is the heart of the message from Detroit this year. They were reflected in debates concerning women bishops, about a highly conservative bishop-elect for the Diocese of San Joaquin, on sexual ethics and access to the ordination process, about our ecumenical relationships, concerning educational programs for the church, on a Michigan plan for outreach to the powerless in our society, and the Presiding Bishop's plea for us to be involved personally in ministry to persons with AIDS.

At every point in our discussions, I believe, we — as the church — were trying to be faithful to our biblical mission and to carry it out with a desire to be inclusive of people from many perspectives, whether they were liberal or conservative, modern or traditional. The old labels that so often are used to divide people just did not make much difference, as we tried to be faithful in our work.

This General Convention has been characterized as one that made helpful attempts to establish the theological basis for its decisions. That meant attention to Scripture and Tradition, as well as trying to relate those foundation stones of our communion to the world in which we live. That process made this General Convention a particularly meaningful one, and it seems a good pattern for the years ahead.

Evangelism

Out of this convention came resolutions which directly affect us.

One of the high moments for us in Hawaii was the final reading of the resolution to set aside November 28 in the Church Calendar to commemorate King Kamehameha IV and Queen Emma.

We will need to turn our attention to changes in Title III, on which Jack Lockwood has done and continues to do much work for the National Church. This title in the canons governs the ministry as it is lived out by laity and clergy alike.

We rejoice that the canons now recognize the distinctive order of deacons as a full and separate order of ministry, and not simply as one stage along the route toward priesthood. This affirms the work we have been doing with our diaconate program and confirms the important witness our deacons have made, not only in this diocese, but throughout the church, as they have become better known.

One of the resolutions that most struck me with its challenge was one coming from the National Committee on Evangelism. It calls for the Episcopal Church to use the 1990's as a decade of Evangelism, a 10-year period before the 2nd Christian millennium begins, in which to share with as many people as possible the Good News of Jesus Christ, and to do that in co-operation with other churches. In preparation for this Decade of Evangelism, the resolution asks us to use 1989 as a Year of Prayer that our work may be solidly grounded in God's will.

The National Church, I am sure, will make suggestions about how to plan for this, but I have already talked to the chair of our Evangelism Committee, the Rev. Reg. Rodman, and urged him to begin to look forward to this dynamic challenge. This one resolution, if taken seriously, will have a ripple effect into many of our



programs and plans for at least the next 11 years. Since I think we have many of the needed ingredients already in place, I welcome this focus for the diocese.

### Book of Common Prayer

Let me share a few ideas about what a Year of Prayer and a decade of cooperative evangelism might mean to us. The greatest tool of evangelism we possess as a church is our prayer book. It is biblical to the core. It contains clear statements about our theological beliefs. It is pastoral and engaging. We need to begin by learning our prayer book, by finding out anew what a treasure we have and how

**"We must be more intentional in our planning for youth and Christian education."**

valuable it is in going out into the community to share our faith.

I see us using this next year, this year of prayer in preparation for the 1990's, as a time to lift up our prayer book as a great gift from God. In fact, we will need to use several years to do this. Our prayer book is not perfect, because we are not perfect. But it is a rich storehouse of faith and inspiration to equip us for God's mission. I hope every congregation will offer some opportunity for people to become more familiar with, and more excited by, our prayer book, and see it as one of our most valuable tools of outreach. John Engelcke has reminded me on several occasions that it is not too much to expect that as a first step every Episcopal household should own a copy of the new prayer book.

### Diversity in Worship

One of the unfortunate results of the past 20 years of liturgical renewal, with its emphasis on the Eucharist as the chief service on Sundays, has been the lack of familiarity on the part of many people with anything else in the prayer book. I do not want to discourage the use of the Eucharist on Sundays. That is absolutely as it should be. But I hope people can be exposed to more than simply the Eucharist.

I know I risk at least liturgical heresy in saying that I do not think the Eucharist is a very good evangelical tool. It is too much to ask people, new to the faith and new to our church, to jump right into the highest moment of our liturgical life.

Other services, or variations of morning and evening prayer, I think, might serve us better with people who are new to us, who are inquiring about our faith, who need the opportunity to ask questions and have the chance to discover the richness of the sacramental life.

In this context, I am particularly happy to have Bishop Michael Marshall, director of the Anglican Institute in St. Louis, Missouri, and former Bishop of Woolwich, England, as an official guest of this convention.

Bishop Marshall will address the convention tomorrow on the Anglican Communion as he sees it in these

post-Lambeth days. He will preach at the Cathedral on Sunday at 10 a.m. Then at our clergy/spouse retreat, Monday and Tuesday, he will share his rich appreciation of Anglican worship.

He represents the best of the Catholic traditional position in the Anglican Communion. While I realize that is not usually my position, I welcome him all the more for the opportunity to stretch my understanding and appreciation of the diverse church we share. I have always learned from him on the occasions I have heard him speak and from his many books.

### Programs & Priorities

People have already said, "If the emphasis is going to be on evangelism, why has money been cut from our Evangelism Committee?" The question is legitimate, and I wish we had been able to do otherwise.

The budget reflects first priorities first. For me, the first priority is to make our missions as strong as possible, to give them the greatest chance to develop and move toward self-support.

Part of the answer is for the diocese to see that the clergy are adequately paid for what they are asked to do and to increase the time and expectation for clergy where appropriate. My expectation is that with increased resources going into our missions, we will begin to see more effort put into evangelism.

The same should be true about increased work with youth and Christian education — two other vitally needed and underfunded programs. Evangelism can be promoted from many angles. For the moment, I see our need to move the missions ahead as a first priority in the strategy of the diocese.

Youth ministry and Christian education are also programs called for by the diocese and not well funded. I regret that and must call upon vestries and bishop's committees to be responsive to this as you plan your programs at the local level.

On the drawing boards now are three diocesan events which I hope

**"Begin in prayer and be rooted in Scripture. . . Give the Spirit a voice in song, and we will have a combination of tremendous power for the work of the Lord."**

will enhance ministry in this area.

- In January, we hope to have a workshop for youth leaders, which will inspire and build confidence for those called to this special and rewarding ministry.

- In late February or early March, we plan to have a workshop on parenting, to support his basic and demanding challenge.

- In later spring, a "happening" for youth is planned. This will give our young people the chance to experience a cursillo-type event.

I am very grateful for the renewed energy that Ruth Newell from the

Cathedral, Mary Grems from St. Timothy's, and Jane Sherwood of my staff have put into youth ministry done on a shoestring of funding.

### Training for Ministries

Probably the single most important and exciting program that the diocese is now carrying out centers in training for ministries. Under the able leadership of Eileen Anderson of St. Clement's and Jane Sherwood, a task force has been working throughout

**"The Anglican Communion is in good health. . ."**

the summer and fall to revamp and restructure our training program. Out of their work will emerge a School for Continuing Education, or something named much like that. It will incorporate all the courses now available for those moving toward the diaconate, plus offerings that meet the needs of laity who want further training or deepening of spiritual growth.

I asked them for a plan of continuing education for the diocese which

**"The eight Mission Imperatives. . . the standard by which every diocese can make decisions."**

had a broad spectrum of appeal, which was flexible and capable of being tailor-made for individuals, and which was transportable outside of Honolulu. They are well on their way to meeting my askings and more.

This is a program that should be almost self-supporting by fees charged participants. It has potential to be a great value in evangelism, in strengthening of missions, and in helping us appreciate the gifts which are here in this diocese.

I do not see it as something which supplants the teaching which clergy and others do within their congregations. I see it as a way to strengthen that teaching ministry, to be used as a resource by our congregations to supplement what is needed on the local level.

Besides a basic core of courses which will be available, I see this school as a network of connections for one congregation here to find someone over there, who can help them. It will be a resource bank of talents, allowing us to live out the interdependence we have as Christ's body.

### Hawaii Loa Debt

In April of this year, the Diocesan Council responded to a unique opportunity presented by Hawaii Loa College to set it free of debt and establish it on a firm financial footing.

The college had been started 20 or more years ago by four demoniminations, ourselves being one. Their recent history has been one of crippling debt because of a series of loans to build classrooms and dormitories. Last spring the federal government of-

fered to settle their loan claims with a payment of 15¢ on the dollar, if the other lenders would agree to the same plan.

We had very little choice but to agree to this forgiveness of debt. We were morally obligated, related by history, and bound by our solidarity with the other denominations, who all agreed to this plan before we did. It means the diocese took on a debt to the bank of \$200,000 and must raise this money.

I think we made the best decision, in spite of its consequences. This diocese has been committed to education since its earliest days. Schools of learning have been one of our highest mission priorities. Hawaii Loa is part of that commitment. We will be challenged to meet this financial obligation, but the challenge is a good one.

### AIDS

One of the most moving events at General Convention was the service of healing for those with AIDS and the unrolling of a portion of the AIDS quilt, with the reading of names of those who have died from this dread disease.

In our world of quick answers and change-the-channel-when-uninterested mentality, AIDS poses a tremendous challenge. Some people are already saying that we have done enough, we can do no more, it is in the hands of politicians and medical experts.

In reality, however, the worst is yet to come. That seemed clear from the reports around the world that were shared with us at Lambeth. One bishop put the situation clearly in perspective by saying that when Lambeth meets again in 1998, the most pressing issue will not be women bishops or the unity of the Communion; it will be AIDS.

The church's role is crucial: to be a community of prayer and healing, to show compassion and be a source of pastoral strength, to promote good medical practices and information, to lift up the standard of monogamous sexual relations, and to proclaim, not the deprivation of abstinence, but its wisdom under certain circumstances.

I am thankful for what our AIDS

**1989: a Year of Prayer.**

**1990's: "a Decade of Evangelism. . . in which to share. . . the Good News of Jesus Christ."**

Advisory Committee has been able to do to bring our awareness into sharper focus on this issue. I wish it were otherwise, but they have much work still to do.

### Promise & Hope

This next year is one of promise and of hope.

That message is clear to me. Much that is begun will need to continue. We must concentrate still on the missions and small parishes, giving them

*(Continued on page 11)*

## CONVENTION 1988

(from page 1)

underscored the need for such a plan.

Fr. David Holsinger of St. Luke's, Nuuanu, emphasized that it was the time for creative thinking as to the role of the missions and a time for hard choices. There are other ways to do mission, he pointed out, noting specifically the use of non-stipendiary clergy sacramentalists in the Diocese of Alaska.

The vote placed the larger churches generally on one side and the aided parishes and missions on the other, with some parish delegations split. There were also significant abstentions, by those who wished to support the missions but declined to undercut their own parish-based mission programs through the increased assessment.

The debate left no doubt that mission strategy and accountability, the budget process itself, and the procedure for setting assessments would be agenda items both for the new Diocesan Council and for the 1989 Diocesan Convention.

### Appointments & Elections

Appointed by Bishop Hart and approved by Convention were

- John A. Lockwood, Chancellor-



Bishop Hart delivering his Convention address from the pulpit in St. Andrew's Cathedral.

emeritus, who ended 12 years of service with this convention (see below, Resolution #8).

- Michael Porter, the new Chancellor.

- Walter Beh, Vice-Chancellor.

- The Rev. Kenneth Perkins, Historiographer.

- The Rev. Arthur Ward, Registrar.

- The Commission on Ministry: the Revs. Brian Nurdin, Alex Geston, Lynette Schaefer, and Paul Kennedy; and lay members, Pua Hopkins, Art Kusumoto, Marilyn Hirashima, and Kate Roberts.

- To the Commission on Episcopal Schools, Mike Masumoto.

Elected by Convention to the Diocesan Council were the Revs. John Connell of St. Barnabas', Alison Dingley of St. Matthew's, and James Furman of St. Peter's; and, as lay members, Lani Apodaca of the Kohala Missions, Thomas Bastis of

Holy Nativity, Moheb Ghali of St. Mary's, Richard Hagemeyer of Holy Nativity, Donald James of St. Christopher's, Robert Reed of Christ Memorial, and Frances Wheeler of St. Clement's.

Elected to the Standing Committee were Ralph Kam of St. Peter's and the Rev. Timoteo Quintero, vicar of St. Paul's, Honolulu.

Elected to the Cathedral Chapter were the Rev. John Crean of St. George's and Charles Rogers of St. Christopher's.

The Rev. Franklin Chun was elected Secretary of Convention, succeeding Nancy Rowe, who was honored by resolution, gift, and ovation for her 4 years of distinguished service.

### Resolutions

This Convention moved towards some diocesan reorganization with the trial use of a regional council system (#2), established youth work as a top priority (#16), began the diocese's gearing up for the decade of evangelism in the 1990's (#15), supported alternatives to abortion and the mobilization of resources to that end (#6), expanded AIDS work (#3-5), affirmed the work of BOMA with the elderly (#1) and the tithe as "the minimum standard of giving" (#10), amended the canons and constitution (#8, 9, 12, 13), and dealt with clergy (#11, 14) and diocesan (#7) financial matters.

By resolution (listed below in numerical order), the Convention:

- Affirmed the Church's support for the work of the diocesan Board of Ministry on Aging (BOMA) "in facilitating and co-ordinating ministry to and with the elderly" and encouraged all parishes and missions to observe "Age in Action Sunday" either the first Sunday in May, the third Sunday in October (the state's "Respect Your Elders Day"), or on some other convenient Sunday (#1).

- Authorized the trial use of a regional council system; that is "that this, Convention have each region of the Diocese of Hawaii (region or area for this purpose is as defined by pre-Convention area meetings) meet at least four times between Convention and the Convention in 1989 for the purpose of determining whether or not a regional system is applicable to our needs as a Diocese, as well as for the purpose of enhancing communication within each region and the Diocese and to have such a regional council serve as a forum in which laity and clergy from member parishes and missions might gather to work together, share concerns, insights, and solutions to common problems which face the region and our Diocese."

It was further resolved "that after a year's study and participation in such a regional council system, this matter come before the Convention once again in 1989 for the purpose of implementing such a Regional Council System in this Diocese, with Diocesan Council being charged with creating the legislation and policies needed to enact the same" (#2).

There were 3 AIDS-related resolutions:

- Requesting "each parish, mission, and diocesan institution to establish a program of AIDS education by Convention 1989," with the Diocesan Advisory Committee on AIDS assisting (#3);

- Commending Bishop Hart "for his compassionate stand on the issue of AIDS, as witnessed in his first Pastoral Letter to this diocese and by his support of AIDS education confer-



Jan Rowland, with Michael Len, honored as graduates of the Ministries Training Program at Convention.

ences and programs for our laity and clergy" and urging him "to speak publicly in opposition to those who attempt to compromise the civil rights of persons-with-AIDS" or discriminate against those with AIDS, ARC, or the HIV infection (#4); and

- Establishing diocesan participation in the National Day of Prayer for persons touched by the AIDS epidemic (2nd Sunday of October, 1989 and after) and supporting the monthly AIDS prayer and healing service at the Cathedral (2nd Tuesdays at 7 p.m.) (#5).

In the matter of abortion, the Convention committed the "time, energy and resources" of the diocese "to providing love, support & care to those involved in problem pregnancies, so that no problem pregnancy need end in hopelessness!"

As to "resources," Resolution #6 indicated a "threefold approach: (1) identifying existing resources, (2) disseminating this information to all clergy, schools, lay people, etc., who may have need of it and/or access to

it, and (3) developing new resources as the need for them becomes apparent."

Convention action was based on the 1988 General Convention's abortion resolution and especially on those paragraphs which require church members "consulted with regard to a problem pregnancy. . .to explore, with grave seriousness. . .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 of this Church, especially the clergy," states this General Convention resolution, "to become aware of local agencies and resources which will assist those faced with problem pregnancies."

The Diocesan Council was directed (#7), during 1989, "to consider the possibility that the diocesan budget be based upon two separate diocesan assessments, the first relating to the national church quota and expenditures for the maintenance and development of the Episcopal Church in Hawaii, and the second relating to our outreach to the wider community." The Convention established "the

### Chancellor-Emeritus

The Convention established "the honorary position of Chancellor-emeritus," on nomination by the Bishop and approval by Convention. The nominee shall have served as Chancellor and shall continue in that emeritus position "for the appointee's lifetime unless and until such appointee shall resign or shall be removed pursuant to the provisions of Canon 12" (#8).

John A. Lockwood, chancellor of the diocese for over 12 years, was appointed Hawaii's first chancellor-emeritus by Bishop Hart.

Many times delegate to General Convention, reviser of the diocese's constitution and canons, and trusted confidant and advisor to bishops, clergy, and congregations, Lockwood was also honored at the convention banquet with a musical celebration,



View of the floor of Convention, with the Rev. David Ota, vicar of Good Samaritan (background).



thank you, and spoof, starring, among others, his wife Diana, with Mary MacIntosh as "Malia, the Novice Para-Legal" in flaming red taffeta and with lyrics like "I.M.T." [Interim Management Team] to the tune of *Edelweiss*:

I.M.T., I.M.T.

Brought new meaning to Trinity,  
Kennedy, Van Culin, and the Chan-  
cellor Lockwood.

Without a Bishop canonically,

We plead to I.M.T.,

Kennedy, Van Culin, and the Chan-  
cellor Lockwood.

Master of Ceremonies, Fr. Morely Frech, then read a tribute from Presiding Bishop Browning, whom Lockwood had long served as chancellor while he was Bishop of Hawaii.

### Other Resolutions

In other revisions of the canons and the constitution, the Convention

- Amended the canon on meetings of the vestry so that "if the offices of the rector and either warden shall be vacant, then the presence of the other warden shall be required (#9).

- Brought the diocesan constitution into conformity with the national canons, requiring that deputies to General Convention "be elected at the annual meeting of the [Diocesan] Convention which is at least twelve months but not more than twenty-four prior to the General Convention" (#13).

- Gave seat and voice in Diocesan Convention to the secretary and assistant secretary of Convention, the chancellor and vice chancellor, if not otherwise elected as delegates (#12). Resolutions #12 and #13 require approval on second reading in 1989.

The Diocesan Convention, following the resolution of General Convention, affirmed "the tithe as the minimum standard of giving for Episcopalians" and called on all members of the church "to join. . . in accepting the tithe." The circulation of a list for delegate's signatures signifying that one was already a tither or would be in three years, and the publication of such a list, were not approved (#10).

A clergy minimum compensation schedule for 1989, with a 3% inflation adjustment, was passed (#11).

A study on increasing life insurance for retired clergy, with premiums paid by the diocese, was authorized, with a report due at the 1989 Convention (#14).

A resolution on evangelism (#15) required the Church in Hawaii actively to "support the action of the General Convention in designating the 1990's as the Decade of Evangelism in the Episcopal Church and in setting aside 1989 as the Year of Prayer to prepare for this emphasis" and encouraged all parishes and missions "to establish positive schedules for prayer and planning in 1989 to prepare themselves to begin a greater evangelism effort at the local level in 1990."

And in the last of this Convention numbered resolutions (#16), the delegates assigned to the church's "youth programs, activities, and education a top priority when determining the use of present and future resources of our diocese."

Resolutions of aloha and thanks were voted to:

- Katherine Kennedy, wife of the late-Bishop Harry S. Kennedy, and Puanani Hanchett, wife of the late-Bishop E. Lani Hanchett.

- Presiding Bishop (and former Bishop of Hawaii) Edmond L. Browning and Patti Browning, "re-



John A. Lockwood, Chancellor of the Diocese of Hawaii, 1976-1988, and now Chancellor-Emeritus (above), with his wife Diana (left), at the 1988 Diocesan Convention.



At Convention: the BOMA table with George Wiggins and Lnette Burns and the prayer books awarded Ida F. Lum and Nellie Hartman.

joining with her new-found ministry."

- Katherine Morton, secretary to Bishop Kennedy;

- Sisters of the Transfiguration, particularly those who served at Hawaii's St. Andrew's Priory School.

- Retired clergy and lay staff.

- Mission clergy and congregations.

- The dean, staff, and members of St. Andrew's Cathedral, site both of the annual convention and the ECW annual meeting.

- The Rev. Howard Kishpaugh, sometime rector of St. Stephen's, Wahiawa, and St. Timothy's, Aiea, and former chaplain, St. Andrew's Priory School, on his retirement as rector of All Saints', Hershey, Pennsylvania.

- Nancy Rowe, Convention Secretary, on her completion of 4 years' service.

The Diocesan Convention took official notice of the 200th anniversary of the arrival of the Chinese in Hawaii (1889).

The 1989 convention will meet October 27-29. The dates for the 1990 convention are October 26-27.

## BOMA HONORS NELLIE HARTMAN, IDA F. LUM

Recipients of this year's Board of Ministry on Aging (BOMA) Award E Akamai (Older & Wiser) Awards were Nellie Hartman, 80, of the Church of the Holy Nativity, and Ida F. Lum, 70, of the Kohala Episcopal Mission.

"Nellie's profession was as a social worker; however, a greater profession she has practiced all her life is that of a truly committed Christian who practices the Christian virtues in all aspects of her daily life," wrote the Rev. H. Joanne Stearns in nominating her.

Nellie is a charter member of the Hui Hauoli, Aina Haina's senior citizens group, and has served it as president, program chair, chair of the Christmas program, and transportation volunteer.

In 1979 she received the East Oahu Rotary award as senior citizen of the year. And through the Board of Adult Friends she helps pre-delinquent youths.

Kohala's Ida Lum is one of the mainstays of the Kohala senior citizens program, opening the Senior Citizens Center daily, preparing for the lunch, and helping to deliver meals to shut-ins. She also helps coordinate the phone services program of the Department of Parks and Recreation's elderly activities division. Among her other senior citizens activities are visiting Kohala Hospital and membership in the Senior Citizens Choristers and on the senior citizens baseball team.

Ida's Christian vocation and ministry are also "concentrated in her tireless work for her local mission," as well as for the Kohala community. Membership on the bishop's committee and altar guild; help in the Thrift Shop, on the annual bazaar, and at Sunday coffee hour; and occasionally reading lessons for church services and singing "whenever we can put a choir together" are part of her ministry, reports the Rev. Donn Brown, vicar of the Kohala Mission.

BOMA is headed by George Wiggins.



# BISHOP'S JOURNEYING

## AUGUST

22-28 John Connell helps me through a 5-minute radio talk for the Council of Churches on the Lambeth Conference of Bishops. Later in the week I enjoy a reception for new teachers at Iolani School as they look forward to a new year. The Stewardship Committee has their annual fair on Oahu, and I share some thoughts on this vital subject before catching the plane for the Big Island.

28 My visitation to Christ Church, Kealahou, and we are treated to the fine hospitality of both the Rodmans and the parish. Their service is planned for the beach, and it turns out to be a lovely informal gathering with rare Hawaiian beauty.

Aug. 30 - Sept. 3 I spend a good deal of Wednesday this week at Hawaii Loa College with other denominational leaders working on the special relationship the college has to its four founding denominations. The week is filled with many other meetings with individuals and then we are off to Kauai and my visitation to St. Paul's and St. John's on the west end of the island.

## SEPTEMBER

4 Both of our children are with us (for once) as we visit the Gestons in Elele and share with both of his missions. I preach, celebrate, and meet with both of the Bishop's Committees before heading home in the afternoon.

6-10 I have an extra confirmation at St. Clement's, using their normal Wednesday service as the occasion. The Planning Committee for the convention meets as those plans move ahead. Elizabeth and I—and our two children—celebrate our 26th wedding anniversary this week. How

little we knew 26 years ago! The Commission on Ministry and Standing Committee meetings end the week.

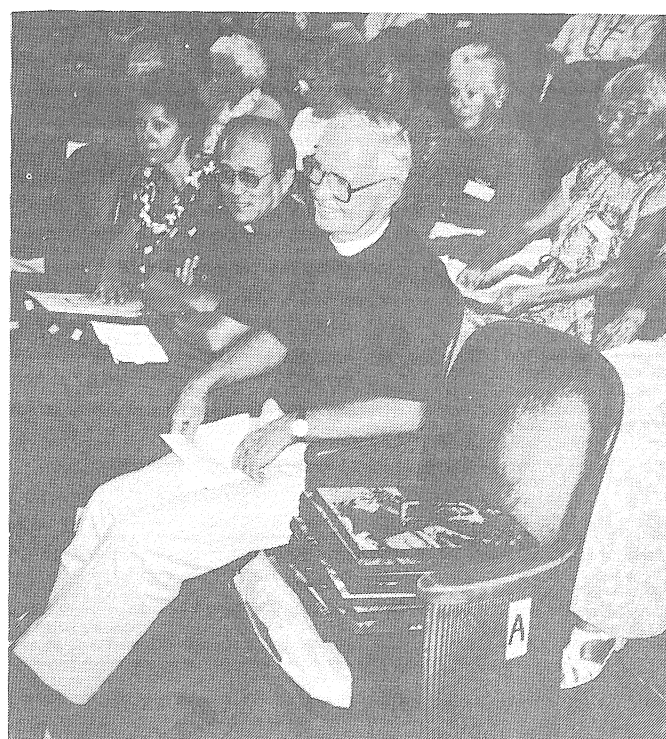
11 The whole family is off to Holy Cross to join John Engelcke and his congregation. The special quality of the small mission comes through here. Our son Tom leaves for college on the east coast in the afternoon.

13-17 The first of a series of meetings about General Convention and Lambeth start this week as we try to share these events around the diocese. The Reverend Layton Zimmer is instituted as the Rector of Good Shepherd, Wailuku. Our deacons have one of their quarterly meetings on Friday night and the Diocesan Council meeting is on Saturday.

18 Baptisms and Confirmations take place at St. Elizabeth's today. Father Fan makes my sermon sound extraordinary in Chinese! Several of us meet with the Council of Churches concerning a housing project in the afternoon.

20-24 I preach at the midweek Cathedral service trying to pick up on the theme of Aloha Week. That evening I have the privilege of celebrating the new ministry of the Reverend Dan Smith at St. Christopher's, Kailua. Off to Maui and the Seabury Board meeting early on Thursday and speak to the school at their opening chapel service. The mission clergy meet at the end of the week with an excellent presentation on Filipino culture.

25 We are at Christ Memorial on Kauai enjoying the hospitality of the Erons and of this vibrant congregation. We do the last of the presentations on General Convention and Lambeth at All Saints', Kapaa, before flying home and packing for two weeks away in California and Alaska.



At the ECW Annual Meeting: Presentation of the Specials, with the Rev. John Morrett, retired (foreground), and the Rev. George Lee, chaplain, Canterbury House.

26-29 Arrive at 5:00 a.m. in San Francisco for the Provincial Council meeting at which, among other things, I share a Bible study to focus their work. I have the chance to see my father in Pasadena and meet Elizabeth there as we head north to Anchorage and the convention of the Diocese of Alaska.

## OCTOBER

2 I preach at St. Mary's, Anchorage, where we attended many years ago when I was working on native ministry in the city. On to Fairbanks in the afternoon and we put on another layer of sweaters!

3-8 We fly into Minto, Alaska, a small Indian village northwest of Fairbanks for the beginning of their clergy/spouse retreat. In three presentations I share Bible studies focused on understanding our call as baptized and ordained people. Their convention runs over three days and each morning I reflect on ministry as I have experienced it in Alaska, New Hampshire, and Hawaii. In the middle of it all winter arrived with blowing snow, the Red Sox lost their chance for the pennant, and we enjoyed the warm friendship of our northern friends!

9 I have the privilege of preaching at my former parish of St. Matthew's in Fairbanks and of catching up with people there. We are home again in Honolulu a day later wondering if it was possible we were walking in snow along those familiar streets.

12-15 Home to plunge into preparations for our own convention. the Diocesan Council meets on Saturday, and then I have the chance to share supper with the confirmation class of St. Peter's.

16 Two services at St. Peter's with a very fine luncheon for the elders afterwards. I attend the service at the Royal Chapel commemorating Princess Kaiulani.

18-22 Many meetings before convention begins. Then the activities of convention start with the ECW service and meeting on Friday. I take a moment to meet Bishop Michael Marshall at the airport. The opening service and my address come that evening and the business part of

the convention follows on Saturday. Rare talent and high spirits come forth at the banquet, giving Jack Lockwood our aloha for his years of service to the diocese as chancellor.

23 Bishop Marshall preaches at the convention service sharing his considerable skills as a proclaimer of the Gospel. The clergy and spouses gather at Makaha Resort for our annual retreat, and I use the first evening to share ideas and concerns.

24-29 Our retreat is led by Bishop Marshall in a series of inspirational talks about the value and power of worship in our Anglican tradition. Back in the office on Thursday, I have a little space to catch up on mail and convention business.

30 To St. James', Kamuela, and St. Columba's, Paauilo. I have a full and enjoyable day with two morning services and receptions, a home communion, the Big Island Ultrea, and visitation to St. Columba's. I sleep well! Jerry Reynolds takes us to the top of Mauna Kea on Monday—via automobile. No snow, but very chilly.

## NOVEMBER

1-5 Celebrate All Saints' Day at the 7:00 a.m. Eucharist in Parke Chapel. Confer with Reg Rodman and Jane Sherwood on plans for the Evangelism Committee. On Saturday, the Standing Committee meets, and then Epiphany Ministries (which is changing its name to Hawaii Episcopal Pacific Asian American Ministries). We are off to All Saints', Kauai, in the afternoon and a vestry dinner at the Waldons.

6 At All Saints' where the church school is bursting with energy and many children.

7-12 A week of meetings, ending up with the Cathedral's Fall Market and St. Christopher's Luau to benefit KPISC.

13 Two services at St. Christopher's this morning along with a short talk at the adult forum. This is another congregation with an active church school. End up the day at the Cathedral's "Sunday Night Live" — another creative Christian Education offering.



At the ECW Annual Meeting: Preparing luncheon at St. Peter's, Honolulu, Margaret Chow.



## FR. WARD CELEBRATES 50TH

A warm and gracious gentleman, who wears his learning gracefully and has endeared himself to many by his gentle, joyful pastoring, Fr. Arthur Ward was honored by the cathedral parish on the golden anniversary of his ordination to the priesthood, Sunday, December 11, following his celebrating the 10 a.m. eucharist at St. Andrew's.

On December 8, 1938, Fr. Ward was ordained priest by the Rt. Rev. Herbert H. H. Fox, Bishop of Montana, in St. Peter's Pro-Cathedral, Helena. He was posted to Holy Nativity, Whitefish, from which he also served congregations in the mission field of northwestern Montana.

In 1941 he was called as rector to St. James', Lewiston, which he served until entering the navy chaplaincy (1943-1945), seeing service in the Solomons, Okinawa, and the Philippines.

After the war, he returned to Montana, serving St. James', Deer Lodge, and St. Andrew's, Phillipsburg (1946-1949), before a year in New Jersey (St. Paul's, Orange) and return to Montana. There he was rector of St. James's, Dillon, as well as an instructor in history at Western Montana College.

The doctors recommended a change in climate after his seven years as rector of All Saints', Appleton, Wisconsin (1951-1957), so Fr. Ward came to Hawaii to teach at Iolani, where his wife Ruth also gained employment as a kindergarten teacher.

While at Iolani, Fr. Ward became the founding and first vicar of St. Barnabas', Ewa Beach, named for St. Barnabas', Newark, New Jersey, where he was confirmed and ordained deacon.

Bishop Kennedy met him at a football game in the old stadium in Moiliili and mentioned that a congregation was just beginning. Would he help? Of course. The recreation hall at the rifle range at Puuloa was the first St. Barnabas'. Thursday afternoons Fr. Ward also drove out, for parish visiting and confirmation classes.

At Iolani, Fr. Ward taught for 22 years, 11 of which he served as chair-

man of the history department. As a senior Master (1964-1979), he was one of headmaster's senior advisors.

Since retirement in June 1979, he and his wife Ruth have traveled to New Mexico, Alaska, and Europe. But his time since December 1979 has been spent mainly as a pastoral assistant at St. Andrew's Cathedral.

Of his work there, Dean Lin Knight, remarked, "Art is one of those wonderful, warm and loving priests who have a special ministry to the sick and the shut-ins, both Cathedral members as well as visiting Episcopalians. He always seems to be at the right place at the right time, and is a joy to have on our staff."

Fr. Ward married Ruth A. Smith, a kindergarten teacher, in 1942. They met in Lewiston and have three children:

- Caroline, principal of the Christian Academy, married to Francis Oda, an architect with Group 70 Architects.

- Stephen of San Rafael, California, working for Pacific Bell in San Francisco, married to Linda, who works with Wells Fargo Bank.

- Sarah (Sally) working in health maintenance in Portland, Oregon, and married to John Wright, a production engineer in manufacturing.

The Wards have five grandchildren: Reed, 14, and Nalani, 11, Oda; Colin, 6, and Matthew, 2, Ward; and Sarah Wright, 5.

Fr. Ward enjoys swimming and photography, but at the top of his hobby list is ballroom dancing, to which he and Ruth Devote Sunday afternoons at the Royal Hawaiian with Del Courtney.

As to reading, Fr. Ward lists the categories non-fiction, historical novels, and mystery stories. One recent book is by Edward Teller. In addition to ballroom dancing, Ruth relishes sewing.

Born in Newark, New Jersey, Sr. Ward was educated at Trinity College, Hartford (BA 1935) and the General Theological Seminary (STB 1938). In 1969 he was awarded the degree of Master of Arts by the University of Hawaii at Manoa.

## BOOKS

**Robert Runcie, One Light for One World. SPCK, 1988.**

This collection of address and sermons by the present Archbishop of Canterbury is diverse indeed. Topics include "T.S. Eliot," "Zeebrugge Ferry Disaster," "Conception of the Blessed Virgin Mary," "Enthronement in Uganda" of the Roman Catholic archbishop, with Canterbury preaching, and "A New Presiding Bishop" on the election of Hawaii's Bishop Browning.

"The nervous chaplain who in my hearing once mixed up the grace before a banquet and prayed 'Lord, make us needful of the minds of others' said a good prayer for the all-purpose speaker," writes the Archbishop, referring to himself. We all need the "minds of others," as well as their prayers.

Anglican preaching may be in its generally sorry state because we do not publish and share our sermons for many to ponder. The Archbishop has

done all preachers a favor by this book, as well as many a parishioner, one hopes.

• •

**The Episcopal Church in Crisis. By John Booty. Cowley, 175 pp. \$8.95 paperback.**

"I can heartily recommend this book as a thought-provoking analysis of the nature of the church in the past 30 years because it takes seriously the human side of the church.

"One comes away from this book with a deeper appreciation of what it means for Christ's body on earth to make itself vulnerable to the realities of life even as Jesus did.

"Though one may disagree with some or even many of the decisions the Episcopal Church has made, one cannot overlook its deep commitment to the ongoing struggle to incarnate Christ's love in a broken world, hoping for its ultimate repair."

—Robert Webber,

*The Christian Century* (October 19).

## CANTERBURY WIVES TALES

Much has been written about the 1988 Lambeth Conference, and much more will be written.

There has, however, been little about the Lambeth Wives' Conference which took place at St. Edmund's School at the same time and just a half-mile from the Bishops' meeting.

Here gathered more than 300 wives of Anglican bishops from all over the world. Most of us knew only those from our own provinces, and them only a little, our dioceses being widely scattered.

The first day of the Wives' Conference was spent sharing our home stories with one another by means of pictures and crafts from our areas.

How wonderful to walk around that large room and see the handiwork and homes and families of our sisters in Christ from the Solomon Islands, South Africa, Mexico, the Philippines, Seychelles, the nine areas of the USA, Canada, England, and on and on! Here was a rainbow of faces and personalities speaking of the blessings and the promise of God.

Through Bible study this diverse group became a strong community. In groups of 12 to 14 we met daily for an hour in the morning to pray and read scripture and to witness to one another of the life of Christ in the far corners of His world.

My group was led by Joan Evans of South Africa. Others were from Ireland, Canada, Uganda, England, the USA, the Philippines, Kenya, Nigeria, and Central Africa.

Our common language was English, to one degree or another, our common bond our husbands and families, and the faith of the church to which each had been called.

We wept as some told of young sons bearing arms or the consequences of refusing to do so.

We rejoiced in telling of our common ministries as wives and mothers and Christian leaders.

We prayed for each other's work and dreams and for the situations to which we would soon return. And through it all, we came to love one another deeply.

The wives of Lambeth were treated to some of England's best speakers on women in the world today—fine women and strong leaders for the church and the community in that place.

Opportunity was provided for tours to nearby castles, gardens and other places of interest, often ending the afternoon with a fine tea and conversation provided by the ladies of the

local country parishes.

Of course, London Day was the grandest outing of all, and was shared by our husbands. After a service in St. Paul's Cathedral, we were entertained at an elegant luncheon at Lambeth Palace, and then were whisked off to Buckingham Palace as guests of the royal family at a garden party.

Many excellent workshops were offered, including counseling skills, church music, flower arranging, banner making, living with the dying, the Clergy Family Project, and liturgical dance.

It was possible to attend three or four of these during the three weeks, and they provided another forum for sharing and growth.

Throughout the conference, the women joined their husbands for many of the presentations and plenary sessions, particularly those which pertained to women's issues.

Clearly the presence of women at Lambeth, both lay and ordained, was visible and powerful.

As our time together came to a close, we joined in an act of worship which will long be remembered. Our African sisters led us with banners and song as we marched joyfully across a field singing and giving thanks for all that had happened to us at Lambeth—truly "Walking in the Light of God."

It was plain that a very important work had been done in this meeting as well as in the Lambeth Conference.

God is served in so many ways — Alleluia!

—Elizabeth Hart

### DIOCESAN COUNCIL DEPARTMENTS, 1988-1989

#### CONGREGATIONAL DEVELOPMENT

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Dr. Moheb Ghali  
Mrs. Nellie Manuwai  
The Rev. George Lee  
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### EMMANUEL

What I want for Christmas money can't buy.

A twilight run up Punchbowl to rejoice in the lights of the city.

A morning walk at Mokuleia to breathe the clean air, feel the sweet sting of salt spray. Some long calls from a wintered east coast where loved ones wonder how I celebrate the season without snow.

A midnight mass to celebrate a birth that might seem ordinary unless the child belongs to me

John G. Shoemaker

## GREGORY HOUSE OPENS

Gregory House, a Oahu residence for those displaced because of the effects of HIV infection, opens this December.

This house has 8 apartment units, with space for about 10 persons with AIDS.

Residency will be determined by financial need, displacement, Hawaii residence, and the ability to live in a co-operative facility.

Begun with a \$15,000 grant from St. Andrew's Cathedral, the search and acquisition process has taken about a year. Furnishing was being completed this November.

Ho'omana'alana plans more such residences both on Oahu and the Neighbor Islands to meet the needs of persons with AIDS.

Gregory House is named for Charles Gregory, an artist, who succumbed to AIDS in March 1985.

The special Diocesan AIDS offering of the Episcopal Church in Hawaii in 1987 and 1988, over \$3,000, was given to Ho'omana'alana ("Building Hope"), the group establishing Gregory House, for discretionary use by its executive director, Michael Burnett, in direct assistance to persons with AIDS.

## NEW MAUI AIDS CENTER

Since the fall of 1986, the Maui AIDS Foundation (MAF) has worked for the day when it could offer to the people of Maui a place to come when concerned about AIDS and HIV infection. As of November 15, it now has such a place located in its new office and drop-in center within the Lahaina Comprehensive Health Care Center, Lahaina, Maui.

The Rev. Morley Frech, rector of Trinity by-the-Sea, Kihei, and co-founder of the organization, stated in his opening remarks to those gathered at the blessing, "It is the Foundation's hope to continue to offer quality educational programs and services to Maui's persons-with-AIDS, as well as to their loved ones. Through the telephone hot-line, the support groups for PWA's and those touched by AIDS or HIV Infection, as well as our referral service, our Maui community is laying the foundation work for the future."

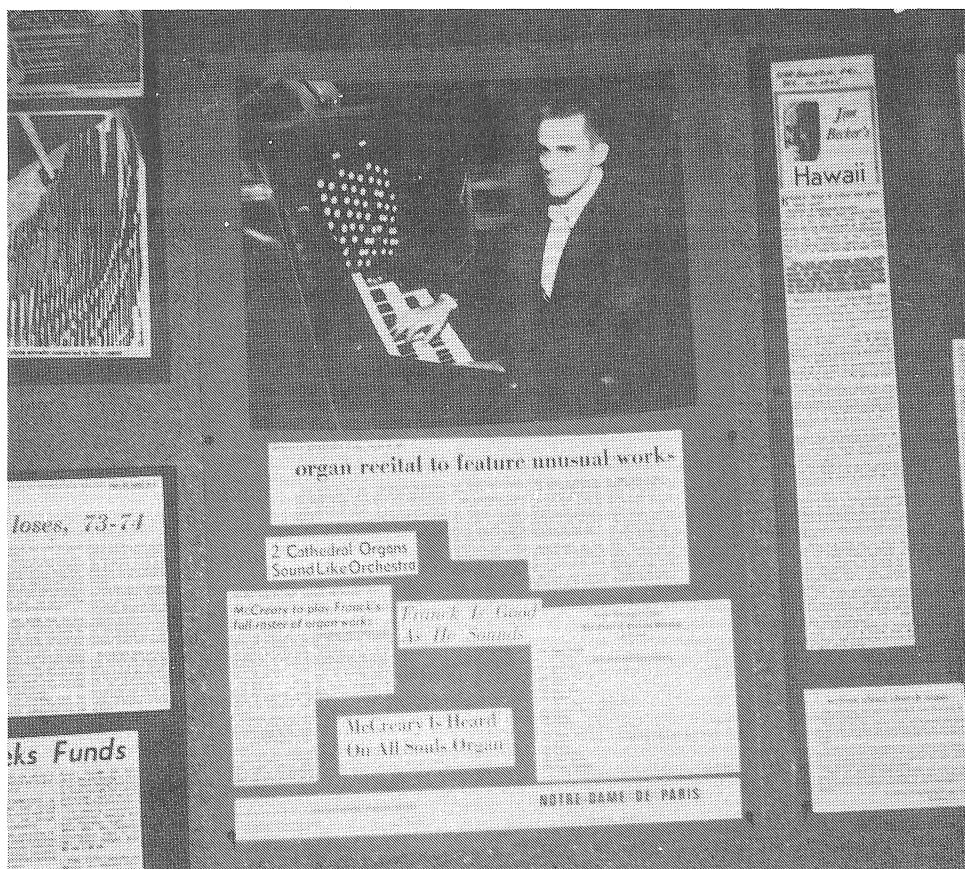
"Unfortunately, AIDS is not going to disappear magically in the next year or two, but will be with us for decades to come. What we hope to do through our efforts in MAF is to bring into being a loving, compassionate environment where all those touched by AIDS will find comfort and hope, as they continue to live their lives."

The organization's other co-founder, James Manness, who served as the first president of the MAF board of directors, died after a valiant fight against AIDS this January.

The congregation of Trinity by-the-Sea has been extremely supportive of an AIDS ministry since 1985, when their treasurer and choir member, Dennis Dane, was diagnosed and shortly thereafter died from the disease. At that time a fund was established in Dennis' memory to assist persons-with-AIDS.

This fund was transferred to the Maui AIDS Foundation in 1986 when it received its incorporation status.

Contributions are always welcomed and may be sent to The Maui AIDS Foundation, P.O. Box 10997, Lahaina 96761.



Articles and pictures in the narthex of St. Andrew's Cathedral honoring John McCreary on his 25th year as Cathedral organist-choirmaster. He was made a Canon of St. Andrew's by Bishop Hart and further honored by the Cathedral congregation.

## WORK, SAVE, AND THEN WHAT?

We spend much of our lives working, earning, and accumulating.

Most people work hard for 30 or 40 years, countless days and hours, to earn, save and accumulate property of all forms: land, valued possessions, securities; a home, and money.

Why is it then that we spend so little time planning how to use what we have accumulated?

Most of us only take a few hours to decide how to distribute what we have toiled for years to have. A lifetime effort deserves better.

A good estate plan is the answer.

Estate planning is working out a financial plan for your life and perhaps for your loved ones who may survive you.

Estate planning involves thoughtful consideration of what we have, who or what we are responsible for, and our goals and plans.

For most of us the first element in estate planning is self-support, maintaining the life-style to which we are accustomed, and then taking care of those we are responsible for.

Estate planning deserves our best effort, and yet it is often ignored.

If you would like a very informative booklet entitled *Better Estate Planning*, free of charge, please call or write the Diocesan Office, and one will be sent to you. Phone: 536-7776. Address: 229 Queen Emma Square, Honolulu, Hawaii 96813.

## HAWAII EPISCOPAL PACIFIC-ASIAMERICA MINISTRIES

Epiphany Ministries a.k.a. Hawaii E.A.S.T is now Hawaii Episcopal Pacific-Asiamerica Ministries (HEPAM) in a name change voted at the November meeting.

The name change to Epiphany Ministries reflected the inclusion of Hawaiian ministries, along with those of the Chinese, Filipino, Japanese, and Koreans.

The new name recognizes Pacific island ministers in addition to Hawaii.

The name Epiphany Ministries had led to confusion with the Church of the Epiphany, Kaimuki, and its ministries.

## MINISTRIES TRAINING

Since June, the Ministries Training Program has been under review by an adhoc committee chaired by Eileen Anderson of St. Clement's. This review was requested by the Commission on Ministry and Bishop Hart. In his charge to the committee the bishop asked the program be examined for relevance to and conformity with our current diocesan goal statement.

In their deliberations, the adhoc committee has been clear that any program(s) must:

- Be parish-based as much as possible;
- Foster collegiality in ministry;
- Recognize that all baptized Christians are called to ministry and must be prepared;
- Focus on evangelism and develop programs that attract all ages in our multicultural environment; and
- Foster continuing Christian education as a life-long process.

The Ministries Training Program has been, primarily preparing interested persons for the diaconate. More recently, however, an increasing number of laity are taking classes in order to deepen their knowledge and understanding of their faith and relationship with God.

In order to look more closely at the concept of education for all who minister, the fall semester of the Ministries Training Program was recessed to allow the adhoc committee time and space to look at the total needs of the Diocese and plan for the future.

Classes will reconvene this January for students enrolled in the academic portion of the program last year.

Spiritual Development classes will be offered on Oahu and Maui to any interested Episcopalian (See article page 2).

A curriculum committee, chaired by the Rev. Morley Frech of Trinity by the Sea, is working on the courses to be offered.

The adhoc committee will finish their work by the middle of December, 1988.

## FAMILY WELLNESS SERIES

This six series course will be taught in Honolulu at a time and place to be announced from January 12 to January 31, 1989, on Tuesday and Thursday evenings. The cost will be \$36 per family for the entire course (pre-registration) or \$8 per family per session at the door.

The basic principles of the Family Wellness Series are contained in *Survival Skills For Healthy Families*, a twelve-hour course presented to families in six two-hour sessions:

- I. Parents In Healthy Families
- II. Children In Healthy Families
- III. Couples In Healthy Families
- IV. As Children Grow: Change In Healthy Families
- V. Solving Family Problems
- VI. Sex, Drugs, And You: Preparing Your Child For The World

The series will be taught in Honolulu this January by George Doub and Virginia Scott, experienced trainers and therapists based in Santa Cruz, California. The series has been presented to over 2,500 families with enthusiastic response.

If you wish to register, or want more information, please call Jane Sherwood at 536-7776 in the Diocesan Office.



## MISSION ALIVE: ST. JOHN'S BY-THE-SEA

"The Kingdom of heaven is like a mustard seed, the smallest of all seeds; a man takes it and sows it in his field, and when it grows up, it is the biggest of all plants. It becomes a tree, so that the birds come and make their nests in its branches."

—Matthew 13: 31-32

The people of St. John's by-the-Sea in Kahalu'u have taken the parable of the mustard seed to heart. Guided by the Rev. Charles G. Hopkins and supported by an enthusiastic Bishop's Committee, they have sown the seeds of hard work and commitment in the rocky soil of their struggling, half-century old mission.

Now they have begun to reap a bountiful harvest—a harvest that includes a new parish hall, a near-doubling of pledge dollars and a 37.5 percent increase in average Sunday church attendance during the last three years, the addition of 28 new households and lapsed members becoming active again, an expanded Christian education program, and a choir of professional quality.

In addition, a computer data base of information has been established to provide the names and ages of the church family members, as well as significant anniversaries, skills and interests, to assist the vicar in his weekly visits and in offering thanks at the altar for these milestones in the lives of members as well as to provide information for reassessing the CE program.

One of the most significant signs of growth at St. John's has been the changes made or contemplated in its three buildings—the church, Ho'okano Hall, and the vicarage. In 1986 the church applied for and received a \$45,000 grant from the national office of the Women's United Thank Offering to provide 90 percent of the cost to renovate the dilapidated parish hall. The remainder of the funds needed were obtained through a \$15,000 Diocesan loan and gifts from the congregation.

The \$20,000 raised from two luaus, planned and prepared by the congregation, was allocated for repairs to the sacristy and church office and to assist in retiring the loan. Plans also call for replacing the vicarage, which is beyond repair, possibly with an apartment building to help the church in its struggle toward self-sufficiency.

In 1986, a well-designed and executed Every Member Canvass, the first in several years, resulted in a 48 percent increase over the 1986 pledge income, and the following year's campaign netted a 9 percent increase for 1988. In outreach giving, the

church has supported national and diocesan programs, such as its pledging \$1,000 more than its suggested quota to the rebuilding of Camp Mokuleia. In the last two years the congregation also has helped fund youth projects at KEY Project in Kahalu'u.

Christian education also has blossomed as a result of the congregation's commitment. The heretofore, single Sunday School class for preschoolers and early primary has been replaced with a six-level program for the entire congregation, from preschool through adult classes. Unlike the former Sunday School, which met during the regular Sunday morning worship service, the new classes meet for one hour before it, and childcare is provided for young children during the first portion of the Sunday service, with the children rejoining the congregation for the Eucharist. Other education projects have included a once-a-week Bible Study group and confirmation classes, all led by Fr. Hopkins.

One of the outstanding results of the St. John's harvest has been the formation of a 15-voice choir that supports the congregation in its use of Hawaiian hymns, which are being translated into English and catalogued by a choir member. The choir has participated in the Hawaii Council of Churches Festivals of Choirs and Diocesan services as well as being asked to sing at a number of weddings and funerals. Its latest project is taping Hawaiian hymns as a fund-raising project. To enhance the use of Hawaiian hymns during the worship service, a weekly Hawaiian language class, taught by Pua Hopkins, a UH-Manoa professor of Hawaiian languages, is offered each week and is open to everyone in the community.

Special events have included an experiment to get to know church neighbors better by inviting them to an open house at St. John's. On October 8, 70 persons from the congregation and the community, including 20 children, came together to share in play, conversation, music and food. Oldtimers talked about the place of St. John's in the history of Wailau Peninsula during the last 58 years.

In another event, Father Hopkins is chairing a committee including two congregation members appointed to plan the November 27 feast day celebration honoring King Kamehameha IV and Queen Emma. The congregation will prepare a luau for the feast day celebration on the Cathedral grounds.

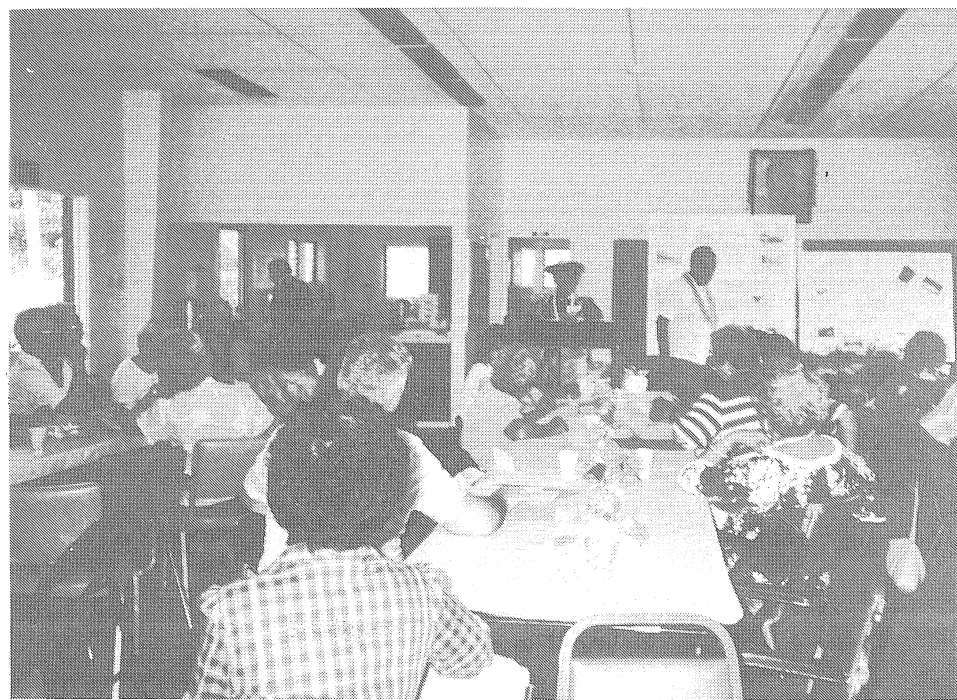
In church and community outreach,

St. John's has supported a member who serves on the diocesan Commission of Ministry and Province VIII Coalition for Cross-Cultural Ministry Development, nominated a representative to the 1989 Diocesan Council, and hosted an Episcopal Church Women's board meeting, providing lunch for participants. The mission has continued to support the work of Ku'aloa — He'eia Ecumenical Youth (KEY) Project,

which it helped found in the 1960's, not only financially but through Fr. Hopkins' service on the board of directors.

Because of St. John's ever-increasing harvest from the mustard seeds planted three years ago, the church is seeking to increase the salary of its shepherd/priest from half-time to three-quarters time as he has for all his years of service been working time and a half.

—Ruth Lucas



St. John's By-the-Sea, Kahalu'u: Community Open House this October.

### CONVENTION ADDRESS (from page 5)

resources for strength and growth.

We must be more intentional in our planning for youth and Christian education.

We must continue the excellent work of our Stewardship Committee by putting before people the opportunity of tithing and of planned giving.

We must let the School for Continuing Christian Education develop its outreach as a resource to all of us in the diocese.

We must arouse our consciences to faithfulness by the claims of peace and justice.

We must probe the social issues of

**"Mission and inclusiveness — that is the heart of the message from Detroit this year."**

our day to establish God's love and mercy.

Work begun on the clergy salary scale is a high priority for this next year. The Compensation Review Committee has done valuable work already and that will bear fruit in discussion throughout these next months.

I take full responsibility for having slowed down the process of establishing a Companion Diocese Committee and relationship with another diocese. I learned a good deal about that at Lambeth and look forward to putting that process back in motion soon.

And finally, among many other important issues and programs, we are going to learn more about evangelism this next year.

We are going to learn how it must begin in prayer and be rooted in Scripture. We are going to find a way for us to share our faith which is both effective and compassionate, that will not make most Episcopalians run for the bushes in embarrassment and disbelief.

One of the eye-opening experiences of Lambeth was catching a sense of what is happening to the Church in Africa. I know they deal with a different situation from ours. Having heard African bishops tell their story at Lambeth, I think we must listen carefully. The African Church is excited and growing. Many factors contribute to that, but at the heart of what is happening are Scripture and prayer, Scripture and prayer, more Scripture and prayer.

Those two resources have triggered every renewal and revival of the church from Martin Luther to John Wesley to the African experience. We must put them front and center in our work. They must be our renewal and revival, the heart of our inspiration. Then add to them music. Give the Spirit a voice in song, and we will have a combination of tremendous power for the work of the Lord.

That is the substance of the promise and the hope with waits for us in the year to come. John the Baptist spoke of the Christ who would baptize with water and the Holy Spirit.

You and I are the inheritors of that promise and that hope.

It is a glorious calling, and I do not know of any better place to live it out than right here, right now, with you.



Lyanne Naipo entertaining the children during the Community Open House at St. John's By-the-Sea, Kahalu'u.

# THE CALENDAR

DECEMBER			Emma, 1836.	10 a.m. - 3 p.m.	1834.		
1	3rd Sunday of Advent.	6	The Epiphany.	22	3rd Sunday after the	11	E.C.W. Board, 9:30 a.m.
	Bishop at Calvary Church,		Commission on Ministry,		Epiphany.		St. Paul's, Makalapa,
	Kaneohe.	7	1 p.m.		Bishop at St. Philip's,		Centennial Celebration.
3	Oahu Clericus, 3:30-		Youth Leaders Conference	25	Maili.	12	1st Sunday in Lent.
	5:30 p.m.		with Province VIII		Conversion of St. Paul the		Bishop at Trinity Church,
4,16,17	Ember Days.		representative.		Apostle.		Kihei.
6	Diocesan Staff Planning	8	1st Sunday after the	25-31	Bishop's Annual Visitation	15,17,18	Ember Days.
	Retreat, 8 a.m.-4 p.m.		Epiphany: Baptism of		To Guam.	16	Lay Staff Quiet Morning
	Diocesan Office closed.		Our Lord.	26	Seabury Hall Board of		with Bishop.
7	Council Departments,	9-13	Bishop at C.D.S.P. for		Trustees.	17	Bishop at St. Clement's
	8-10 a.m.		Province VIII bishops'	27-38	Ministries Training		School, 8 a.m.
	Diocesan Council,		continuing education.		Program Weekend:	18	Council Departments,
	10 a.m.-3 p.m.	12	E.C.W. Board, 9:30 a.m.		Spiritual Development		8-10 a.m.
8	4th Sunday of Advent.	12-31	CML Workshop: "Survival		Course.		Diocesan Council,
	Bishop at St. John's		Skills for Healthy	29	4th Sunday after the		10 a.m. - 3 p.m.
	By-the-Sea, Kahalu'u.		Families" (Parenting in		Epiphany.		Maui County Vestry
21	St. Thomas the Apostle.	13-14	the 80's).		Bishop on Guam.		Retreat.
	Bishop at Pohai Nani,		Mission Clergy Meeting,			19	2nd Sunday in Lent.
	Kaneohe.	14	Von Holt Room.				Bishop at Good
24	Christmas Eve.		Standing Committee,		FEBRUARY		Samaritan, Palolo.
25	Nativity of Our Lord Jesus		Bishop's Office, 8:30 a.m.			20	Presidents Day.
	Christ: Christmas Day.	15	2nd Sunday after the	2	Presentation of Our Lord		Diocesan Office closed.
26	St. Stephen, Deacon &		Epiphany.		in the Temple.	21	Oahu Clericus,
	Martyr.		Bishop at Waikiki Chapel.	3	Commission on Ministry,		3:30-5:30 p.m.
	Diocesan Office closed.	16	Martin Luther King, Jr.		1 p.m.	24	St. Matthias the Apostle.
27	St. John, Apostle &		Diocesan Office closed.	4	Deacons' Meeting,	24-25	Seabury Hall Trustees
	Evangelist.	17	Oahu Clericus, 3:30 p.m.		9 a.m. - 12 noon.		Retreat.
28	The Holy Innocents.	18	Confession of St. Peter	5	Last Sunday after the		Ministries Training
31	New Year's Eve.		the Apostle.		Epiphany.		Program Weekend:
		19	Priory School Board of		Bishop at St. Stephen's,		Spiritual Development
			Trustees, 12 noon.		Wahiawa.		Course.
	JANUARY	20	Finance Department,	8	1st Day of Lent: Ash	26	3rd Sunday in Lent.
1	The Holy Name.		4:15 p.m.		Wednesday.		Bishop at St. Luke's,
	New Year's Day.	21	Council Departments,	9	Birthday of King		Nuuanu.
2	Diocesan Office closed.		8-10 a.m.		Kamehameha IV,		
	Birthday of Queen		Diocesan Council,				

## REACTION TO BISHOP-ELECT HARRIS (from page 1)

Archbishop Robert Runcie of Canterbury: "The election of Barbara Harris as the suffragan bishop of Massachusetts is an important event in the life of our communion and in relation to other churches . . . ."

In his statement to the General Synod of the Church of England, however, the Archbishop of Canterbury noted,

The Church of England does not canonically accept the ministry of either women priests or bishops of other churches—unless and until the ecclesiastical law is changed specifically to allow this or to allow the Church of England itself to ordain women to the orders of priest or bishop.

Nor are we able to accept clergy ordained by a woman bishop as long as her episcopate is not officially accepted.

As to those confirmed by a woman bishop, the Archbishop held that they were not episcopally confirmed, but still in that category, also admitting to communion, of "ready and desirous to be confirmed."

It surely cannot be in doubt that those who have been confirmed by a woman bishop are in such a state. We can affirm this about those confirmed by a woman bishop without implying the recognition of the episcopal ministry of the woman bishop,

was the Archbishop's conclusion.

At present, a commission headed by Archbishop Robin Eames of Armagh, Ireland, is reviewing the ordination of women in the Anglican Communion.

Until its report, says Canterbury,

We must respect one another in love, learn from one another, and give each other space not to take our unintelligibility into diversity.

He ended his address to the Synod with the words of Paul, "Strive to excel in building up the Church."

High churchmen indicated once again their opposition to a woman bishop. The Rt. Rev. Graham Leonard, Bishop of London, who has dabbled beyond the confines of his English diocese in the American Church, stated, "I would be unable to recognize a woman bishop or the validity of any ordinations or confirmations performed by her," *The Living Church* reported.

And in Boston, the Rev. Andrew Mead, rector of the Church of the Advent, said, "It's a sacramental issue which has to do with apostles and bishops representing Christ at the altar" and added that he would not "in conscience receive the ministrations of a woman bishop."

Bishop Clarence C. Pope, Jr., of Fort Worth, a member of the Evangelical and Catholic Mission, termed Harris's election "a direct assault upon the unity of the church, not only in the United States but across the Anglican Communion," *TLC* reported.

Evangelicals signaled opposition not on gender (as the high churchmen), but on Harris's "beliefs and background." The executive director of Episcopalians United, the Rev. John Throop, told *TLC*, "We are deeply concerned about her intolerance for dialogue and her closed-mindedness about issues the church is currently wrestling with, such as inclusive lan-

guage and homosexuality." He went on to say that the bishop-elect "represents the worst of left-wing activism in the Episcopal Church."

For the United Church of Christ, Methodist Church, and Swedish Lutherans, the Episcopal Church has finally caught up. They have had women bishops or the equivalent for years, noted Hawaii's Conference Minister Terry Kawata, speaking for the U.C.C.

The initial response of the U.S. Roman Catholic Church was both gracious and pointed. "The real issue in our dialogue with the Episcopalians is tradition. . . . I don't think that the election of Bishop-elect Harris will discourage our conversations. On the contrary, it highlights the necessity to focus on where these conversations should be—namely the issue of tradition," said the Rev. Thaddeus Horgan, S.A., associate director of the bishops' committee for ecumenical and interfaith relations, U.S. Conference of [Roman] Catholic Bishops, reported *The Living Church*.

However, in his September apostolic letter *Mulieris Dignitatem* Pope John Paul II once again affirmed Rome's denial of holy orders to women.

• •

In passing, one may observe that there is ample biblical and church tradition for women exercising *episcopate* (oversight, supervision) of and for the people of God.

• The Holy Spirit anoints prophetesses, as well as prophets. Huldah the prophetess, not Jeremiah the prophet nor any member of the all-

male Temple priesthood, authenticated the Book of the Law, which was found in the Temple and served as the basis for the Deuteronomic reform (II Kings 22, 23). Moses' sister and Isaiah's wife were both prophetesses. Proclaiming the word of the Lord is not for males only, clearly.

• Deborah was a "judge in Israel, a prophetess," and (with Barak) commander-in-chief of Israel's army. Deborah's *episcopate* was just that of ancient bishops: justice, both civil and religious; the word of the Lord; and leadership and defense of the people of God. Bishop Turpin of the *Song of Roland* and Bishop-General Leonidas Polk of the Confederate States would understand Deborah as a peer.

• Abbess Hilda of Whitby presided over a double monastery, one of men and the other of women, as "Mother." She trained a whole generation of clergy, including 5 bishops. "So great was her prudence that not only ordinary folk, but kings and princes used to come and ask her advice in their difficulties," reports Bede (H.E. iv, 23). She was a participant, with the men, in the epoch-making Council of Whitby (664).

• In the Middle Ages abbesses exercised wide powers. For example, the Abbess of Conversano on election was vested in a mitre and received the homage of the local clergy, and the Abbesses of Burgos and Palencia heard the confessions of their nuns and gave absolution.

What male prelates and all-male church councils abolished, women's liberation and a deeper understanding of the biblical and church tradition are now restoring. —JPE.