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HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

HAWAIIAN CHURCH CHRONICLE

OCT 12 1989

EPISCOPAL CHURCH UNITY MAJOR CONCERN OF HOUSE OF BISHOPS

At the House of Bishops meeting in Philadelphia, the largest in the church's history (with almost 200 bishops in attendance), the agenda included

--- Discussion of the *Eames Commission Report on Communion and Women in the Episcopate*, which recommended steps that the Anglican Communion could take to preserve peace and unity following the election of a woman bishop.

In June, Episcopalian traditionalists meeting in Fort Worth, Texas, formed the Episcopal Synod of America (ESA), a church within a church, to preserve (it was claimed) more traditional values and theology. For them, the election of a woman bishop was "the last straw."

Bishop Mark Dyer of Bethlehem and Dr. Mary Tanner, members of the Eames Commission, and Bishop William Wantland of Eau Claire and ESA, were scheduled to speak.

--- Reflection on the history of the Episcopal Church. 200 years ago in Philadelphia, American Anglicans met to adopt a prayer book and constitution, giving shape to the first independent church in what was later to become the Anglican Communion.

On Sunday, September 24, the bishops gathered in Christ Church, Philadelphia, scene of the House of Bishops meeting 200 years ago, for a eucharist of thanksgiving and commemoration.

--- Another major item on the agenda was a report on *Excellence in Ministry*, a

(Continued on page 12)

STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.

At a special meeting September 8, the Diocesan Council considered the purchase (leasehold) by St. Andrew's Priory School of Camp Timberline, a 10.19 acre site on Campbell estate land in the Waianae Mountains of Oahu.

The Rev. David K. Kennedy, headmaster of the Priory, reported that the present lease is in effect for 8 1/2 more years. "A representative of Campbell Estate has given verbal assurances that there is no reason why the lease would not be renewed after its expiration," he said.

"The 'worst possible case' would be that if the lease was not renewed, the loan would have been paid off, the school would benefit from good public relations due to the programs they would offer, and income would have been provided for the school's operat-

ing budget," Headmaster Kennedy said.

The Priory's finance committee sees Camp Timberline as "self-supporting and income-producing," he continued.

No competition is seen between Camp Timberline and Camp Mokuleia, Kennedy reported. Fr. Bonsey of Camp Mokuleia agreed, he reported.

In response to a question as to how the Priory would benefit financially from Camp Timberline operations, it was pointed out that a 5-year projection indicated \$249,000 could be added to the school's operating income.

Priory purchase of the assets and improvements of Camp Timberline was approved.

The executive committee of the

(Continued on page 12)

DIOCESAN CONVENTION '89

Clergy, 166 Lay Delegates from 40 Churches Meet in Honolulu

The 21st annual Convention of the Diocese of Hawaii meets in Honolulu Friday, October 27, at St. Andrew's Cathedral and Saturday, October 28, at the Ala Moana Hotel near the Center.

(Convention is preceded by the Annual Meeting of the Episcopal Church Women of Hawaii at the Cathedral and St. Peter's Church, beginning with registration, Friday, 8 a.m. See page 2.)

Convention registration commences at 4:30 p.m., with dinner in Davies Hall from 5 - 6:30 p.m.

The convention schedule at press time is as follows:

7 p.m. -- Evening Prayer & Bishop's Address.

8 p.m. -- Convention called to order, followed by report of quorum and introduction of guests and new clergy.

The Credentials Committee reports on granting seat and voice, the agenda is considered, together with any special orders of business.

The nominees for diocesan offices are introduced, the bishop's appointments announced, and resolutions presented.

Before the 10 p.m. recess until 8 a.m. Saturday, hearings on the resolutions and a first ballot for elective positions and for the confirmation of appointments are scheduled.

Convention's Saturday sessions at the Ala Moana Hotel open with prayer at 8 a.m. and Bible study led by the bishop. Further introductions, balloting, and the response to the bishop's address follow.

Convention continues with consideration of the minimum annual clergy compensation schedule, the 1990 budget, and the resolutions.

At 11 a.m. a panel presentation on the Decade of Evangelism is planned.

Noonday prayers and the necrology follow.

After lunch, a second panel presentation considers the subject "Family Violence/Child Abuse."

Adjournment is before 4 p.m., preceded by the Convention Eucharist. The Convention dinner follows in the hotel at 7 p.m.



A country altar after the Sunday services, as the altar guild works.

DIOCESAN COUNCIL

NOT ONLY FOR THE RICH

In a recent article in this column (August '89), I described a conversation which I had with a lady who felt that planned gifts, i.e., gifts of accumulated assests, were made only by those who had no family.

Her idea was that only family members should be named in her will.

After some conversation, she agreed that in addition her her immediate family, she was also a member of the family of God. And just as she had supported her immediate family, she had also supported her church.

So, why not consider the church as well as her family in her estate plan?

Her last comment to me, however, gave me pause. She said, "I thought leaving something for the church was only for rich people."

That mistaken notion has come up several times in conversations about planned giving. Simply put, it is saying that good stewardship is restricted to the rich. Not so.

Planned giving is good stewardship, just as tithing and pledging are good stewardship. But stewardship is more.

Many Christians equate the concept of steward and stewardship only to church finances. But in fact, as God's stewards we must be stewards of ourselves, others, the world around us and all else that we have received from God.

As Christian stewards, we are held accountable for our actions and non-actions. We are given great latitude in managing and caring for our earthly resources, but God gives us guidelines for how things ought to be done.

Paul's letters and I Peter describe again and again this total concept of stewardship. We are all stewards of God's grace and bounty.

Christian stewardship is open to all. It is not a select club for the rich and famous. It belongs to all of us and is required of us.

So, planned giving -- like tithing, like conserving our natural resources, like helping others, like maintaining a sound mind and sound body -- is good stewardship appropriate for all, not just the rich.

So, rich or poor or in-between, by including the church in your will, you are practicing good stewardship. And you are helping to insure that your church will continue to help others by spreading the Good News for generations to come.

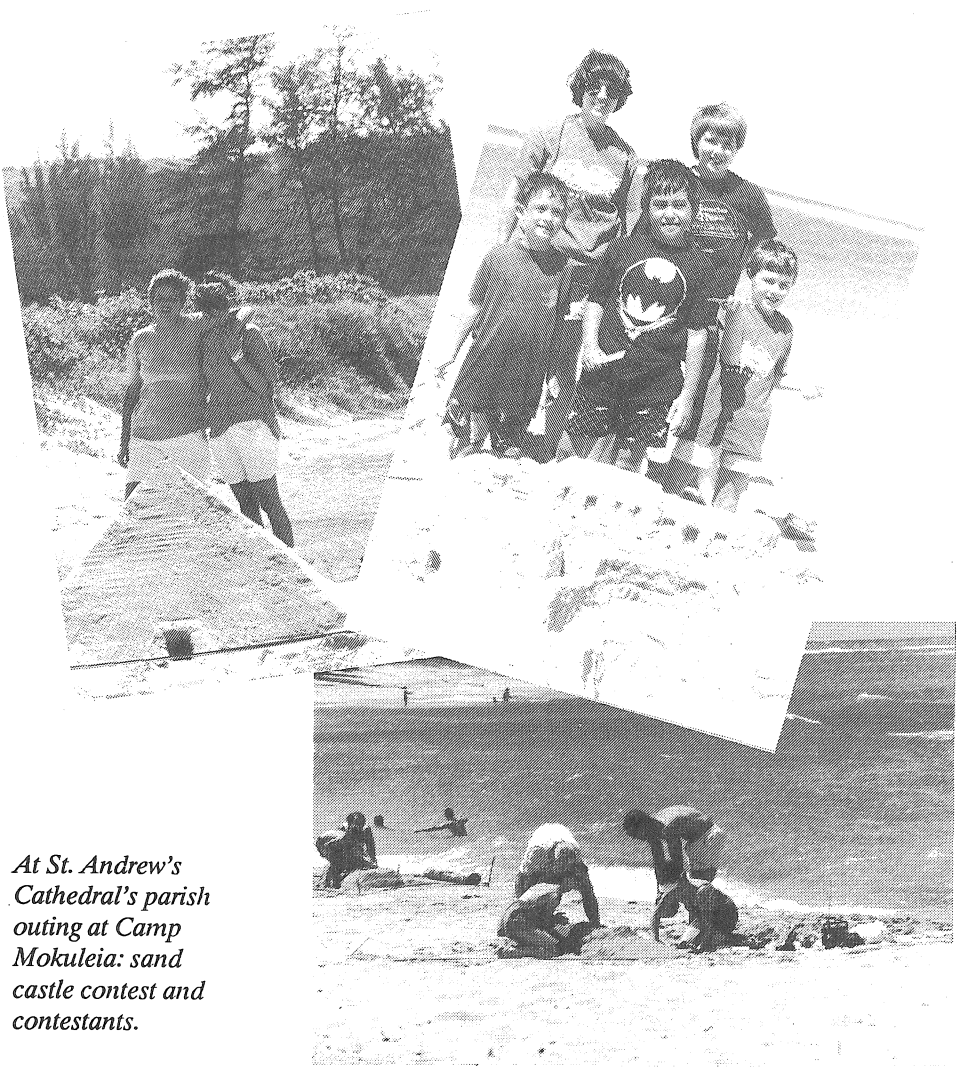
-- Don McKenne, Planned Giving Officer.

CATHEDRAL TOURS

There are tours of St. Andrew's Cathedral each Sunday following the regular 10 a.m. service.

In addition, tours may be arranged at other times for parish groups, school groups, organizations, and visitors by calling the Cathedral (524-2822) or Ruth Birnie, present tour guide chairman (523-1179).

Those interested in becoming tour guides should call the chairman at the telephone number above.



At St. Andrew's Cathedral's parish outing at Camp Mokuleia: sand castle contest and contestants.

KIM LOON CHING 1904 - 1989

Kim Loon Ching, one of the Episcopal Church's most notable and active laymen, died August 23 in Honolulu. He was 84.

He was a gentle gentleman, with warm, courtly manners, a devout Christian and a joyful man.

Known to his legion of friends as K.L., he was born in Kula, raised at St. John's, and was president of Honolulu's Kula Club.

At St. Elizabeth's he was the longtime senior warden, and at his death was senior warden emeritus.

Of him, the Rev. Dr. Gifford, rector emeritus of St. Elizabeth's, wrote, "Our dear friend K.L. Ching has given us a great example of a Christian life of love and care.

"He has touched our lives with humor and good cheer with his sensitive love, in so many ways.

"We thank God for giving us this humble man of love and peace.

"We look forward to being reunited with him in Eternal Life in the Shalom of our Lord Jesus Christ."

He is survived by three brothers, Kook Heong, Kenneth, and Donald; a sister, Ellen Au; his son-in-law, Winfred Lee; and by four grandchildren.

He was also a longtime member of the Chinese Christian Association and an honorary member of the Board of Managers of the Nuuanu Y.M.C.A.

NELSON TSU EN KAU 1894 - 1989

Nelson Tsu En Kau, vestryman at St. Peter's for 30 years, died August 21 in Honolulu September 12. He was 95.

He was baptised two months after his birth by the Rev. V.H. Kitcat (during the episcopate of Bishop Alfred Wilis), and he lived to see the episcopates

of 8 of Hawaii's 9 Episcopal bishops.

He loved his parish church, which he first attended when the Rev. Woo Yee Bew was pastor. There he began his formal schooling, for St. Peter's School taught up to the 5th grade. Kaiulani, Kaahumanu, Iolani, and the Honolulu School for Boys followed.

In order to supplement the family income, he left school to work at the Dole Cannery and then for the Bishop Trust Company, where he remained for 45 years, until his retirement at 65 as head of the property tax department.

Nelson loved baseball, playing on Hawaii's All Chinese Team, which represented China in the 1915 Far East Olympic Games. He pitched, and the team won.

After the Manila games they toured China for three months (Shanghai, Nanking, and Beijing in the north; Hankow, Canton, and Hong Kong in the south; and cities in-between).

Nelson was manager of the team at the 1927 Olympic Games in Shanghai. He continued to enjoy sports via radio and television up to his very last days.

He loved to sing and was for many years a member of St. Peter's choir. As parish treasurer he put his business acumen at the service of the church.

He was a staunch supporter of the Episcopal Church's seminary in Berkeley, California, the Church Divinity School of the Pacific. And in 1975 he was honored for his work in support of the Hawaii Council of Churches.

Nelson was the son of Kau Yau Yin and Ho Shuk Tsin. Their family has been one of the great pillars of St. Peter's since the beginning.

Nelson and Nancy Ling were married in 1923. They had three children: a son, Stanley, and two daughters, Cynthia and Ernelle. Nelson is also survived by four sisters, Mary, Esther, Sarah, and Deborah; 10 grandchildren; and 3 great-grandsons.

--- From "A Remembrance of Nelson Tsu En Kau."

ABOUT THE DIOCESE

At the request of the vestry of St. James', Kamuela, Island of Hawaii, a videotape presentation about the Big Island Filipino Ministry (BIFM) and its missionary, Fr. Domingo Calag, is being prepared for Diocesan Convention and for use by Big Island congregations.

The vestry hopes that the videotape will help publicize BIFM and convince our churches of the need to support it as an outreach ministry of our existing congregations.

Our thanks to the Bruno family for loaning their videocamera to do the filming, and to Madilyn, who assisted in the taping, reported *Life in the Family of Christ*, St. James' newsletter and bulletin.

Also at St. James', the Thomas G. M. Rodenhurst memorial organ has been completed. The original Kilgen organ was made available to the parish through the auspices of Canon John McCreary, organist-choir master of St. Andrew's Cathedral, Honolulu, who (it is anticipated) will officially inaugurate the enhanced instrument late this fall, the parish newsletter reported.

Christmas Eve 1989 marks the 50th anniversary of Christ Memorial Church, Kilauea, Kauai, notes *NO KRISTO*, the parish newsletter.

The bishop's committee, in collaboration with the evangelism committee, is planning a series of events in 1990 in celebration of the church's golden anniversary.

For Christ Memorial three events converge: the 50th anniversary, the Decade of Evangelism, and participation in the diocesan evangelism program.

Among this church's "evangelism/growth/study opportunities" this fall are Sunday school (classes at both

(Continued on page 7)

ST. ANDREW'S FALL FESTIVAL November 18

The 109th annual Fall Festival is set for Saturday, November 18, from 9 a.m. to 3 p.m. at St. Andrew's Cathedral, Queen Emma Square, Honolulu.

Vee Koch reminds us that ever since the 100th St. Andrew's Cathedral Fall Market (which she chaired), other churches in the diocese have been invited to join each year, "so that they would be exposed to a larger buying public."

So it is still the 109th such event for St. Andrew's -- but it is now known as the St. Andrew's Fall Festival, so that its joyous spirit can be shared within the larger community.

Gordon Johnson (524-6969) and John Hays are sharing the diocesan and community booth responsibility this year.

Sandy Lewin will chair the Silent Auction. Anyone with brilliant ideas is welcome to call her at 528-3733 (work) or 988-9608 (evenings).

Polly Campbell, crafts booth chair, predicts that the quality and variety of handmade items will be the best yet!

According to Festival chairs Jack and Marcia Catillo, the Royal Hawaiian Band will lead off a day of continuous entertainment. Be there! Aloha.

--- Anna Derby Blackwell.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

The church needs always to be in a state of renewal.

That certainly is one of the strong legacies which the Protestant Reformation gave to the English Church, and it has its roots in the letters of St. Paul to the churches he helped establish.

The Gospel is always unfolding, and we are always opening ourselves to new meanings and insight into the mysteries of God.

Right at the time I am writing this, I head for the House of Bishops meeting in Philadelphia. Many things will take place:

--- The election of two bishops, one for Navajoland and another for the Armed Forces;

--- Discussion of the inclusive language texts for some of our Prayer Book services;

--- Updating on the Fort Worth Synod and the role of dissident voices in our midst;

--- Farewell to the Philippine Epis-

copal Church as they form an autonomous province within the Anglican Communion; and

--- A report on "Excellence in Ministry." These are just a few of the many topics.

In the midst of all that, this will be an historic meeting, remembering the formation of the Episcopal Church in 1789 at Christ Church, Philadelphia, and recognizing the first woman bishop, the Rt. Rev. Barbara Harris, as a member of the House.

We will not all agree on how much of this is renewing to the life of the church and how much is a detriment. The presence of Bishop Harris is, for me, a welcomed and needed sign of the church's wholeness. I realize others will feel differently. So it was when Gentiles were first baptized!

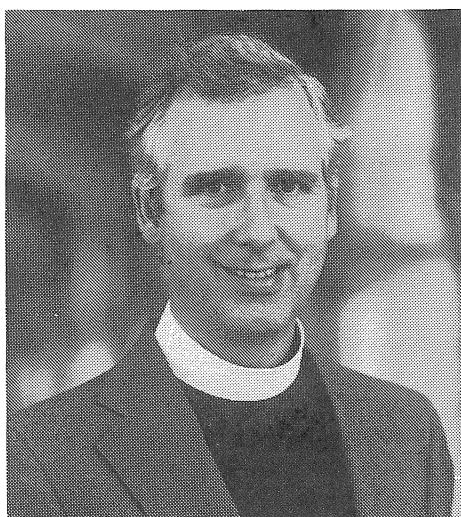
Soon after your receive this edition of the *Chronicle*, our diocese will join in Convention to renew our life through elections, financial statements and budgets, and discussion of common concerns.

We welcome a number of new clergy to our family: three new rectors, two new vicars, and two new Navy chaplains. Perhaps we could also have a new interim minister among us, a newly retired priest, and a newly called rector not yet moved.

Convention is going to look and feel a little different, with Bible study on Saturday morning, more time for discussion of issues, with not so much emphasis on resolutions, and the Convention Eucharist ending our session at the hotel.

We will talk a good deal about evangelism and how we can enter the next decade with this as a top priority. I am convinced that a church which is not renewing itself and discovering the freshness of the Gospel cannot reach out in evangelism to anyone else.

Our Convention is just one opportunity, and for many of us who do not particularly like big meetings it may not be the best opportunity, to experience the church renewing itself. Thank God other times and places come along, like



Bishop Hart of Hawaii.

smaller meetings, one-on-one conversations, more intimate Bible study, our regular celebration of the worship of the church, particularly the eucharist, and gatherings such as Cursillo.

A variety of settings and experiences allow for renewal. But the Convention is one of those times, and I want to hold out the hope that we will enter Convention with expectation for renewal in our lives and therefore in the church, and that we will find renewal as God works through us and what we accomplish.

My warm greetings and aloha to you all.

Faithfully yours,

The Rt. Rev. Donald P. Hart
Bishop

The *Hawaiian Church Chronicle* is sent to each Episcopal household on parish lists submitted by each church. The suggested annual subscription donation is \$6.00. Those who would like to and can defray *Chronicle* costs, are invited to contribute that amount or more to the *Hawaiian Church Chronicle*, Episcopal Church, 229 Queen Emma Square, Honolulu, Hawaii 96813.

BISHOP'S JOURNEYING

SEPTEMBER

1-3 The Provincial Synod in Boise, Idaho, ends with a lunch, honoring the Philippine Episcopal Church. This is the last Synod they will attend, because in May 1990, they will become an autonomous Province within the Anglican Communion

Bishop Lyman Ogilby, the last American bishop to serve in the Philippines and brother to our Peter Ogilby, was the keynote speaker.

I confer with overseas officers from the national church about Guam, and then Elizabeth and I are off to Seattle and home.

We are in Honolulu by noon on Saturday, with enough time to get cleaned up and prepared for my visit to St. Elizabeth's on Sunday. Good to be home -- exhausted, yet refreshed, by this time away.

St. Elizabeth's is between rectors and deep into the search process. In the interim, several people are giving extraordinarily good service. Corine Wong, a lay person, is handling most of the liturgical, teaching, and pastoral responsibilities. Edith Sewell, a deacon, shares these as her time permits. Father Norio Sasaki, retired chaplain from Iolani School, brings the sacramental ministry on Sundays. And the vestry administers the parish business. It is a remarkable blending of talents and ministries.

5-9 A week of catching up in the office and many meetings with people. Glad to welcome our new rector at Holy Apostles, Father Tom Taylor. Off to the Big Island for the clericus meeting and good discussion with the clergy.

In the evening, Peter Van Horne and Jane Sherwood of my staff join me, and we visit St. Jude's in Oceanview and strategize with them about continuing

ministry in the area.

Back on Friday for a special meeting of the Diocesan Council to do with Priory School plans. Later the Commission on Ministry meets to interview a potential candidate for ordination in our diaconate program.

More letters to dictate on Saturday morning, and I am free to attend the funeral of Ignatius Chang and hear his wife, Leonilda, give a beautiful, moving, thanksgiving for his life.

10 Elizabeth and I drive to the far side of the island, to Holy Cross Mission, Malaekahana, and enjoy a fine service with a full church with seven confirmations and a delicious potluck lunch afterwards. Good signs of growth and expanding ministry here.

In the evening I have the pleasure of celebrating a new ministry for St. Mary's and their rector, Richard Lipka.

12-16 Many people passing through my office with concerns about the church. Among them is a retired priest who may be interested in helping at St. Jude's. God does answer prayers!

I offer prayers at a tree-planting ceremony on the campus of Hawaii Loa College in memory of Chandler Rowe, Sr., their first president, who died this past week.

Saturday brings the Standing Committee and Council meetings on the same day. Elizabeth and I end up at a very pleasant vestry and spouse dinner at St. Mark's.

17 My visitation to St. Mark's takes place, with two services, including four confirmations and a reception. This congregation sits on the edge of Waikiki, with a unique ministry.

18-22 No day off this week, as I try to tie things up before leaving of Tuesday for the east coast and the House of Bishops' meeting in Philadelphia. Along with our Presiding Bishop, Edmond Browning, who will be front and center at this meeting, I will have the chance to see Bob Rowley, newly-consecrated bishop of Northwestern Pennsylvania, and Bob and Marilyn Brown, serving a parish just outside Philadelphia.

The House of Bishops, in my view at least, will represent a new and fuller unity. It will be a more complete gathering of the church as symbolized in its bishops. It will speak with a more credible voice. All because of the presence of Bishop Barbara Harris, Suffragan of Massachusetts.

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EPISCOPAL CHURCH WOMEN OF HAWAII PRESIDENT'S REPORT 1989

Four years ago I embarked on an exciting journey as president of the Episcopal Church Women of Hawaii. My term of office is drawing to a close, and as I reflect on some of the high-lights and accomplishments, I find how gratifying and challenging that trip has been!

Welcoming the newly-elected Bishop Donald P. Hart and Elizabeth at the airport was a memorable occasion; so was his installation.

There have been many more since then: serving as chairman for the diocesan elections; being part of the Diocesan Convention planning committee; Province VIII ECW meetings in Reno, Monterey, and at the Episcopal Church Conference Center in Oakridge, California; Triennial 1988 in Detroit; and the 100th anniversary of the Church Periodical Club, to mention a few.

The past year has been a productive one for ECW. In November of 1988 I participated in a panel which explored how women of the different denominations of the Church can be united. Sister Joan Chatfield was moderator. This ecumenical involvement eventually led to a conference and workshop in May, the Campaign for Children, which addressed the issues of juvenile justice, substance abuse, latchkey children, and after-school care.

ECW had a meeting every second Thursday of the month. The Quiet Day in March, led by seminarian Julie Graham with the theme "By His Wounds We Are Healed" helped us center our lives on God.

In April, I was especially delighted to visit the women on the neighbor Island of Hawaii with Martha Ho, diocesan CPC chairman, at the invitation of Cornelia Crumpacker, assistant V.P. for Hawaii. The Women of Christ Church hosted lunch and it was marvelous to have 50 women participate.

In that same month, Fr. John Connell spoke to board members about the developments at St. Barnabas' Church, Ewa Beach.

The May island-wide luncheon was a celebration of the Chinese Bicentennial, and it was illuminating to have Dr. Walton Shim, M.D., share the historic story of his grandfather, the "Pastor of Kula," who ministered to early Chinese immigrants at St. John's on Maui.

In June members went on a field trip to Ka Hale Anuenue to learn about the evangelical outreach of the Episcopal Church in Mililani on Oahu. Our host was Fr. Richard Rowe.

An annual event in July is the Institute for Human Services (IHS) birthday party, for which the women of many parishes lovingly make and donate 250 sandwiches and other refreshments.

Another exciting event in July was my visit to St. Timothy's, as the women are organizing an ECW group. Doris Fleming, UTO chairman, and Elizabeth Cubberly, ECW treasurer, accompanied me. St. Timothy's is also starting a chapter of the Daughters of the King, with Fr. Vince O'Neill, rector, as chaplain.

A fun-filled Game Day in August, with prizes galore and a beautiful quilt, made by Margaret Steele of St. Andrew's, sold at auction, raised travel funds for Triennial, which will be held in Phoenix, Arizona, in 1991. Triennial delegates will be elected at the next Annual Meeting on October 27, 1989.

The 100th birthday of the United Thank Offering (UTO) will also be celebrated that day at the morning Eucharist, a birthday lunch at St. Peter's, and during the afternoon program. You are all invited to come and be part of the day's festivities.

Each year ECW designates 4 projects for outreach as ECW Specials. For 1989-1990 they are: (1) The Bishop's Discretionary Fund, (2) Project Respect for the Elderly, Oahu, (3) Family Crisis Shelter, Inc., Hilo, Hawaii, and (4) the Bishop Desmond Tutu South African Refugee Scholarship Fund. The pledges from parishes and individuals come to approximately \$10,000 a year.

Additional outreach is extended by the ministries of the Church Periodical Club, United Thank Offering, and Altar Guild. Their reports tell the extent of their service.

The Province VIII ECW and Synod meetings (August 27 - September 1) were attended by Martha Ho, Nancy Jenks, and myself. The theme was "A Potlatch of the Clan." Cross-cultural ministry was the focus of programs shared with ECW and Synod. Fr. Charles Hopkins and his wife Pua shared significantly in this area. Synod will be in Hawaii in 1992. What a glorious event we can all look forward to!

Still in store for ECW is the upcoming visit of the Council of Women's Ministries November 26 to December 3. ECW will host visitors from the larger church family. Doris Fleming, diocesan UTO chairman, and I will have the opportunity to host Julia Rae Walz, UTO chairman for Province VIII and visit several churches which have received UTO grants or are submitting a request before the January 1990 deadline.

I have recapped past events and projected some in the future to show you how much ECW has grown and has accomplished. ECW is alive and thriving through the support of many parishes and people. For this ECW is grateful and invites your continued participation as new programs develop in response to the needs of this diocese.

My journey as ECW president has been gratifying -- with memories of hard work, some frustrations, but also elation over the many projects realized.

It has been an honor and a special privilege serving as your president. This was always with the love, friendship, and warm support of all of you. There could have been no greater experience.

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88TH ANNUAL CONVENTION MEETING Episcopal Church Women of Hawaii

"CELEBRATING THE CHINESE BICENTENNIAL AND UTO'S 100TH BIRTHDAY"

Guest Speaker

Michael Liu
Hawaii State Representative
and House Minority Leader

DATE:	Friday, October 27, 1989
TIME:	8:00 a.m. Registration—Von Holt Room 8:30 a.m. Holy Eucharist—St. Andrew's Cathedral
CELEBRANT:	The Rt. Rev. Donald P. Hart UTO Ingathering
PREACHER:	The Rev. Richard C. Rowe
LUNCHEON:	12:15 p.m. Hosted by ECW of Hawaii
PLACE:	St. Peter's Parish Hall
COST:	\$6.00 1:15 p.m.—Program (Tenney Hall) Speech by Representative Liu Installation of Officers 2:30 p.m.—Closing Session

FR. LIPKA INSTALLED

RECTOR OF ST. MARY'S

Father Richard Walter Lipka was installed as rector of Saint Mary's Episcopal Church, 2062 South King Street, Honolulu, on Sunday, September 10, 1989.

Bishop Donald P. Hart, Bishop of Hawaii, officiated at the ceremony in the church.

Celebrating with Fr. Lipka were 35 members of the diocesan clergy and their spouses, and 200 parishoners and guests, including Mrs. Donald P. (Elizabeth) Hart.

At the service, Fr. Lipka introduced his family: wife, Susan; daughters, Pamela and Sarah; and sons, Adam and John Mark.

The Lipka family comes to Honolulu from Baltimore, Maryland, where Fr. Lipka was rector of a church also called St. Mary's.

He graduated from St. Mary's College in Detroit, Michigan, with a major in philosophy and minor in education, and attended seminary at Gregorian University in Rome, Italy. He was ordained a priest in 1970.

The sermon preached by the new rector centered on "assignment, authority, and anointing."

Commenting on the occasion, Fr. Lipka said, "It was a bonding experience, a public statement of our (mine and the congregation's) covenant. I thought the Holy Spirit was present, especially in the worship music."

Fr. Lipka is a priest in the charismatic tradition of the church.

According to Garrett J. Sullivan, senior warden of St. Mary's, where a majority of the parishoners are charis-



matic in their faith, the search committee agreed unanimously and with no debate on the selection of Fr. Lipka, once they had interviewed him and reviewed his qualifications.

Sullivan said, "As we went through the 75 or 80 candidates, Fr. Lipka was picked out as a possible candidate by everyone on the search committee. His credentials stood out so much. In fact, we wondered why he would want to come to little St. Mary's."

In addressing that question, Fr. Lipka, who comes from a parish twice the size of St. Mary's 200-member congregation, said, "I wish I could understand that. It was the power of God. The chain of events lined up so beautifully. A light went on. This was it."

A reception in the church's Gathering Room followed the ceremony.

In addition to parish work, Fr. Lipka sees his ministry to be one of teaching and evangelical outreach.

--- Rita Ariyoshi.

DIOCESAN CONVENTION '89

RESOLUTIONS

#1 - AMENDMENT TO ARTICLE IX, SECTION 1 OF CONSTITUTION.

BE IT RESOLVED: that Article IX, Section 1 of the Constitution be amended to read as follows:

Section 1... [At every annual meeting of the Convention held in the year next preceding a meeting of the General Convention, f.] Four priests and four lay communicants shall be elected by ballot as deputies of this Diocese and four of each order shall be elected as alternates to the General Convention. On the election of the four deputies in each order, the next four candidates in each order receiving the highest number of votes shall be considered elected as alternates in the order of their votes. Deputies shall be elected at the annual meeting of the Convention which is at least twelve months but not more than twenty-four prior to the General Convention.

The words in brackets are to be deleted. New words are underscored. The underscoring and bracketed words will be deleted when the section is published.*

Rationale/Explanation: ...This amendment will cause deputies to the 1991 General Convention to be elected in 1989 (at least 12 months before the General Convention) instead of 1990 (only 9 months before).

This amendment was passed at Convention last year, but must be passed by two successive annual meetings of Convention to become effective.

Sponsor: Michael P. Porter, Chancellor.

#2 - AMENDMENT TO ARTICLE III, SECTION 4 OF CONSTITUTION.

BE IT RESOLVED, that Article III, Section 4 of the Constitution be amended to read as follows:

Section 4. The Secretary and Assistant Secretary of the Convention, the Treasurer of the Convention, the Chancellor and Vice Chancellor of the Con-

vention (if not members of the Convention by virtue of being a clerical member, canonically resident, or a lay delegate representing a Parish and Mission of the Diocese), shall have [be granted] seat and voice. The Convention may grant seat and voice to such other persons as it deems appropriate.

As to the words in brackets or underlined, see Resolution #1 above.*

Rationale/Explanation: This change shortens the business of the Convention by making it unnecessary for the Convention to act upon the grant of seat and voice at each meeting.

This amendment was passed at Convention last year, but must be passed by two successive annual meetings of Convention to become effective.

Sponsor: Michael P. Porter, Chancellor.

#3 - AMENDMENT OF CHARTER OF INCORPORATION OF THE EPISCOPAL CHURCH IN HAWAII.

BE IT RESOLVED, that Article X of the Charter of Incorporation of The Episcopal Church in Hawaii, a Hawaii nonprofit corporation, be amended to read as follows:

The Board of Directors shall adopt [By-Laws] Bylaws and shall have exclusive power to amend Bylaws which shall not be inconsistent with this Charter, or the Constitution and Canons of the Diocese of Hawaii.

As to the words in brackets or underlined, see Resolution #1 above.*

Resolution/Explanation: The Bylaws are intended to govern the actions of the Diocesan Council and its conduct of the secular affairs of the corporation. The Diocesan Council is the Board of Directors of the nonprofit corporation. Hawaii law now permits a board of directors to amend the bylaws. We should avail ourselves of the opportunity to relieve the Convention of the burden of considering and acting upon amendments to the bylaws. The amendment will also give flexibility to the Diocesan Council to meet changing needs of the corporation, inasmuch as the council meets many times a year, while the Convention meets only once.

To be adopted, this amendment requires a two-thirds vote of both orders.

Sponsor: Michael P. Porter, Chancellor.

#4-AMENDMENT TO CANON 27.

BE IT RESOLVED, that Canon 27 Differences between Rectors and Congregations, be amended to read in its entirety as Canon 27, Of the Dissolution of the Pastoral Relation, as follows:

Sec. 27.1. Except upon mandatory resignation by reason of age, a Rector may not resign as Rector of a parish without the consent of its Vestry, nor may any Rector canonically or lawfully elected and in charge of a Parish be removed therefrom by the Vestry against the Rector's will, except as hereinafter provided.

Sec. 27.2. If for any urgent reason a Rector or Vestry desires a dissolution of the pastoral relation, and the parties

cannot agree, either party may give notice in writing to the Ecclesiastical Authority of the Diocese. Whenever the Standing Committee is the Ecclesiastical Authority of the Diocese, it shall request the Bishop of another Diocese to perform the duties of the Bishop under this Canon.

Sec. 27.3. Within sixty days of receipt of the written notice the Bishop, as chief pastor of the Diocese shall mediate the differences between Rector and Vestry in every informal way which the Bishop deems proper and may appoint a committee of at least one Presbyter and one Lay Person, none of whom may be members of the Parish involved to make a report to the Bishop.

Sec. 27.4. If the differences between the parties are not resolved after completion of the mediation, the Bishop shall proceed as follows:

(a) The Bishop shall give notice to the Rector and Vestry that a godly judgment will be rendered in the matter after consultation with the Standing Committee and that either party has the right within ten days to request in writing an opportunity to confer with the Standing Committee before it consults with the Bishop.

(b) If a timely request is made, the President of the Standing Committee shall set a date for the conference, which shall be held within thirty days.

(c) At the conference each party shall be entitled to representation and to present its position fully.

(d) Within thirty days after the conference or after the Bishop's notice if no conference is requested, the Bishop shall confer with and receive the recommendation of the Standing Committee; thereafter the Bishop, as final arbiter and judge, shall render a godly judgment.

(e) Upon the request of either party the Bishop shall explain the reasons for the judgment. If the explanation is in writing, copies shall be delivered to both parties.

(f) If the pastoral relation is to be continued, the Bishop shall require the parties to agree on definitions of responsibility and accountability for the Rector and the Vestry.

(g) If the relation is to be dissolved:

(1) The Bishop shall direct the Secretary of the Convention to record the dissolution.

(2) The judgment shall include such terms and conditions including financial settlements as shall seem to the Bishop just and compassionate.

Sec. 27.5. In either event the Bishop shall offer appropriate supportive services to the Priest and the Parish.

Sec. 27.6. In the event of the failure or refusal of either party to comply with the terms of the judgment, the Bishop may impose such penalties as may be set forth in the Constitution and Canons of the Diocese; and in default of any provisions for such penalties therein, the Bishop may act as follows:

(a) In the case of a Rector, suspend the Rector from the exercise of the priestly office until the Priest shall comply with the judgment.

(b) In the case of a Vestry, invoke any available sanctions including recommending to the Convention of the Diocese that the Parish be placed under the supervision of the Bishop as

a Mission until it has complied with the judgment.

Sec. 27.7. For cause, the Bishop may extend the time periods specified in this Canon, provided that all be done to expedite these proceedings. All parties shall be notified in writing of the length of any extension.

Sec. 27.8. (a) Statements made during the course of proceedings under this Canon are not discoverable nor admissible in any proceedings under Canon 43 provided that this does not require the exclusion of evidence in any proceeding under the Canons which is otherwise discoverable and admissible.

(b) In the course of proceedings under this Canon, if a charge is made by the Vestry against the Rector that could give rise to a disciplinary proceeding under Canon 43, all proceedings under this Canon shall be suspended until the charge has been resolved or withdrawn.

Rationale/Explanation: ...The consensus of opinion among chancellors is that the only way to avoid controversy and confusion over whether a Diocesan canon is consistent with the National Canon is to adopt the text of the National Canon as the Diocesan Canon... There appears to be no major change in the new text, except that there are greater procedural protec-

(Continued on page 6)

NATIONAL CATHEDRAL COMPLETION, MEMBERSHIP

The National Cathedral in Washington, D.C., every Episcopalian's other cathedral, will be completed next September.

Many festivities are planned. On these more later.

To have a part in this "great church for national purposes" and to be informed of her many ministries and the coming celebrations, you may wish to join the National Cathedral Association (NCA).

Members receive *Cathedral Age*, an award-winning quarterly with cathedral news, articles and photos; are entitled to a 10% discount on most merchandise purchased from the Cathedral Museum Shop (including many Christmas items this time of year), and are invited to the NCA's annual meeting.

Annual memberships vary: Active (\$20), Family/Group (\$25), and Senior Citizen and Student (\$10), with Endowment/Life (\$5,000), Benefactor (\$1,000), Sustaining (\$250), Supporting (\$100), and Contributing (\$50) also available.

The address: National Cathedral Association, Washington Cathedral, Mt. St. Alban, Washington, D.C. 20016.

For further information locally, call Paulie Jennings, NCA representative for Hawaii (531-5587).

HELPERS NEEDED

Maui Catholic Charities is looking for a few dedicated persons to join its staff at the Ka Hale Ake Ola (House of Those Seeking Life) shelter for the homeless in Puunene, Maui, Hawaii.

Part-time and full-time positions are available for all shifts.

High school education with one year's experience in the human services field is required.

Will train qualified applicants.

For more information, call Stan Franco or Toni Rodrigues at 808/877-4887 or Jean Lierly at 808/877-4095.

Board Chair of Maui Catholic Charities, an ecumenical agency in spite of the name, is John A. Decker, Jr., of the Church of the Good Shepherd, Wailuku.

RESOLUTIONS
(Continued)

tions than in the current form of Canon 27.

Sponsor: Michael P. Porter, Chancellor.

#5-AMENDMENT OF CANON 36

BE IT RESOLVED, that Section 36.6.3 of Canon 36 be amended to read as follows:

Sec. 36.6.3. Such incorporated Parish [shall] may at the option of the Parish hold title of and administer the real property [and] or trust funds, or both, of the Parish.

As to the words in brackets or underlined, see Resolution #1 above.

Rationale/Explanation: The changing nature of insurance availability and coverage may suggest that parishes be incorporated to provide public liability or indemnity insurance for their vestries and officers but that the Diocese continue to hold title to the real property (for the use and benefit of the parish) to spread the risk, and obtain lower premiums for the property insurance.

That arrangement is not possible unless Canon 36.6.3 is amended as shown above.

Sponsor: Michael P. Porter, Chancellor.

#6-AMENDMENT OF CANON 41

BE IT RESOLVED, that Section 41.2 of Canon 41 be amended to read as follows:

Sec. 41.2. No Board of Directors authorized to hold, manage or administer real poroperty for any Parish, Mission, or institution, shall encumber or alienate the same or any part thereof [without the written consent of the Bishop and the Standing Committee, except that leases covering areas of less than 1500 square feet for a term of less than three hundred sixty-seven (367) days may be entered into without the need for such consent] except in accordance with the Bylaws of The Episcopal Church in Hawaii.

As to the words in brackets or underlined, see Resolution #1 above.

CHRISTMAS
PLUM
PUDDINGS

The Church of the Holy Nativity, Honolulu, is again selling its traditional, gift wrapped, one pound Christmas plum puddings.

Cost: \$8 each, with proceeds going to the Institute for Human Services, a Honolulu ministry to Oahu's street people, and to the Bobby Benson Foundation, a ministry to addicted youth projected for Kahuku on Oahu's north coast.

Orders may be placed by calling 373-2131 and are available for pickup at Holy Nativity seven days a week, beginning November 7, 9 a.m. to 3 p.m. weekdays and 9 a.m. to noon weekends.

Rationale/Explanation: The Diocesan Council and Standing Committee spend too much time dealing with trivial real estate matters, such as leases for two years, etc.

This change will permit the Bylaws to allocate approvals to the Bishop, Diocesan Council and Standing Committee, depending upon the significance of the transaction.

Sponsor: Michael P. Porter, Chancellor.

#7-AMENDMENT OF CANON 16A

BE IT RESOLVED, that Canon 16A be amended by adding a new section to read in its entirety as follows:

Section 16A.3 Incorporation. The Ecclesiastical Authority and the Diocesan Council may require any Organization or Institution of the Diocese or of any Parish or Mission to incorporate under the Hawaii Nonprofit Corporation Law.

Rationale/Explanation: The changing nature of insurance availability and coverage may require that the organizations and institutions of the Diocese, Parishes and Missions be incorporated to lessen their, and the Church's, exposure to liability.

This Amendment permits, but does not require, the Bishop and Diocesan Council to demand incorporation of any entity if they believe that incorporation is necessary.

Sponsor: Michael P. Porter, Chancellor.

#8 - AMENDMENT OF CANON 17

BE IT RESOLVED, that Canon 17 "Organizations, Institutions and Other Agencies in Affiliation with the Diocese" be amended to read as follows:

Sec. 17.1. Any [organization, institution or agency] entity heretofore or hereafter organized may be identified as being affiliated with the Diocese, provided:

Sec. 17.1.1. It shall not be operated for profit and its [Charter, Constitution or By-Laws] articles of incorporation and bylaws if it is incorporated or its constitution if it is unincorporated shall specify [its] a religious, charitable or educational purpose;

Sec. 17.1.2. [Its Charter and Bylaws or Constitution have been approved by the Convention.] It shall request affiliation with the Diocese, the Ecclesiastical Authority and Diocesan Council shall recommend affiliation to the Convention, the Chancellor shall certify that its articles of incorporation and bylaws or constitution meet the requirement of this Canon, and the Convention shall approve the affiliation by resolution;

Sec. 17.1.3. If incorporated, it shall be and remain in good standing under the Hawaii Nonprofit Corporation Act; and, except as otherwise provided in this Canon, its articles of incorporation or bylaws or constitution shall provide that

(a) the Bishop or another person appointed by the Bishop shall be a member of the governing board; and

(b) the election of any person to the governing board shall be subject to the written consent of the Ecclesiastical Authority and of the Diocesan Council; provided, that, this Section 17.1.3 shall not apply, if upon written petition of the entity, the Ecclesiastical Authority and Diocesan Council waive some or all of the requirements of this Section

17.1.3. for entities in which the Church participates with other denominations on an ecumenical basis or in which community or other considerations justify an exception;

Sec. 17.1.[3]4. It shall file with the Secretary of the Diocesan Council copies of its [Constitution, Charter and By-Laws] articles of incorporation and bylaws or constitution and all amendments thereto and copies of the minutes of its governing body on a timely basis;

Sec. 17.1.[4]5. It shall make a written report to the annual meeting of the Convention; and

[Sec. 17.1.5. It shall have requested affiliation with the Diocese and its status as an affiliate organization, institution or agency shall have been approved by resolution of the Convention; and]

Sec. 17.1.6. It shall permit the Bishop or the Bishop's designee to visit it and examine its books, minutes, records and affairs to determine whether it conforms, and continues to conform, to the provisions of this Canon and whether its standards and performance of its work and service warrant continued recognition. If in the opinion of the Bishop it shall fail to meet such requirements, the Bishop may so report to the Convention, whereupon the Convention may take such action as, in its discretion, may be deemed appropriate, either to correct undesirable conditions or to end its status as an organization, institution or agency in affiliation with the Diocese.

Sec. 17.2. The Secretary of the Convention shall annually publish the names of all organizations, institutions or agency in affiliation with the Diocese in the Journal.

Sec. 17.3. Disclaimer. The affiliation, under the provisions of this Canon, of any entity as a Diocesan institution, or the continued recognition of any Diocesan institution heretofore affiliated, is made without any warranty, representation or assurance of any kind of any responsibility whatever on the part of the Bishop, the Diocese, The Episcopal Church in Hawaii, or any committee, department, constituent part thereof or any of their employees, agents or representatives for any financial, contractual or legal obligation now existing, or which my hereafter be incurred, by or on behalf of any entity, except as may be expressly undertaken in a written agreement duly executed pursuant to appropriate corporate action authorized by the Convention or Diocesan Council and specifically approved by the Bishop

Sec. 17.4. Exceptions. This Canon shall not apply to organizations authorized by other Canons, to religious communities, or to a Parish, a Mission, the Cathedral, the National Church or its Eighth Province.

Sec. 17.5. Incorporation. The Ecclesiastical Authority and the Diocesan Council may require any entity affiliated with the Diocese to incorporate under the Hawaii Nonprofit Corporation Act.

Sec. 17.6. Name. No affiliated entity may use the word "Episcopal" in its name without the prior approval of the Bishop and the Diocesan Council.

Sec. 17.7. No entity within the Diocese shall represent that it is sponsored by or connected with the Church or the Diocese unless it has met and continues to meet the provisions of this

Canon.

As to the words i n brackets and underlined, see Resolution #1 above.

Rationale/Explanation: The changing nature of insurance availability and coverage requires that the Diocese use stricter standards of accountability before permitting an entity to be affiliated with the Diocese.

The Canon also emphasizes that the Diocese and The Episcopal Church in Hawaii are not liable for the debts of an affiliated entity.

Most of these entities are incorporated, but this Canon gives the Bishop and Diocesan Council the authority to require incorporation prior to or as a condition of maintaining affiliation.

Sponsor: Michael P. Porter, Chancellor.

#9 - COMMENDATION & SUPPORT OF FILIPINO MINISTRY IN THE DIOCESE OF HAWAII.

BE IT RESOLVED, that this Convention commend and congratulate St. Paul's Mission, Honolulu, Hawaii, on its 30th anniversary of mission and ministry among Filipinos in the state of Hawaii;

And be it further resolved, that this Convention pledge its support to the development of mission and ministry among Filipinos in our state, especially at St. Paul's, Oahu; the Big Island Filipino Ministry; the Filipino Ministry of Good Shepherd Church, Wailuku, Maui; and the Filipino Ministry of St. John's, Eleele, and St. Paul's, Kekeha.

Rationale/Explanation: Since the arrival of the Rev. Timoteo Quintero in 1959, the Episcopal Church in Hawaii's ministry in the Filipino community has spread to the neighbor islands.

Much of this had to do with the work of St. Paul's as a mother church, and with other laity and clergy in the development of these ministries.

Since the categories of evaluation presently used in the diocese are largely financial, it is this delegate's concern that this ministry is often overlooked and underappreciated.

Our diocese has a unique opportunity in the larger church to work in partnership with our Filipino brothers and

(Continued on next page)

IOLANI GUILD
NOTES

On Sunday, September 3, we celebrated the birthday of Queen Liliuokalani with a special service as 8 a.m.

Music included some of her compositions. The Guild provided flowers for the altar for that day, and the refreshments after the service.

The Guild's fall meeting took place Saturday, September 9, in the Von Holt Room. After a short business meeting, Elaine Mullaney spoke of the Queen and her many accomplishments. A potluck lunch was served.

-- Ruth Bernie.

RESOLUTIONS (Continued)

sisters, and much can be done here.

It is my hope that by passage of this resolution, the convention too will perceive our ministry within the Filipino community as a great gift.

Sponsor: The Rev. David Y. Ota.

#10 - MINISTRY TO & WITH THE ELDERLY.

BE IT RESOLVED, that this Convention affirms and supports the work of the Diocesan Board of Ministry on Aging (BOMA) in facilitating and coordinating ministry to and with the elderly.

Be it further resolved, that all parishes and missions be encouraged to observe "Age in Action Sunday" on the first Sunday in May or on some other convenient Sunday, using materials provided by the Episcopal Society for Ministry on Aging (ESMA). Another appropriate occasion for such an observance is our State-approved "Respect Your Elders Day" on the third Sunday in October, during "Kupuna Aloha Month."

Be it further resolved, that parishes, missions, and individual members of the church be encouraged to become members of the Episcopal Society for Ministry on Aging (ESMA).

Rationale/Explanation: In some of our congregations, people over 65 years of age approach or exceed 50%, and 80% of these are able to carry out normal activities.

BOMA seeks to encourage our churches to incorporate older people into the life of the Church.

Also, we want to help our congregations to recognize and help to meet the needs of the frail elderly and other older persons with problems related to aging.

BOMA exists to assist our congregations in developing their own ministries

to and with the elderly.

Sponsor: BOMA, George W. Wiggins, Coordinator.

#11 - ETHNIC REPRESENTATION ON DIOCESAN BODIES.

BE IT RESOLVED, that this Diocese establish a policy that whenever delegations are formed to represent this Diocese, or committees or commissions are formed to do its work, every effort shall be made to see that these delegations, committees, commissions, etc., will reflect the ethnic diversity of the state of Hawai'i.

Rationale/Explanation: This resolution is consistent with one which was passed at the Province of the Pacific Synod in 1987 and will insure that the Episcopal Church in Hawai'i opens the way to lay and ordained leadership of all ethnic backgrounds for mutual ministry, decision-making, and participation in the total life of the Church.

If the Diocese does not become more intentional about opening the way for people of color to participate in the total life of the Church, it runs the risk of becoming a "private religion" of white enclaves increasingly isolated and divorced from the multi-cultural community in which it exists.

Sponsor: St. John's By-the-Sea, Kahalu'u -- the Rev. Charles G.K. Hopkins, vicar, and the signatures of 12 others.

#12 - LAND ACQUISITION & CONSTRUCTION

BE IT RESOLVED, that the 21st Diocesan Convention of the Episcopal Church in Hawaii vote to include a line item in the diocesan budget at this and subsequent conventions designated for land acquisition and construction of facilities for ministry. The amount of this budget line-item would be no less than 2% of all assessment income from parishes and missions in the budget.

Rationale/Explanation: The Diocese needs to be responsible about future growth and at the present time has no resources allocated for property acquisition or construction for ministry.

Sponsor: The Rev. Jan C. Rudinoff.

#13 - RECOGNITION OF YOUTH

BE IT RESOLVED, that the annual Diocesan Convention honor one or two youth(s) for his or her ministry in the church and/or the community; and,

Be it further resolved that the leadership of the Hawaii Episcopal Youth solicit nomination(s) for this honor from youth, youth leaders, vicars, and rectors, and select such a person or persons from among them.

Sponsors: Donald Botsai, Lorraine Yap, Daniel Leatherman.

#14 - PROMOTION OF CAMPUS MINISTRY

BE IT RESOLVED, that the diocese and congregations make an effort to identify young adults and insure that these persons are aware of the Canterbury Fellowship; and,

Be it further resolved, that a Sunday in June be designated Canterbury Sunday for the purpose of promoting and enhancing this ministry.

Rationale/Explanation: It is important to maintain a continuing involvement in the church throughout the various stages of a person's life, and college can be a time of tremendous personal growth and need for unique guidance.

Sponsors: Daniel Leatherman, Donald Botsai, Lorraine Yap.

ABOUT THE DIOCESE (From page 2)

services), religious education on Wednesdays for released-time students (under the direction of Suzanne Meek), and the Kauai Cursillo #3 at Camp Sloggett (October 12-15).

"Beginning August 27th and continuing bi-monthly after that date, the children of Christ Church will do us the honor of conducting the 9:30 a.m. service," reports Jan Ellison, the editor of *Nu 'Oli*, the parish newsletter of Christ Church, Kealahakua, Island of Hawaii.

"This is planned as our Family Service, beginning on the day of our Family Parish Breakfast...a time for us to be together..., learning and participating in the life and liturgy of the Episcopal Church.

"The children, ages 2-12 years, will be the lay readers, musicians, greeters, ushers and preachers. (Father Rodman will be the celebrant, of course.).

"In preparation for these services Joan Focht, Gwen Brennick, and Cynda Unger will be teaching the children during the Sunday school hour about various elements of the worship service. Each of these ladies has volunteered to teach in 2-month consecutive segments, each concentrating her efforts on a specific category within our liturgy and faith."

The three subjects are:

Book of Common Prayer, with the children creating "their own prayer books, making them individual with their own art, favorite psalms, and personal information. The book is designed to 'grow' as the children learn"; Creation and the study of vestments; and

Christmas and a pageant.

Also of great interest is the history of Christ Church, written by Sandol Stoddard, which is appearing in *Nu 'Oli* and is based on original research in documents both in America and England. Knowing actually where we have been helps us the better to proceed.

The Kona Christ Church Cook Book will be ready before Thanksgiving, affording plenty of time for mailing to family and friends. 550 recipes were received for review.

"Sunday, September 17th, is the day we officially kick off our fall season at St. Andrew's," the cathedral's newsletter, *Ka 'Upena*, reported.

"There will be a wide field of activities: an adult class for those who wish to study and discuss the Prayer Book, classes for parents who would like to get to know other parents in the

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BOMA NEWS

Congratulations to Mary-Jean Tibbils (member of All Saints', Kapaa), who was installed as the newest member of the Board of Ministry on Aging (BOMA) this August at St. Elizabeth's Church, Honolulu.

Thanks to Fr. Jim Eron (Christ Memorial) for standing by as an alternate member to Nelson Secretario, who now replaces Fr. Jim as alternate.

The BOMA board of directors meeting was well attended with only our Maui representative, Al Bernard absent. (He lives on the mainland 2 or 3 months each year.) We do not have an alternate member for Bernard; however, the Rev. Heather Muller has promised to choose one shortly.

What happened at the BOMA meeting? Well, the agenda called for concentration of members to encourage their churches to belong to the Episcopal Society for Ministry on Aging (ESMA), a national organization. It is only \$25.

We get our beautiful posters of Age in Action Sunday from them. The 1990 theme is "Responding to God's Call." At last count I need 40 posters for Hawaii.

ESMA also sends educational and practical ideas on the maturing congregation; i.e., quarterly news letters devoted to information pertinent to aging and video-tape guides to develop programs on aging.

The BOMA resolution for the upcoming October convention was another item discussed. We also want the traditional BOMA display with some innovations.

But most important is the awarding of the Makule e Akamai award for the year. The BOMA requirement for both laity and clergy is that they be at least 70 years of age and that "they are exercising their Christian vocations in exemplary service to their local parish, mission, the diocese or the community, nation, or world."

At the last convention the honor was awarded to Nellie Hartman, 80, of the Church of the Holy Nativity, and Ida F. Lum, 70, of the Kohala Episcopal Missions.

Now, rectors/vicars and parishoners, get busy and let BOMA know who you want recognized as our "obvious, cream of the crop" (I call them Keen-Agers) in Christ's family. The request has gone out in the bishop's mailing to all of you.

And now I want to thank all of those retired members for their work and support: Fr. Jim Eron, Vibeke Bates, and Phyllis Bay-Schmidt.

Staunch and continuing members are Mickie Kimball (Hawaii), Nelson Secretario (Kauai), Al Bernard (Maui), and Maryan Bowen, Lynette Burns Kurren, Fanny Costa, Frs. Bill Grosh and Mori Kaneshiro, all of Oahu.

-- George W. Wiggins, BOMA Coordinator.

HERMAN VON HOLT TO BE HONORED BY HISTORIC HAWAII FOUNDATION

Herman Von Holt, longtime advisor and benefactor of the Episcopal Church in Hawaii, will be honored at a "Royal Hawaiian Christmas Gala," Friday, December 1, in the Monarch Room of the Royal Hawaiian Hotel, by the presentation of the foundation's Kama'aina of the Year Award, recognizing his many contributions to the foundation as well as to Hawaii.

This event is also the foundation's annual fundraiser and will feature the Brothers Cazimero, the Punahou Chorale, and the Paul Madison Quartet.

Tickets to the evening gala -- dinner, dancing, and entertainment -- are \$125 per person.

For further information and reservations, contact Carmella at the Historic Hawaii Foundation (537-9564).

#

The Rev. Robert E. Walden, All Saint's Church, Kapa'a, Kauai.



Church & Community Service: 1) Diocesan Council; 2) Cathedral Chapter; 3) Mission Department/Congregational Development Department; 4) Evangelism Committee.

I have served this diocese in the above positions and others; as both a layperson and as clergy in this diocese; on Oahu and a neighbor island (Kauai); as a vicar and as a rector. I now want to offer these experiences for use by the national church as well as our diocese.

GENERAL CONVENTION DEPUTY (LAY)

To be elected : 4 deputies & 4 alternates.

Wallace L. Doty, Jr., Church of the Holy Apostles, Hilo, Island of Hawaii.

Church & Community Service: 1) Parish Treasurer; 2) Lay Reader; 3) Search Committee; 4) Director/Treasurer, Ka'u Soil & Water Conservation District

Being retired, I feel called to further work for our Lord. I served as delegate to General Convention in 1970 and would again like to serve in this capacity. My active participation in my parish, I feel, has helped to better qualify me to serve in this position.

S. Elaine Funayama, St. Stephen's Church, Wahiawa, Oahu.

Church & Community Service: 1) Senior Warden, St. Stephen's; 2) Deputy, 1988 General Convention; 3) Member, Diocesan Council, 1984-1987; 4) Member, Commission on the Ministry of the Laity.

Having been a participant in the last two General Conventions has increased my knowledge of the church in a larger perspective. I would like to continue that participation with the hope of increasing mutual understanding between the national church and the Diocese of Hawaii and the sharing of resources.

Richard H. Hagemeyer, Church of the Holy Nativity, Honolulu.



Church & Community Service: 1) Lay Delegate to 1988 General Convention; 2) Currently Member of Diocesan Council and Finance and Real Estate Department; 3) Currently Holy Nativity

Treasurer & Vestry Member; 4) President, Queens' Gate Community Association.

Participating in the last General Convention was a challenging experience and one which broadened my understanding of the complexity and operation of our church. I would like to continue to serve as a lay deputy and believe that my previous experience could be of value to the diocesan deputation.

Gretchen Jong, St. Elizabeth's Church, Honolulu.

Church & Community Service: 1) Convenor, Hawaii Episcopal Pacific-Asiamerican Ministry (HEPAM); Province VIII Asian Pacific Island Ministry Commission; 3) Diocesan Convention Delegate, present and past; 4) Hawaii EAST Convenor, 1982-1984.

I wish to expand my horizon of service in policy-making for our church, using my experiences as a former Sunday school teacher, youth advisor, and vestry member; lay reader, choir member, participant/leader in Pacific-Asian ministries, educator, and school administrator. My background helps me to be a strong voice for our youth and ethnic ministries.

Arthur K. Kusumoto, Church of the Holy Nativity, Honolulu.

Church & Community Service: 1) Member, Commission on Ministry -- Chair, Continuing Education; 2) Vestry Member, Holy Nativity & Convention Delegate (4 years); 3) Lay Deputy, 1988 General Convention; 4) Member, Diocesan Planned Giving Committee.

It was a genuine experience as a first-time elected lay deputy to the 1988 General Convention. I would like to add another dimension of service, if elected, the opportunities that will enable me to serve on various national committees. I will also continue to bring a special understanding of the diverse ethnic and socio-economic factions unique in our Hawaii diocesan family.

Michael P. Porter, St. Andrew's Cathedral, Honolulu.



Church & Community Service: 1) Chancellor, 1988 to date; 2) Chair, Diocesan Stewardship Committee, 1986-1988; 3) Secretary, St. Andrew's Chapter, 1985 to date; 4) Lay Reader, 1986 to date.

I wish to serve the diocese by representing the views of its people at the Convention. I believe that I have the capacity to understand the issues and, if the Holy Spirit guides me, to vote correctly.

STANDING COMMITTEE (CLERGY)

To be elected: 1 member of the clergy for 4 years.

The Rev. Robert E. Walden, All Saint's Church, Kapa'a, Kauai.

Church & Community Service: 1) Diocesan Council, 1978-1980; 1983-1985; Chair, Mission Department, 1984-1985; 2) Cathedral Chapter, 1987-1989; 3) Wilcox Hospital Chaplaincy Program, 1979 to present; 4) Chaplain, Mahelona Hospice, 1987 to present.

I have served the diocese on the Diocesan Council, the Cathedral Chapter, Mission/Congregational Development Department, Evangelism Committee, etc. I have served the diocese as a layman, and as clergy. I

PROVINCE OF PACIFIC 61st SYNOD MEETS IN BOISE

Largest Ever

The Synod of the Province of the Pacific (VIII) met August 29 to September 1 in Boise, Idaho, under the presidency of Marion Cederblade, its first woman and lay president, to:

--- Pass a \$214,044 annual budget.

--- Debate two resolutions rejecting discrimination against women and persons with homosexual orientation in either Episcopal Church employment or access to any order of the church's ordained ministry.

Presented by the Diocese of California, both resolutions passed after considerable debate.

--- Debate the issue of Episcopal Visitors in the Province of the Pacific.

A resolution presented by California stated that there was no need for Episcopal Visitors anywhere "in the province," but was withdrawn in favor of a full-dress discussion of the problem.

The recent General Convention permits Episcopal Visitors (bishops) to perform sacraments in another diocese upon the invitation of the diocesan, after informing the presiding bishop.

A statement of the Fort Worth Synod clearly implied that some bishops would exercise visiting authority without the permission of the diocesan bishop or presiding bishop.

Bishop William Swing of California opposed any such crossing over diocesan lines without the invitation or acquiescence of the the diocesan bishop.

Bishop Shannon Mallory of El

have served on both Oahu and a neighbor island. I offer this experience to the bishop and the diocese.

CATHEDRAL CHAPTER (LAY)

To be elected: 1 layperson for a 1-year term.

David S. Kayner, St. Mark's Church, Honolulu.

Church & Community Service: 1) Music Director, St. Mark's; 2) Lay Reader; 3) Member, Vestry, St. Mark's Church; 4) Case Manager for mentally ill.

I wish to help the Cathedral in its ecumenical endeavors, its fine liturgical and musical tradition, and in its service to downtown residents with their particular problems.

Camino Real feared chaos would result.

Bishop David Schofield of San Joaquin, one of the Fort Worth bishops, insisted, "No one would visit without phoning a bishop, see what could be done, and offering help. If pushed to the wall, each bishop would have to give serious consideration" to whatever action he might take, including (presumably) entry into another diocese without permission.

--- Bid farewell to the delegates of the Philippine Church, soon to form an independent province within the Anglican Communion.

--- Approve the application of the Episcopal Church in Micronesia (Guam) for area mission status.

--- Pass 16 resolutions on hunger and shelter, peace and justice in the Philippines, Indian treaty rights, human rights, immigration legislation, and Japanese-American redress.

Interspersed throughout the business sessions were special programs on:

Human sexuality (Bishop Frederick Borsch of Los Angeles);

Systemic racism (Owanah Anderson, chair, National Committee on Indian Work);

Death and the meaning of life (the Rev. Ralph Honjo, Baptist minister in Hawaii), and

Authority and power (the Rev. Renee Miller of Idaho).

This meeting of synod was the largest ever, with 143 delegates and a total of 406 participating.

ECW met concurrently with synod.

Representing Hawaii at synod were: Bishop Hart, Elizabeth Hart, the Rev. Lynette Schaefer, the Rev. Ed Bonsey, together with the Rev. Richard Rowe, the Rev. Charles Hopkins, Pua Hopkins, Art Kusumoto, and Jack Lockwood.

--- From a story by Sarah T. Moore, *Communications for Province VIII.*



At ECW and Synod in Boise (left to right): Pua Hopkins, program presenter on cross cultural ministry; Sandra Bright, director of Cross Cultural Ministry Development; Martha Ho, Diocesan CPC director; Annette Jim, ECW president, and Nancy Jenks, ECW vice-president.

Islam, which proclaims itself God's final revelation and perfect way, superseding both Judaism and Christianity, is now America's fastest growing religion.

There are 6 million Muslims in America, 1 million of whom are African-Americans, *The New York Times* recently reported. The Arabic names adopted by American sports figures and entertainers evidence Islam's vigor in America.

The attractions of Islam are, as in times past, a sense of theological certainty; simplicity of creed, worship, and rules of conduct; discipline; a way of life capable of great nobility; and a profound sense of worldwide community, analogous to a this-worldly communion of saints.

For many, Islam seems free of the poisons of racism and, in recent times, of both colonialism and conquest, unlike 19th century European Christianity.

Moreover, a strict code of personal behaviour—no alcohol, no drugs, no gambling, for example—has great appeal, especially in the inner city, where all three sap so much of the strength and vigor of individuals and families.

Furthermore, by including Abraham, Moses, Jesus, Mary, John the Baptist, and others, Islam (like Mormonism) appears as a completion of what has gone before, rather than as something radically new, and thus has the missionary advantage of building on what many already know to some degree.

And Islam's emphasis upon the male is a welcome corrective in that America where welfare programs reward the mother-led family and where the economy has ready jobs for women, but not for men.

On the downside, many modern Christians place Islam's subordination of women and their general exclusion from political and economic life.

Moreover, Christians cannot agree with Islam's denial of fundamental Christian certainties, as, for example, the resurrection of Jesus.

And, as to colonialism and conquest, European historians ask, "What then was Islam doing between the invasion of Syria (635) and the second siege of Vienna (1683), if not colonialism and conquest?"

While these two great religions do not and cannot agree in many essentials, they can at least be agreeable, better understanding one another. Peter the Venerable pointed the way long ago, when, declining crusade, he chose understanding instead, having the Koran translated into Latin and published together with a summary of Islamic history (1143).

Today we can do no less, not only out of aloha, but also as the United States is religiously no longer just Catholic, Protestant, and Jew, as one book title once described it, but is now Buddhist and Muslim as well. Today's America has two or three times as many Muslims as Episcopalians, we Anglicans may well note.

Origin

Islam was conceived in that womb of monotheistic religions, where Asia meets Africa—Sinai, Palestine, and Arabia, which also bore Judaism and Christianity.

Islam's Prophet Mohammed was born in Mecca, a major trade and cult center, about 570 A.D. and experienced his first revelation in the month of Ramadan when he was about 40 (Koran, Sura 96). And these

revelations continued into his last days (Sura 110, for example). He died June 8, 632.

Together these revelations—114 in all, spanning 22 years—form Islam's Bible, the Koran, literally "The Recital." "For Muslims it is the infallible word of God, a transcript of a tablet preserved in heaven, revealed to the Prophet Mohammed by the Angel Gabriel," observes N.J. Dawood (*The Koran*, p.9). Except for a few verses, where Mohammed or the Angel speaks, Islam holds that "the speaker throughout is God."

An official text of the Koran was issued under the Caliph Uthman (644-656), about 20 years after the prophet's death. Islam thus solved the problem of the canon and text of her scriptures almost immediately.

Arabia then had many Jewish and Christian communities scattered amongst an overwhelmingly pagan population, whom they often prompted to monotheism. Mohammed's uncle Zayd had rejected idolatry and idol meat (Ibn Ishaq in Guillaume, p. 26). And after his first vision, his wife took Mohammed to her cousin, "a very old man, 'who knew the Scriptures of the Jews and Christians.'" Moreover, "he is credited with copying or translating a gospel."

Traveling with another uncle, Abu Talib, Mohammed encountered Syrian Christian monks. Indeed, the desert was then favored by Christian monks and hermits for its solitude; and by "heretics," for their safety.

Captaining his wife's caravans (595+), Mohammed met Christians and Jews, as well as Persian dualists (Zoroastrians), in the market towns and at stops along the trade routes. Later, he and his early followers fled to Christian Ethiopia, when still-idolatrous Mecca first persecuted Arabia Prophet of Monotheism (619).

The Christianity Mohammed knew was not what Christians call orthodox. For example, he accepts as true a tale from some Infancy Gospel, like that of Thomas, that the Baby Jesus preached to adults from his cradle and "fashioned from clay the likeness of a bird and breathed into it so that... it became a living bird" (5/110). And, according to Mohammed, Jesus himself was not crucified; a look-alike was—a Gnostic teaching (4/157).

Amidst the welter of religions competing in Arabia—Jews, Sabaeans, Christians, Zoroastrians, and idolaters (22/17), Mohammed founded another way, Islam, much as Joseph Smith did amidst the similar religious cacaphony of early-19th-century upstate New York, the so-called "Burned-over District."

Mohammed himself came to be regarded as God's

Beloved, His Servant, His Apostle, His Prophet, His Chosen and

Elect. He did not serve idols, nor was he at any time a polytheist, even for a single moment, and he never committed a light or grave sin (Figh Akbar II, in Guillaume, p. 119).

In short, he was sinless as well as infallible, and "this is now the accepted doctrine of Islam," observes Guillaume.

But in the Koran God promises to forgive Mohammed's "sin that which is past, and that which is to come" (48/2). And Ibn Ishaq quotes Mohammed as saying, "After that I never knowingly stroked one of their idols, nor did I sacrifice to them" (Guillaume, p. 26). *After that*. On this contradiction—Koran vs. later doctrine—Salman Rushdie fell afoul of the Ayatollah. In certain Koranic verses (53/19+; cf. Guillaume, p. 189+), some scholars have recognized a momentary accommodation to Meccan idolatry, which later doctrine roundly denies. Christians have had to work out similar contradictions between doctrine and text. The Arians found many a Bible text to support their rejected views, let us remember.

Spread

During his lifetime, Mohammed converted Arabia to Islam. His followers took Syria (635), Jerusalem (638), and Egypt (639-641), and finally passed into Europe via Spain (711), reaching the heart of France (Tours, 732), before the Franks hurled them back across the Pyrenees (759). Christendom recovered Spain in 1492.

But the sword does not fully explain Islam's success. The Arabs were able to share their conviction of the truth of the Koran and its Prophet. There were fiscal and status advantages to being Muslim, as there are today for being a Mormon at BYU.

The Christian populace found that the Arabs governed better and taxed less, than did the Christian authorities. So, over the years, conversions left Christianity with no one, or only a remnant, in her ancient homelands—Palestine, Syria, Egypt, Turkey, and North Africa. In Egypt today Christians are only 12% of a once totally Christian land.

Creed & Conduct

Islam's forceful simplicity had, and has, great appeal. Surely the simplest creed of any great religion is, "There is no God but God, and Mohammed is his Prophet." In simplicity it is akin to that first Christian creed recorded in the Western text of Acts: "I believe that Jesus Christ is the Son of God" (8:37). Judaism's Shema, Christianity's Nicene Creed, and the Buddha's Eightfold Path are all complex indeed in comparison with that Islamic creed.

Mohammed articulated Islam not only in reaction to Arabian poly-

theism, but also in reaction to Islam's two great predecessors and competitors, Judaism and Christianity:

- Friday became her weekly holy day, rather than the Jewish Sabbath, or the Christian Sunday. Claiming to be Abraham's earlier religion restored, Islam took the earlier weekday.

- Islam's call to prayer is a human voice from the minaret, not a bell from the steeple (as with Christians), nor Judaism's ram's horn or trumpet.

- Prayer is towards Mecca, not towards Jerusalem, nor to the east and the rising sun expressive of the resurrection, as in classical Christianity. Prayer postures are also distinctive.

- The mosque ("place of prostration; worship") is a rebuke to the church, devoid as it is of statuary, icons, and altar. But Koran and sermon require lectern and pulpit, which flank the mosque's focal point, the gibleh, or niche indicating the direction of Mecca.

- Islam's prohibition, by denying wine, cuts the Muslim off from both the Eucharist and any Passover celebration.

- The calendar also sets Islam apart. It is lunar, like that of the Jews and that of the Christian's Lenten and Easter seasons, but quite without any adjustment according to the sun. So over a period of 32 1/2 years, the months of Islam's year pass completely through the four seasons. When Ramadan, the month of daytime fasting is in the winter, the fast is very much lighter than when Ramadan is in high summer, with its long, hot days. And Muslims have a different era. Year 1 of the Islamic era (A.H., Year of the Hijra) is our 622 A.D., Year of the Lord.

The key religious practices of Islam, its Five Pillars, are:

- Repetition of the Creed: There is no God but Allah; Mohammed is Allah's Prophet / *La ilaha illa Allah; Mohammed rasul Allah*.

- Prayer five times daily—dawn, midday, mid-afternoon, sunset, and fall of darkness.

- Almsgiving. "Through it the compassion and solidarity of the community are expressed," notes Ninian Smart.

- During the month of Ramadan, a fast of all food and drink between first light and darkness.

- Pilgrimage of Mecca and to the tomb of Mohammed at Medina. To these, one may add:

- Rejection of alcohol, gambling, and—like the Jews—of pork as well.

- Also, like the Jews, Muslims circumcise.

Jihad

And while Christianity has its crusades and crusading mentality, Islam has the *jihad*, or holy war waged by Muslims against non-Muslims. In principle, there is to be no conflict between Muslims (4/93). At present [1956], *jihad* "is a dead letter, though it may not always be so," remarks Guillaume (p. 72).

But Muslim scholars dispute that authentic Islam teaches *jihad*. "The spread of Islam by force is a thing of which there is no trace in the Qur'an," insists Maulana Muhammad Ali (pp. 559-530). In fact, the Koran stipulates "no compulsion in religion" (2/256).

The question of the holy war arose, says Ali, when Muslim jurists identified *jihad* (literally, earnest striving against wrong) with *qital* (fighting) (p. 534-535). Consequently, they divided the world into two camps: House of Islam and House of War (pp. 537-

538), giving rise to a confusion which has no warrant in either the Koran or the Tradition, Ali insists (p. 558).

However, as Guillaume wryly remarks, twice in his lifetime "efforts have been made without success to invoke" *jihad* against England (p. 72). And Momen defines *jihad* as a "holy war undertaken to expand the boundaries of Islam or to defend it against an attacker" (p. xx).

"True piety is this," says the Koran. "To believe in God, and the Last Day [of Judgment], the Angels, the Book [Koran], and the Prophets; to give of one's substance, however cherished, to kinsmen, and orphans, the needy, the traveler, beggars, and to ransom slaves; to perform the prayer; to pay the alms," and—in addition—the Muslim keeps his oath and endures faithfully. Those who do all this "are the truly Godfearing" (2/173+).

Prophetic Line

Islam knows Mohammed as the last and greatest of God's long line of prophets. On his night journey to paradise, Mohammed passed through the seven heavens, speaking with Adam in the first, Jesus and John the Baptist in the second, Joseph (3rd), Enoch (4th), Aaron (5th), Moses (6th), and in the 7th, Abraham, before entering the very presence of God. Here the Christian thinks of Christ's ascension and St. Paul's being "caught up into paradise," "right into the third heaven" (2 Corinthians 12:2-4).

Like the Mormon prophet, Joseph Smith, Mohammed is seen as restoring and completing a divine message that had gotten blurred or lost. Christians and Jews, of course, adamantly insist that they represent no such distortion or loss.

Social Problems

Two social problems especially worry the Westerner as regards Islam: slavery and the role of women. The Islamic Republic of Mauritania has abolished slavery three times in this century, but still "perhaps 60,000 chattel slaves" remain, says Alan Whittaker of the Anti-Slavery Society in London, *The Witness* (January 1989) reports. And Saudi Arabia abolished slavery in 1962. (It is paradoxical that those African-Americans converting to Islam should find congenial a religion so recently tolerating slavery.)

But evil and human rapacity are everywhere. Children of hill tribesmen in Buddhist Thailand are sold in Bangkok, and Indians are sold to farmers and miners in Christian Latin America, the Society reports. Moreover, sham adoptions, child labor, debt bondage, serfdom, and servile forms of marriage often amount to chattel slavery, and they are to be found on all continents.

As to women, man is clearly the superior in Islam.

Men are in charge of women, because Allah hath made the one of them to excell the other, and because they spend of their property [for the support of women]. So good women are obedient (4/34).

This is not much different from St. Paul (1 Corinthians 11:2-16). But Paul does not go on to state that when wives displease, one is to "banish them to beds apart, and scourge them."

Most authorities agree that Mohammed's legislation improved the status of women. Feminists in Islam

now work to improve it further, and there is much to do. As late as 1962, there was 100% female illiteracy in Saudi Arabia and Somalia. But considerable progress is being made. In 1973, 27.9% of Saudi Arabian secondary students were women (Tables 6 & 7, Raphael Patai, *The Arab Mind*, quoting UN and UNESCO statistics).

But the fact remains that "the most formidable task the Arab world has to face in the 1980's is to enable women to become full and equal members of the *umma* [the Muslim community]," writes Patai (p. 335). According to him, in the Arab world in the early 1980's,

a man could still legally have up to four wives; girls could be married off by her father without her consent; a wife could not divorce her husband while he could obtain divorce by the simple act of oral repudiation. . . ; a woman could go to work or travel only if her husband or father permitted it (pp. 331-332).

"The Enlightenment"

One experience the Islamic world does not share with the Christian West, and a further cause of misunderstanding between the two, is that 18th-century European era rather grandelocquently termed "The Enlightenment."

During it, all sorts of disciplines and institutions came to stand by themselves, quite independent of religion: government, through the separation of church and state; politics; art; science; and scholarship generally. Islam has no era comparable to that of Voltaire, Rousseau, Jefferson, Hume, and Gibbon. No Tom Paine has gone from Islamic land to Islamic land proclaiming human rights, ridiculing traditional theology and religion, and getting away with it.

On the contrary, conservative Islam now goes from land to land. Muslim immigration from Britain's former empire has changed the religious complexion of England. There are now about 1 million Muslims and 329 mosques (1985, up from 51 in 1970) there. Western Europe now has about 6 million Muslims, about the number in the U.S.

Iran

The Islam most Americans know best, because of newspaper and television coverage, is that of Iran (Persia). But Iran's Islam is Shi'i (Shi'ite), not Sunni, the form of the orthodox majority. Islam also has its basic division and numerous sects.

Shi'ites believe that Ali was Mohammed's true successor and first of a line of infallible and sinless Imams, political and religious leaders, culminating in the Twelfth Imam. Born in 868, this Twelfth Imam "did not die but has been concealed by God from the eyes of men. His life has been miraculously prolonged until the day he will manifest himself again by God's permission" (Momen, p. 165).

Government is proper only in his name, so Iran's Ayatollah Khomeini was styled Imam and Ruling Theologian (Faghih), and thus the representative of the Hidden Imam, and Supreme Head of State (Rahbar) (Bashiriyeh, p. 167).

(To be continued in the November/December Chronicle)

HAWAIIAN CHURCH CHRONICLE

The *Hawaiian Church Chronicle* is one primary means of communication in and for the Episcopal Church in Hawaii.

It is sent to each Episcopal household on parish lists submitted by each church.

The desktop publishing capability acquired by the diocese will permit both more and timelier *Chronicles* in 1990.

Ten issues are scheduled next year, which means monthly *Chronicles*, except for combined issues in June/July and November/December.

Text and picture deadlines are the 15th, or next working day, of the month preceding the date of issue.

Thus, December 15 is the deadline for the January 1990 *Chronicle*. The deadlines for the double issues are June 15 and November 15 respectively.

(Of course, articles and pictures may be submitted prior to the 15th.)

Deadlines will be observed so as to facilitate *Chronicle* timeliness.

Printing and mailing about mid-month are planned, but will depend on printing press availability at the Hawaii Hochi and (often) upon pastoral necessities. The editor is also vicar of the Church of the Holy Cross, Malaekahana.

Suggested Donation \$6

With the move to a 10-issue year, the suggested subscription donation is now \$6.

Those who would like to and can defray *Chronicle* costs, are invited to contribute that amount or more to the *Hawaiian Church Chronicle*, Episcopal Church, 229 Queen Emma Square, Honolulu, Hawaii 96813.

In the diocesan portfolio of investments and funds is the Hawaiian Church Chronicle Fund, the *Chronicle's* endowment. Some readers may wish to make gifts or bequests to this Fund.

Contents & Contributions

As both newspaper and magazine, the *Chronicle* prints news items and stories, as well as essays and reflections on various topics, seeking both to notify and inform, as well as to nourish. The *Chronicle* has a Christian education function as well as a news function.

News items and stories, as well as longer articles and essays on topics of general interest, are always welcome. See page 3 for the *Chronicle* telephone numbers and address.

All submissions should be written legibly in ink and double-spaced, or typed and, again, double-spaced. Use only one side of the paper, and include the author's name, address, and phone numbers to assist in confirmation and checking.

Rule of thumb: Shorter is better than longer; and in all things, clarity and charity.

Pictures may be colored or black and white, but a glossy finish is preferred. Every effort will be made to return photos, as requested.

Identifications -- date, occasion, place, names (left to right) -- should accompany all photos. Candid shots are generally preferable.

Regional Reporters

To facilitate comprehensive news coverage, perhaps each regional council will designate someone to forward to the *Chronicle* items concerning Episcopalians and the Episcopal Church which appear in the following: *Hawaii Tribune-Herald*, *West Hawaii Today*, *Maui News*, *Garden Island*, and *Molokai newspapers*.

Our thanks to Susie Davis for regularly sending in such articles from the *Maui News*.

Thanks also to all parish secretaries of the diocese. They well keep the *Chronicle* list current by the timely sending in of new names and addresses and changes.

And thanks also the Mary MacIntosh, *Chronicle* circulation manager, who maintains the master *Chronicle* list and prints out the labels for each issue.

Parish Reporters

And each congregation may wish to have someone who sees that parish news and photos of parish events of interest to the diocese at large are submitted to the *Chronicle*.

During the past year, besides articles from parish newsletters, the Bishop's *Newsletter*, the Diocesan Press Service of the National Church, Anglican Media Mailing, Anglican Information, and various newspapers, articles appeared in the *Chronicle* by Gerri Watanabe, Relda Loomis, Alice Anne Bell, Lynn Tilton, Don McKenne, Michael P. Porter, Alfredo Evangelista, the Rev. Ed Bonsey, Bette Matthews, Ruth Newall, Chuck Loomis, Gretchen N. Goo, and Paulie Jennings.

Also, Gertrude Tyau, Annette Jim, the Rev. Alison Dingley, the Rev. Lynette Schaefer, the Rev. Sarge Edwards, Mary Lou Woodbridge, the Rev. John Connell, Sandol Stoddard, the Rev. Jan Rudinoff, and Jane Sherwood.

Also, George Lockwood, Arleen Young, the Rev. Norio Sasaki, Mary Grems, June Stark, George Wiggins, the Rev. David Ota, Jaime Ushiroda and Nikki Hulihea of Epiphany School, the Very Rev. Francis B. Sayre, and the Rev. Dorothy Nakatsuji.

Also, the Rev. Morley Frech, Canon John McCreary, the Very Rev. Professor Robin Barbour of the Church of Scotland, Elizabeth Hart, the Rev. John Shoemaker, Ruth Lucas, Ruth Birnie, and Elizabeth Lentz, in addition to regular articles by Bishop Hart and the *Chronicle* editor.

To one and all, and especially to the members of the Communications Department of the Diocesan Council -- Peter Carson, Patricia Zimmer, and Fr. James Eron, many thanks and much aloha.

--- JPE.

The *Hawaiian Church Chronicle* is sent to each Episcopal household on parish lists submitted by each church. The suggested annual subscription donation is \$6.00. Those who would like to and can defray *Chronicle* costs, are invited to contribute that amount or more to the *Hawaiian Church Chronicle*, Episcopal Church, 229 Queen Emma Square, Honolulu, Hawaii 96813.

THE CALENDAR

	OCTOBER	22	23rd Sunday after Pentecost. (Proper 24) Bishop at St. James'/St. Columba's, Island of Hawaii.		Diocesan Convention, St. Andrew's Cathedral, Honolulu.	12	26th Sunday after Pentecost. (Proper 27) Bishop at Grace Church, Molokai.
15	22nd Sunday after Pentecost. (Proper 23) Bishop at St. Christopher's, Kailua. National Day of Prayer for Persons Living with AIDS & Those who Minister with Them.		Celebration of New Ministry: Installation of the Rev. Tom Taylor as rector, Holy Apostles', Hilo, and vicar, Resurrection Mission.	28	Diocesan Convention, Ala Moana Hotel, Honolulu. St. Simon & St. Jude, Apostles.	15	November-December <i>Chronicle</i> text & picture deadline.
		23	St. James of Jerusalem.	29	24th Sunday after Pentecost. (Proper 25) Clergy & Spouses Conference, Sheraton Makaha (through 31).	17-19	Diocesan Council planning retreat weekend.
17	Oahu Clericus, 3:30-5:30 p.m.	27	Episcopal Church Women, Annual Meeting, St. Andrew's Cathedral & St. Peter's.			18	Fall Market, St. Andrew's Cathedral.
18	St. Luke, the Evangelist.			30	Diocesan Office closed.	19	27th Sunday after Pente-

DIOCESAN COUNCIL (from page 1)

Diocesan Council met August 23 to consider the proposal of a project by Life Care Associates of Hawaii for the construction of an Episcopal retirement home to be built in Honolulu.

The cost of a full feasibility study would be \$110,000. The cost of a preliminary feasibility study would be \$30,000. The preliminary report would take 2 months to produce and could be ready for the 1989 Diocesan Convention.

The Episcopal Homes Foundation of Northern California would be the model followed by the Life Care Associates of Hawaii.

It was the consensus of the executive committee to take the proposal to the regular September Diocesan Council meeting for further discussion.

At their July meeting, the Diocesan Council:

Elected Patti Zimmer of Good Shepherd, Wailuku, Maui, to the Diocesan Council, succeeding Agnes Sykes also in the Communications Department.

Approved a line of credit of \$50,000 for asbestos removal at St. Clement's, Honolulu.

Voted to use the proceeds of the Von Holt Fund in 1989 as follows:

\$50,000 to make up a difference in income lost "when investment income was limited to interest and dividends only;"

\$50,000 to underwrite the difference between the interest owed by St. Philip's and rental income.

Voted to use the proceeds of the Von Holt Fund in 1990 as follows:

\$100,000 to reduce the Hawaii Loa College debt;

\$30,000 toward the Council guarantee of the Camp Mokuleia Campaign (presently \$54,000);

\$40,000 to underwrite the difference between the interest owed by St. Philip's and the rental income received;

\$75,000 for the diocesan budget, of which \$32,000 shall be used for salary items.

HOUSE OF BISHOPS (from page 1)

study of how to strengthen the ordained ministry of the Episcopal Church.

The study concluded that there is considerable confusion about the role of priests in the church and that the relationship between bishop, clergy, and congregations "needs strengthening and clarification," according to advance reports.

Voted to explore the possibility of 3 investment funds for the diocese, namely, (1) a total return, (2) an income-oriented, and (3) a money market fund.

Learned that Camp Mokuleia has been incorporated and an organizational meeting was held (August 4). The board of directors consists of the present Camps Department members and also members of the Project Committee.

Noted with pleasure the "wonderful work" of Wilma Brubaker, the camp's new accountant.

Voted to increase the annual suggested *Chronicle* subscription donation from \$4 to \$6.

Learned that a brochure was in preparation for advertising the Diocesan Institute and its programs

Heard department recommendations that that the 1990 proposed allocation for KPISC be raised from \$5,000 to \$10,000 and that Evangelism be increased by \$550.

Learned of the resignation of the Rev. Alison Dingley from the Diocesan Council because of her new position at the Queen's Medical Center and decided to wait until the 1989 Diocesan Convention to fill the position vacated by her resignation.

Designated a Priory Sunday this fall. Added the Rev. Richard Rowe, the Rev. Charles Hopkins, Art Kusumoto, John A. Lockwood, and Pua Hopkins to the diocesan delegation to Synod, already including Elizabeth Hart, the Rev. Ed Bonsey, and the Rev. Lynette Schaefer, together with Bishop Hart.

Decided to have no Council meeting in August.

At their July meeting, the Diocesan Council heard the report of the Compensation Review Committee (Don James):

The diocese should move forward in open dialogue on the revised clergy compensation schedule that should be part of the 1990 budget.

There should be an affirmative statement that all mission clergy should be at 100% compensation.

The auto allowance is to be increased from the present \$4,000 to \$4,200 in 1989.

The bishop's compensation should be increased by 5.5% to be in parity with other "old" clergy compensation.

An increase of 5.5% for mission clergy should be blended into the new scale. (This would represent at 4.5% cost of living adjustment and a 1% longevity adjustment.) The intent is to have clergy lose no money on the new scale.

NOVEMBER

1	All Saints' Day.	21	Bishop at Holy Nativity.
3	Commission on Ministry, 1 p.m.	23	Oahu Clericus, 3:30-5:30 p.m.
5	25th Sunday after Pentecost. (Proper 26) Bishop at All Saints', Kapaa.	24	Thanksgiving Day. Diocesan Office closed. Diocesan Office closed.
9	ECW Board.	26	Last Sunday after Pentecost.
10	Veterans Day.		Bishop at St. Peter's.
11	Diocesan Office closed.	28	King Kamehameha IV & Queen Emma.
	Standing Committee, 8:30 a.m.	30	St. Andrew the Apostle.

Discussion concerning the Compensation Committee's proposal included the concern that in 1991, 1992, and 1993 all present clergy be "grandfathered/grandmothered," so as not to drop below the compensation level they already receive.

The greatest concern is with the missions, because their minimum compensation is established by Diocesan Council.

Concern was expressed that there needs to be more discussion with the

clergy in regard to the proposed compensation schedule.

Concern was also expressed "for total dollars in light of budget restraints."

In the course of this report, the Council passed an increase in the car allowance to \$4,200 per year and noted that the 5.5% increase in compensation for bishop and diocesan staff for 1990 was covered by income from the Von Holt Fund and addressed a concern of the budget area meetings.

ABOUT THE DIOCESE (continued)
church, many activities for children, and, of course, coffee and delicious munchies."

The cathedral's Program and Education Committee has as its fall supper series the six-part video series "Joseph Campbell and the Power of Myth, with Bill Moyers." The Rev. Jack Schoemaker, vicar of Emmanuel Church, Kailua, and chaplain at Punahou School, leads the discussion following each video presentation.

(Among the most articulate and orthodox of modern Christians, were C.S. Lewis (Anglican) and J.R.R. Tolkien (Roman Catholic), who both understood the "power of myth" and found their orthodoxy illuminated and

enhanced by it.)

Cathedral newcomers regularly enjoy a dessert gathering at Dean and Ann Knight's home. "We invite all interested parish members and newcomers to attend," notes *Ka 'Upena*. The most recent gathering was October 1.

An exploration of the world of Buddhism is scheduled for 9 a.m. - 3 p.m., October 21, in the Von Holt Room, with speakers on the life of the Buddha, Buddhism in Japan, and Buddhism in China, with demonstrations of flower arranging (*ikebana*) and the Japanese tea ceremony, followed by a tour of the Honpa Hongwanji Temple. Reservations required (524-2822, or sign up Sundays). \$15, including lunch and refreshments.

ECW PRESIDENT'S REPORT (from page 4)

With appreciation I humbly thank Bishop Hart, members of the diocesan family, friends, and all the members of the executive board, who worked hard and tirelessly.

To my dear sisters in Christ, thank you for sharing your time and talents. I will treasure the fellowship we shared, and I will always have a special niche in my heart and life for the Episcopal Church Women of Hawaii. Together, blessed by the Holy Spirit, may we continue to enrich each other and the lives of those we touch!

With love and aloha in Christ,

Annette Jim,
President, Episcopal Church Women of Hawaii, 1989