

HAWAIIAN CHURCH CHRONICLE

103807
HAWAII HISTORICAL SOCIETY
560 KAMAHAO STREET
HONOLULU, HI 96813

Camp Mokuleia announces 6 summer camp sessions

Six summer camp sessions have been announced for Camp Mokuleia for 1991.

They are:

#1	July 7-13	7-10 years
#2	July 14-20	7-10
#3	July 21-27	9-12
#4	July 28-Aug 3	9-12
#5	Aug 4-10	10-15
#6	Aug 11-17	10-15

Sessions begin Sundays at 3 p.m. and end Saturdays at 10:30 a.m.

For cabin camping, costs are \$245 for the first week and \$230 of the second consecutive week.

Tent camping (boys only) costs \$190 for the first week and \$175 for the second consecutive week.

The maximum stay at camp is two sessions. Weekend stayovers between each session are \$50. No laundry service.

These fees cover the cost of food and lodging, 24-hour supervision, program supplies, transportation on excursions, a camp T-shirt, and \$6 at the camp store.

Camperships and financial aid are available. The application, together with the request for assistance, should be received before this April 30.

The various programs are:

--- General camp. Ages 7-13. July 7-August 17.

(Continued on page 8)

STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.

Contention rocks World Council meeting

The Seventh Assembly of the World Council of Churches (WCC) in Canberra this February proved a donnybrook which raised questions as to its identity and membership.

--- A call for an immediate cease-fire in the Gulf War, without Iraqi withdrawal, consumed most of the plenary sessions, giving rise to charges that the WCC was "politicized" and bringing demands from Church of England and Australian Anglican bishops that the WCC support no such "cheap peace."

--- The assembly carried an amendment calling on churches to "give up any theological or moral justification of the use of military power, be it in war or through other forms of oppressive security systems, and to become public advocates of a just peace."

This was reconsidered when it was pointed out that the WCC thus became a pacifist organization.

Some delegates argued that the WCC had forgotten its theological task and was trying to function like the United Nations.

Other delegates suggested that the WCC had sought to empower representatives of the Third World but now did not want to listen to their opinions and experiences.

--- There was a revolt over a slate of 150 candidates for the new WCC Central Committee, with many delegates objecting to a lack of balance among member churches, geographical regions, gender, and youth. "European/colonial domination" was alleged.

--- WCC President Lois Wilson of Canada charged that women nominees had been threatened and intimidated by their delegations into withdrawing their names.

"The politics of WCC stink to high heaven -- and I don't think that's what Jesus had in mind," she said.

--- There was a firestorm over the nominations committee's presidents' slate, because it lacked three women and a representative from sub-Saharan Africa, as the assembly had instructed.

A new slate was called for, obtained, and an unprecedented eighth president elected to fulfill assembly demands: Aaron Toland, a lay Reformed delegate from Cameroon.

Other presidents elected were: Prof. Anne-Marie Aagaard, a Lutheran from Denmark; Bishop Vinton Anderson, African Methodist Episcopal Church in the U.S.; Dr. Leslie Boseto, United Church in Papua New Guinea; Priyanka Priyanka, a 25-year-old Anglican from Sri Lanka.

Also, Patriarch Parthenios of

Alexandria (Egypt) and All Africa; the Rev. Eunice Santana, Christian Church (Disciples of Christ) from Puerto Rico; and Pope Shenouda of the Coptic Church in Egypt, a visitor to Hawaii (November/December 1989 *Chronicle*).

Theology

The plenary address on the assembly theme "Come Holy Spirit -- Renew the Whole Creation," by Prof. Chung Hyun Kyung, a Presbyterian theologian from South Korea, brought a storm of protest.

"In a dramatic presentation, she argued for a vision of a new creation based on a recognition that all of life is interconnected, and that we must move from a 'culture of death' to a 'culture of life,'" reported James Solheim for the Episcopal News Service.

"Joined by Korean and Aboriginal dancers, Chung invoked the spirits of people throughout history who had died in the hands of oppressors, and then she dramatically burned the list of names on the stage. She received a standing ovation," Solheim indicated.

According to *The Living Church* report, "Ms. Chung rendered a dramatic evocation of a female Holy Spirit, linking that spirit to that of Hagar, the Egyptian slave woman in Genesis who Ms. Chung said was 'exploited and abandoned' by Abraham and Sarah.

"She then burned bits of paper bearing the names of other exploited spirits and identified them as Holocaust victims, freedom fighters, murdered advocates of non-violence, struggling Korean women, the poor, and others.

"Many in the audience gave Ms. Chung a standing ovation, but many of the Orthodox, joined by some Anglicans, Lutherans and Africans, responded with shouts of 'apostate,' 'pagan,' and 'unChristian.'"

Orthodox and northern European delegates charged Chung with "syncretism," a deliberate blending of pagan and Christian elements.

The Rev. Stanley Harakas of the Greek Orthodox Church in North and South America said that Chung was equating the Christian message with every other religious affirmation and tradition, denying that "there are elements which are contradictory to the Gospel in every tradition, nation, and culture."

A defiant Chung said church fathers and privileged male theologians have set the limits of the Holy Spirit in the past. Post-colonialist Third World theologies are "the new paradigm, the



Prof. Chung Hyun Kyung, whose blending of concepts drew charges of syncretism. (Photo: Peter Williams).

new wine that you can't put in your wineskins. Yes, we are dangerous, but it is through such danger that the Holy Spirit can renew the church."

She asked not to be judged by Western theological standards.

Many saw Chung's challenge a sign of a potential powershift in the WCC -- and not everyone was pleased, observed Solheim.

Membership

"The Orthodox are not on the verge of withdrawing so much as asking for a complete rethinking of what their place is within the WCC," noted Dr. Constance Tarasar, an Orthodox delegate from the United States and an executive with the National Council of Churches.

(Continued on page 8)

Kitty Dukakis to speak at St. Andrew's

Kitty Dukakis will speak about her battle with alcohol and prescription-drug addiction at St. Andrew's Cathedral at noon, Tuesday, May 7.

She comes to the cathedral under the auspices of the Peggy Kai Memorial Speakers Fund, the parish newsletter announced.

Mrs. Dukakis is the wife of former Massachusetts governor and Democratic presidential candidate Michael Dukakis.

Win-Win or Fund-Raiser?

Not long ago a friend said to me, "You know this planned giving is a win-win thing."

"The church will receive a gift and the donor, in addition to feeling good about making a gift, can come out ahead financially."

I contrasted this with the remark made to me a couple of years ago, when I was telling an acquaintance how excited I was about the ministry of planned giving.

He said that it was just another fund-raising scheme.

I was somewhat taken aback by this remark, until I realized that this individual probably considered his annual pledge (if indeed he pledged) to be part of a church fund-raiser.

He considered his giving to the church a duty, a way to get ahead socially, but certainly not an expression of his faith.

These words from St. Matthew come to mind: "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal."

On the other hand, my friend who had described planned giving as a win-win situation had, for as long as I had known him, given gladly, not only of his treasure, but also of his time and talent.

He is the joyful giver whom I had written about in a previous column.

In fact, he was then working with his attorney to establish a charitable remainder trust that would eventually result in a substantial gift to his church. He described this trust as an example of a win-win situation.

He "wins" because he takes a highly appreciated asset which is producing a relatively small income (in this case, securities, but real property would serve as well), and gives it to the trust.

He will at least double his income and receive a significant charitable tax deduction which can be carried over into the next five years, if required.

He will also avoid paying capital gains tax on the appreciated value of his securities; and, perhaps most important to him, he will have the joy and satisfaction of making a large gift to his church.

Not everyone can establish a charitable remainder trust. However, there are other gifting vehicles, such as the Episcopal Church's pooled income fund, which may better suit your situation.

If you would like to enjoy the satisfaction of being part of a win-win situation, consider a planned gift to your church.

For further information, contact me through the diocesan office (808/536-7776, or 1-800-522-8418 toll-free from the neighbor islands).

--- Don McKenne, Diocesan Planned Giving Officer.

Statement of the Leaders of the Major Christian Communities on Proposed Legislation Relating to Gambling

Honolulu, Hawaii
April 1, 1991

We, the leaders of the major Christian communities in the State of Hawaii, join to vigorously condemn recent efforts in the Hawaii State Legislature to legalize public gambling.

We are opposed to Senate Bill No. 2013 in all its drafts.

We are against a state lottery.

We are against legalized bingo.

We are against legalized raffles.

We do not want gambling in our churches or in our community. It is destructive of the social fabric. It runs counter to the very values that we in the Church and others of good will throughout Hawaii, including those in government, work so assiduously to achieve.

--- We seek to strengthen the family. Public gambling undermines the family by encouraging expenditure of scarce resources on long odds, rather than on food, housing, and other family needs.

--- We seek to empower the poor and alleviate the consequences of poverty. Public gambling seduces the needy into a fruitless search for instantaneous redemption from poverty.

--- We seek to inculcate the value of hard work and disciplined effort. Public gambling, which offers a 'quick fix,' denigrates the very value of honest labor.

--- We seek to encourage respect for the dignity of all people. Public gambling destroys dignity itself by promoting yet another addiction.

--- We seek to encourage people to know it is a loving and caring God that offers hope to each of us. Public gambling tells people to put their faith in the toss of the dice or the random drawing of a number.

The awesome power of the State must not be used to bring into being a social ill which does not now exist.

The awesome power of the State must not be used to create a vehicle that in the long run will be exploited by those in the underworld.

The awesome power of the State must not be used to deceive people into believing that there are instant solutions to long standing structural problems.

The awesome power of the State must not be used to put the Legislature in the position of being able to say to non-profit organizations, devoted to meeting human needs, that, "We have no funds for human services this year. Go raise your money by conducting bingo games and holding raffles."

We address our plea to the leadership of the State Legislature and to every member of the Legislature:

Do not weaken the social fabric of Hawaii.

Do not undermine the family.

Do not offer the false hope of instantaneous gratification.

Do not attack the very values which all of us struggle to uphold.

For the love of Hawaii, devote yourselves to making Hawaii a more just and loving and caring community, not one in which public gambling runs amuck.

Signatories: The denominational heads or representatives of the Roman Catholic Diocese of Honolulu, Episcopal Church in Hawaii, Lutheran Council of Hawaii, United Church of Christ, United Methodist Church, Southern Baptist Convention, American Baptist Churches, Assembly of God, Christian Church (Disciples of Christ), Church of Jesus Christ of Latter-Day Saints, United Presbyterian Church, Hawaii Council of Churches, Concerned Women for America of Hawaii, and Christian Voice.



Bell boy and bell belle welcoming the bells to St. Andrew's.

General Convention News

Protesting the failure of Arizona to vote in a holiday honoring the Rev. Dr. Martin Luther King, Jr., two church-related organizations have announced their boycott of the Phoenix meeting of General Convention this July: *The Witness*, an important monthly of opinion; and the Episcopal Divinity School in Cambridge, Massachusetts.

The Episcopal Urban Caucus (EUC) will push for funding urban ministries and promises "to fight if we must."

"A lot will depend on whether conservatives are able to steer the agenda of the church in Phoenix," said the Rev. Canon Ed Rodman of the Diocese of Massachusetts and EUC member.

The EUC's 11th annual meeting was in New Jersey in Camden and Atlantic City, February 27-March 2.

Episcopalians United for Revelation, Renewal, and Reformation (EURRR) conducted a fund-raising campaign from December to February to influence General Convention in EURRR's fight against the ordination of practicing homosexuals, the blessing of gay and lesbian relationships, and inclusive-language texts.

The Rev. Todd H. Wetzel, EURRR executive director, said the campaign had been successful overall and had few problems.

Episcopal News Service reported complaints and criticism of the campaign from the dioceses of Arizona, Connecticut, Lexington (Kentucky), Rio Grande, Massachusetts, Southern Ohio, and Western New York.

Diocesan Evangelism Consultants: An Appreciation from Kauai

"This has been one of the very finest things that have happened to us," says Fr. Jim Eron of Christ Memorial's two-year involvement with the Diocesan Consultants in Evangelism.

The Kauai church is the first neighbor island congregation to participate in this diocesan program.

"Enriching and encouraging," says Fr. Eron of the self-study, congregational development, and community outreach facilitated by consultants Fr. John Connell, Pam Junge, Lucille Tamura, and Ernie Uno.

Representing this Kilauea congregation, besides the vicar, were Arn Phillips, Karen Bertilson, Tom Blankley, Mary Dickens, Marinell Eron, and Suzanne Meek.

Areas of focus included worship enhancement, community adult education programs, plans for a North Shore food shelf, an outreach "shepherding" program, reaching out to singles, and increased civic awareness and community presence.

"We are grateful to the diocesan consultants and encourage all congregations to explore the program," Fr. Eron said.

--- By our Kauai correspondent.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

We bid farewell to the Reverend Rudy Duncan, diocesan treasurer for the past twelve years.

Rudy officially retired on March 31, 1991, which happened to be Easter Day.

I hope it will be a sign of the new life which he and Ulu can enjoy in the years ahead.

Luckily, they will continue to be present among us, and Rudy will be working with Tony Garcia in the establishment of the Episcopal Homes Foundation Life Care Center.

At the moment that project continues to operate out of the diocesan office, although in the near future it will have a space of its own in the Kahala Shopping Mall.

The treasurer's position is of great importance in the life of this diocese.

It is far more than a matter of balancing the books and producing a spread sheet for the Council once a month.

The more we looked at all Rudy has been doing and outline the full scope of the position, the more we realized that what happens in this office touches every congregation and reaches into the wider community in vital ways.

The treasurer is not only a technician, but also a counselor, teacher, coach, watchdog, cheer leader, and more.

The financial side of all our congregations is one of the most sensitive aspects of church life.

The diocese asks a great deal in terms of responsibility and accountability, in terms of assessment and timely payments.

It is an area of interface between congregations and diocesan office which often is loaded with potential difficulties.

Rudy has carried on over the last twelve years with remarkable faithfulness and effectiveness in this somewhat slippery position.

The investments of the diocese have increased an average some 20-25% during his time on watch.

We have not had a year in which congregations have not paid their assessments (sometimes late, but always to the full), and for twelve years the diocesan budget has been in the black.

This diocese leads Province VIII in giving to theological education and our offerings to the the Presiding Bishop's Fund and to UTO are significant.

The treasurer has many others helping in this task, but he has overseen these things and much more.

Rudy has left a good record behind him, and I am very grateful for the legacy of stewardship that he has given.

With all of this in mind, I am happy to welcome Mr. Peter Pereira as our new treasurer.

Peter comes to us from an auditing and tax background from Coopers and Lybrand.

He has worked on the audit for the diocese in past years and knows our ac-

counts and budgets well.

But beyond the technical skill, Peter stood out among those we interviewed, as one who has the capacity to understand all the other intricacies of the treasurer's position.

That will take time for him to master, because these are all the things about which it is almost impossible to forewarn him.

I am confident that he will be sensitive to this side of being treasurer, and that you will find him a willing and knowledgeable member of the team.

One of my goals since becoming bishop has been to make the diocese, in its several functions, as helpful and supportive of our congregations as possible.

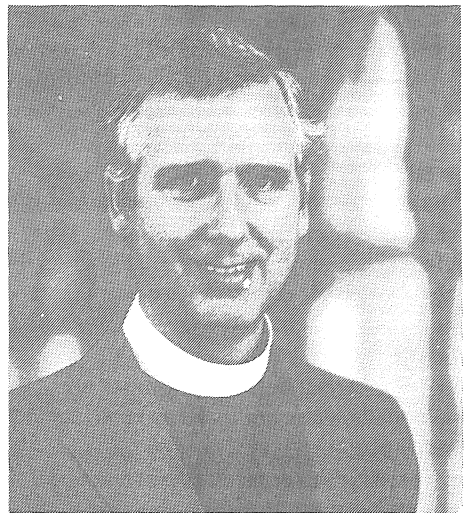
I would like to have the diocese seen by the congregations, not as an antagonist or hindrance in the work of mission, but as a leader and a partner in this common task.

We have worked on the educational side and made the Diocesan Institute flexible and transportable.

We continue to evaluate the ordination process to make it as supportive and positive as we can.

Youth activities and Cathedral Day and the Clergy Family Project and even the 1-800 telephone line are all ways we have tried to address this issue.

Clearly, the position of diocesan treasurer is extraordinarily important in this regard.



Bishop Hart of Hawaii.

Rudy served us well.

I hope we can improve more in the years ahead.

I believe Peter Pereira will be a great asset to all of us, and to the work of our Lord which we are committed to fulfill.

I wish all of you a blessed fifty days of this Easter Season, and God's many blessings.

Faithfully yours,

The Rt. Rev. Donald P. Hart
Bishop

Bishop's Journeying

March

1-2 The Commission on Ministry met today and I conferred afterward with our candidate for the treasurer's position.

Elizabeth and I drive out to Camp Mokuleia for the beginning of the spouses-of-clergy retreat.

After dinner and a fun time of introductions (three wives had not come previously), I shared a meditation on the birth of Christ and the birthing experiences in our lives.

I was humbled in that group of mothers who know more than I about this part of human life!

Other meditations by wives looked at other aspects of Christ's life.

Home late leaving Elizabeth.

Standing Committee and then a beautiful drive back to camp for a final Eucharist with the spouses.

3 My visitation to St. Clement's today includes two services, baptism and confirmations.

The vestry has just elected the

Reverend Stephen Winsett to be the new rector. He and his wife, Veronica, will be arriving around May 1.

We are off to Hilo just after lunch to teach a part of the Spiritual Development course.

Spend the night and have a great day hiking around the Kilauea Caldera.

5-9 Breakfast meeting to do with the Priory and their building plans -- and then a meeting at Iolani School.

Meetings of one sort or another filled the week.

I had the first Saturday free in months, and the last until well into June.

10 Two services, with confirmations at both, at St. Timothy's this morning. Lots of young people, and lots of activity here.

Great rejoicing in this large military congregation with the return of our military in the last few days.

12-16 The early Eucharist begins the week for me, followed by staff meetings as usual.

IHS has its annual meeting.

New Zealand clergy come through on a trip that takes them to Nevada, seeking information on total ministry and ordination under special circumstances.

I need some dentistry done, share in a Taize service, chair the Diocesan Council, and report for my second practice session in learning to ring the great bells of St. Andrew's. That, too, is humbling.

Hawaiian Church Chronicle

ISSN 0274-7154

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

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

Suggested annual donation: \$6.00.

Copies this Issue: 7,900.

Published: Monthly, except bimonthly in January/February, June/July, and November/December by the Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, HI 96813-2304.

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

Publication/Circulation Office: The Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813-2304. Telephones: 808/536-7776. For Neighbor Islands: 1-800-522-8418.

Editor: The Rev. John Paul Engelcke.

Editorial Board: Members of the Communications Department, Diocesan Council -- Keith Adamson, chair; Dr. Rhoda Hackler, Fran Wheeler, Patricia Zimmer.

Circulation Manager & Assistant to the Editor: Ms. Mary MacIntosh.

Subscriber: Episcopal Life (EL, New York). Episcopal News Service (ENS, New York). Anglican Information (AI, London). Anglican Media Mailing (AMM, London).

Stories and articles submitted should be written legibly in ink and double-spaced, or typed and double-spaced, on one side of the paper.

Please include the writer's name, address, and phone number(s) to facilitate confirmation and checking.

Photos submitted may be either black and white or in color. A glossy finish is preferred. Every effort will be made to return photos, as requested.

Deadlines (text & photos): The 15th (or next weekday) of the month previous to the month of issue. For the double issues: Jan. 15, June 15, Nov. 15.

Printed by Hawaii Hochi, Ltd., 917 Kokea Street, Honolulu, Hawaii 96817.

Mailing prepared by Oahu Bindery Inc., 2278 Hoonee Place, Honolulu, Hawaii 96819.

Second Class Postage paid at Honolulu, Hawaii.

Postmaster: Send address changes to the *Hawaiian Church Chronicle*, 229 Queen Emma Square, Honolulu, Hawaii 96813-2304.

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.

Priory student honored, Harris heads growing Hina Mauka...

OAHU

St Andrew's Priory senior Lorraine T.F. Louie is the only Hawaii student among the semifinalists in the prestigious 50th annual Westinghouse Science Talent Search, Hildegaard Verploegen reported in the *Honolulu Star-Bulletin*.

Louie's area of study is honeybees: specifically, their ability to learn about landmarks.

This science research project, she said, "helped me to realize this is the kind of work I want to do." Biology is now her focus, rather than engineering.

Louie's experiments and performance during the 1989 Christmas holidays led to her being hired last summer to work in the Bekesy Laboratory of Neurobiology at UH, Verploegen reported.

Besides life science, Louie's other focus is swimming. She is a member of the Priory's swim team, swimming four days a week from 5:45-7 a.m. and six days a week from 4-6 p.m. Off season, she is a member of a group called the

Iolani Swim Club.

Iolani School announced the publication of the *Iolani All-Occasion Cookbook*, including both "fun recipes" and "great art."

There are "over 500 yummy recipes" and "40 pieces of art all drawn by Iolani students grades K-11."

Address: 563 Kamoku St., Honolulu 96826.

For further information call Lois Oda (943-2270).

Fr. Sydney Croft visited St. Stephen's, Wahiawa, February 24, where he was the founding pastor, the March parish newsletter reported.

"Sydney is a remarkable man. He helped start a Filipino congregation in Hawaii in the 1940's. Then he began St. Stephen's in 1945.

"Several parishioners remembered him fondly. During the announcements, he and the congregation traded stories of the 'good old days.'

"He began a church that lasted. He was a true missionary priest.

"Bobby Wonder stood up during the service and said he was responsible for her being an Episcopalian. She said her conversion 'lasted,'" *Ka Hoike* reported.

The site for the first St. Stephen's (March *Chronicle*, p. 4) should be moved mauka on Kamehameha Highway, from makai of Liliuokalani Church in Haleiwa to mauka of the Waialua Community Center, across from the Haleiwa post office.

The site of the late Deaconess Swinburne's North Shore headquarters for worship, evangelism, and good

works is today's Mazie's, a haircare center and salon.

And the name of the venerable Archdeacon of Kauai, of blessed memory, is the Rev. Henry Willey.

Bettye Jo Harris, a member of the national church's Executive Council and formerly director of the Kalihi-Palama Immigrant Service Center (KPISC), now serves as executive director of Hina Mauka, an agency providing treatment to the addicted.

After years of fund-raising and lobbying, Hina Mauka will open a new \$2.8 million residential treatment care facility on the grounds of the Hawaii State Hospital in Kaneohe, where the old Hina Mauka facility was also located.

Ground-breaking was March 28. Completion is expected in 1992.

"Hina Mauka tries to serve people who need us the most, those with no funds or with moderate funds. We are the people's agency," Harris was quoted as saying in a story by Tim Ryan in the *Star-Bulletin*.

"I have a strong Christian belief about community service, and that does not only include attending church. I see community work as a ministry," Harris said.

She is chairwoman of the board of the Afro-Hawaiian Association; co-chair of the Rainbow Coalition, an arm of the Rev. Jesse Jackson's national organization; and sits on several boards and commissions of the Episcopal Church in Hawaii, including the Diocesan Council.

She is also a former president of the Hawaii Council of Churches and a former member of the state Board of

Health.

He husband Ernest is a research entomologist with the U.S. Department of Agriculture.

They have three children: Mark, a wastewater engineer in San Francisco; Tanya, headed for graduate school to study Japanese history; and Gregory, a staff member in the state's A + program and Christian education director at St. Christopher's, Kailua, the Harrises' parish church.

The youth group at Good Samaritan, in Palolo, met twice in March and completed its study of the Serendipity workbook, *Torn Between*, the newsletter reported.

They also participated in the reading of the Passion on Passion (Palm) Sunday.

During the spring break they went to diner and the movies *He Said, She Said* and *The Ghost*.

In April the youth group began using the new Serendipity book *Belonging*, which looks at issues of relationships

(Continued on next page)

Diocesan Sr., Jr. High Retreat for grades 7-12

"Expanding Your Horizons: Learning about Ministry to Others"

Who? Members of churches in grades 7-12.

What? A weekend retreat on Oahu's North Shore, focusing on our need to minister to others.

Bible study, outdoor activities, and a talent show.

The Rev. Frank Chun, chaplain at St. Andrew's Priory School, will be guest speaker on Saturday.

When? Arrive by 7 p.m. , Friday, April 26 (eat dinner before you come).

Leave following Eucharist, 11 a.m., Sunday, April 28.

Where? Camp Mokuleia, 68-729 Farrington Highway, Waialua, HI 96791. 637-6241.

Neighbor Islanders, please arrive by 6 p.m. We will transport you to camp.

How much? \$40 payable to: Episcopal Church in Hawaii.

"Travel coupons are available from the Diocesan Office after receipt of registration fee."

Further information: Elsa Simmons (373-2131), Lucille Tamura (536-7776).

Planners: Sean Ueno, Island of Hawaii; the Rev. Ricky Melchor, Maui; Jack Brennick, Hawaii; Cathy Sada, Oahu; Sumi Funiyama, Oahu; the Rev. Lee Keifer, Oahu; Elsa Simmons, Oahu.

St. Timothy's Mustard Seed Project

Paul Mahuka to help in Siberia in July

St. Timothy's is helping to send Paul Mahuka, 13, an 8th grader at Waipahu Intermediate School, as one of the eight teenagers who, with four adults, will be in Krasnoyarsk, Siberia, July 20-30, 1991, "to discuss religion and how they came to believe in the Lord."

They are also slated for a community service project: assisting in the restoration of a church.

Those who went in 1990 had the moving experience of witnessing the first Christian service in 70 years to be offered in the church which they helped to restore, reports *Ka Leo o Timoteo/The Voice of St. Timothy*.

This two-year program will include a visit of a similar Soviet delegation to Honolulu in 1992, possibly at Christmas 1991.

Other activities planned include the study of the Bible, "intensive interpersonal activities that promote self-awareness, trust, cooperation, and understanding," sports and games, and "rigorous hiking and camping."

A minicourse on the religious history and culture of the USA and USSR is also planned.

The total fee for participation in both

the 1991 and 1992 phases of the exchange is \$5,000.

To help, St. Timothy's is having a craft fair (April 20, 1991), with additional booths by the Mahukas (hot-dogs/soda) and the ECW (baked goods/musubi).

The Aiea Family Center Board has agreed to help with funds.

The Outreach Committee has committed the proceeds from a "silent auction" at the dinner on May 25, 1991, to be used for the purchase of Russian language Bibles.

John, Joanne, and Paul Mahuka have agreed to act as attendants/cleaners for Sumida Hall on the nights of private parties to help Paul with spending money for his trip.

Chronicle readers desiring to help may make donations to "St. Timothy's," designated for "Project Mustard Seed." The address: 98-939 Moanalua Road, Aiea 96701. Telephone: 488-5747.

Further information is also available from two of the adult leaders: Dr. Ronaele Whittington, executive director, Total Health (261-8400) and Dr. Ray Stupin, assistant coordinator, Camp Mustard Seed (926-9906).

Young Adults to gather in Tempe this July

A leadership conference for young adults aged "eighteens to thirty-something" will be held this summer at Arizona State University at Tempe.

The dates: July 3-7, 1991, just prior to General Convention in Phoenix.

Activities will address multicultural issues and awareness.

People of diverse cultural, ethnic, economic, and geographic backgrounds will attend.

The theme: *Beginnings: Personal Gifts, Cultural Diversity, and Common Faith*.

"We will explore these topics and how they impact our lives as young adults in church community," says Greg Walrath, Young Adult Ministries contact person for the dioceses of Spokane, Olympia, and Idaho.

The cost of the event is \$150, covering meals, meeting space, and housing. It is possible to extend one's stay for General Convention, if one so advises early.

The schedule includes workshops, small and large group activities, and free time.

There will also be opportunities to check out off-campus activities.

Sponsors are Young Adult Ministries and Cross-Cultural Ministry Development of Province VIII.

For further information, call Lucille Tamura in the Diocesan Office (536-7776), or Hawaii contact person, Paul Kaneshiro (395-4329).

'Questions of Faith' in Palolo, 'Rainbow of races' celebrated...

and friendships.

"It is never too late to join this group," the newsletter reminds its senior high and intermediate school readers.

Paul Kaneshiro serves as facilitator to the senior high students, while Fr. David Ota, vicar, serves as facilitator for junior high school students.

A senior/junior high school weekend was planned at Camp Mokuleia April 26-28.

And adults at Good Samaritan have their enrichment programs also.

In April and May a video series of *Questions of Faith* is to be presented. The questions: Who is Jesus?, What is the use of the Bible?, Who has got the truth?, How do we right the wrong?, What gives you faith?, and What happens after death?

On April 28, Sr. Katherine Theiler, a Maryknoll sister and spiritual director of the Spiritual Life Center is scheduled to be the guest preacher at Good Samaritan and to teach a class on the life of prayer.

"Christian burial is always an important consideration," writes the Rev. James Furman in *The Keys*.

"As it becomes more difficult to find suitable burial places, church members have suggested that St. Peter's consider having a columbarium in a garden setting at St. Peter's.

"This is an idea that had been a program of both St. Clement's and the Cathedral for some time.

"At present, the vestry is thinking and gathering information. Hunky Pang is columbarium chairman," the rector reported.

A columbarium is currently under construction by Holy Innocents' in Lahaina.

All Saints', Kapaa, and Holy Nativity, Aina Haina, also have columbaria.

KAUA'I

"A special thanks to Father Miner and Imogene for clearing their calendar and making themselves available through May!," writes Senior Warden Irene

32% consider religion "absolutely essential"

About one in every three Americans (32%) believes a religious or spiritual commitment is "absolutely essential," while an additional 30% consider such a commitment "very important," according to a survey conducted March-May 1990 by Independent Sector.

The poll also indicated that 10% view a religious orientation as "not very important."

African-Americans, Southerners, Protestants, the unemployed, and people age 55 and over were more likely to view religious commitment as "absolutely essential," the study found.

Independent Sector is a coalition of over 750 corporations and nonprofit organizations, ENS reported.

Kawane in the *West Kaua'i Episcopalian*.

St. John's, Eleele, and St. Paul's, Kekaha, are between vicars, and the Rev. Malcom Miner and his wife are now also helping through June.

"St. John's has a new lawnmower...a special that Mike Kikugawa could not pass up. It will be funded partly from our 'Lawnmower Fund' and with a request for a grant from the Sloggett Fund...

"Mr. Paul Yardley offered to help by conducting morning prayer...

"Terry Reyes's son-in-law will paint the church car," *WKE* reported.

MAUI

"We have been working toward some way to celebrate our rainbow of races here in Good Shepherd -- especially for our anniversary year, but maybe in a way that we can repeat annually as an expression and reminder of our oneness in Christ Jesus," writes Fr. Layton Zimmer, rector of this Wailuku, Maui, parish.

Citing Romans 10:11-12, 14:7-8; I Corinthians 10:16-17, 12:12-13; and Galatians 3:26-28, he continued, "The point is that, with all our differences, we are one!

"We are united in Christ though not at all alike in our unique and special gifts from God -- of race and family, culture and even religious background.

"As Mr. Sinfuego said at the last vestry meeting, 'We need one day for us all, not separate days for each one different race.'

"Maybe that one day could be our All Saints' celebration in the fall.

"I hope we all share not just the understanding, but the conviction that God has called us together in our Good Shepherd family to be at one with each other in the oneness of the Body of Christ.

"Oneness is work and pray and worship and faith in things we can't see, beyond where we are now -- and it is a joy and laughter. All of that is the focus of our 125th anniversary celebrations.

"Our party, on Sunday, April 21st, will be all of that, with accent on the fun and fellowship, with what sounds like a feast of good food and dancing as well...

"Our bishop is coming to be with us that day. We hope our mayor and governor will come, too.

"The food will be as much of a bountiful rainbow as we are, and we'll have games and dancing and karaoke and choir singing, and the Hoopii Brothers will sing for us, too," Fr. Zimmer reported in the April parish newsletter, *The Shepherd's Staff*.

Maui Homelessness: Questions & Answers

1. On any given day, how many homeless people are there on Maui?
1,600, of which one-third are children.
2. What is the leading cause of homelessness on Maui?
Lack of affordable housing, by far.
3. About half of the homeless people seeking shelter on Maui are...
Family groups.
4. How many years has Ka Hale Ake Ola Shelter in Puunene been in operation?
Since 1986, when it opened with \$26 and a staff of one.
5. The shelter's "daily residential population" is...
65.
6. What percentage of family groups using the shelter are native Hawaiian?
80%
7. The shelter is open...
Always.
8. How often does Good Shepherd Church participate in supporting and helping the shelter?
Monthly.

(Continued on page 8)

Scenes from the WCC 7th Assembly in Canberra



WCC Assembly: Sharing Aboriginal art and culture (above). Bishop Laszlo Toekes of Romania, a hero of the recent revolution, sharing concerns about the future of Eastern Europe (top, right). Episcopal delegates: the Rev. Wang Hsien-Chieh (right foreground), the Rev. Fran Toy, Jennifer Rehm, and Bishop James Ottley. (WCC photo Toekes: Peter Williams; ENS photos: James Solheim).



Our dying and Christ’s: Some reflections

On Good Friday we also ponder our own dying and what we wish to accomplish before then.

We shall surely die. We all know that. The death rate is 100%, after all. And so, in one way, our death is not special. It is our common lot. Everybody dies eventually.

But in another way, it is terribly special, because it is our own death, our own exit from this particular world. As such, it is absolutely unique.

I think my death is like my birth. It is my entrance into a new world, only this time the labor pains are mine, not my mother’s.

As my mother’s labor gave me birth, so now my body’s pains give birth to me in the next world.

Dying is thus something one does one’s self. No one can do it for us.

Yet, the death of another has helped us. And that other, of course, is Christ.

II.

Jesus gives me hope, first of all. To the Good Thief, and to us, he says, "Today shalt thou be with me in Paradise" (Luke 23:43).

We do not go to some terrible, nasty place, even for a while, as some have mistakenly taught. The Prodigal Son was not consigned to the bunkhouse, but went right to the manor he had left. We go to Paradise.

Nor are we alone. "You shall be *with me*," says Christ. Paradise is surely wherever Christ is.

Nor do we cool our heels somewhere, waiting around, once we die. That very day, "today," says Jesus, not sometime later. Thus does Jesus give us an explicit hope and guarantee.

Jesus is also our great help, for he provides us with an example, not only of good living, but also of good dying.

His is an example we each can use, because the cross and Calvary are not just for Jesus. They are for everyone. We, too, each have our Passion, and sometimes it lasts for weeks and years, not just a day or two.

As our powers fail and illness has more and more say in our lives, our bed becomes our cross and Calvary.

The discomfort and pain are our crown of thorns; and the hypodermic and intravenous needles, our nails.

Insensitive nurses and orderlies, barely competent interns, and well-meaning but maladroitness friends unwittingly parallel those who abandoned Christ and mocked and taunted him.

That cascade of ailments and diseases (dis-eases) and the decline in our powers which finally got us to our deathbed have been our scourging. The whip, the cross, and Calvary belong to everyone.

When our time comes, let us not forget Christ -- our pioneer and forerunner, the "author and finisher of our faith" (Hebrews 6:20, 12:2). Let us follow his example.

He does not say, "Why me?" and then dwell on the unfairness of it all. He is honest and quite frank. He would rather not go through all this ("Let this cup [of suffering] pass from me," Matthew 26:39).

But when the path is clearly, irrevocably marked out, he gracefully acquiesces ("Nevertheless, ...as thou wilt"). He comes to acceptance, people say today.

Christ clearly does not grumble or wallow in self-pity, nor does he make it

difficult for others. There is no abuse for Pilate, no curses for his executioners, no invective for those who taunted him.

Similarly, we need not give vent to anger when we all-too-soon discover that our nurse is not adept at needles, the intern has much to learn, and visitors say the oddest things.

We have been considerate for a lifetime. Why give up politeness now? In any case, we have not long to keep on being so, for the end is in sight. Why not be gracious to the end?

But dying is indeed a time for honesty. Quiet frankness to help them, as well as ourselves, that surely is in order.

It greatly disheartens me to find Christians at the end inflicting pain when they are in pain themselves. Our pain need not mean added pain for others. The Christian must not forget his model, Christ.

Then, too, we can think of others. Even in the midst of exquisite torture (for that is what crucifixion is), Jesus continued to think of others. He comforted the Good Thief (Luke 23:39 +). He arranged a place for John, as also for Mary (John 19:26-27).

Moreover, pain I find easier to bear if I do not dwell on it. Thinking of, and being helpful to, others are ways to keep from dwelling on one’s own discomfort.

My hands and feet do not seem to sting, until someone asks about them, or I do. Then, perforce, I must refocus my attention on myself, and I discover that they do indeed sting. I had not noticed them until then. Without that question and consequent refocusing, that pain would not be so present.

Women of Vision Workshop

The Christian Retreat Center
Makapala

May 10 - 12

Room/Board/Registration:
\$80

For further information:
Julie H. Crabill
329-9452

III.

How we die can be a great help to family and friends. We all need examples, not only in living, but also in life’s last act, dying. A graceful exit in sure faith and certain hope is a wonderful legacy for others for when their times come.

H. bade farewell to me and other friends well before the liver cancer did its nastiest work. She had been a friend to Canterbury House, where I was chaplain 28 years ago. (The old-fashioned, cut glass wine cruet is her gift.)

We had tea at bedside. We talked of much, including her funeral. We then said goodbye. I was very teary.

She admonished me in her stern, yet happy, way that the rector and I had best read the service as she directed. She was going to be there, observing, she informed me.

(Continued on next page)

New treasurer confirmed, new mission underway

At its March meeting, the Diocesan Council:

--- Confirmed the choice of Mr. Peter Pereia to be diocesan treasurer, succeeding the Rev. Rudy Duncan, retiring at the end of March.

--- Learned that Mililani residents and others interested in the formation of a congregation in Mililani met with the bishop and Congregational Development’s representatives to explore the potential and to discuss the impact on St. Stephen’s and adjacent congregations (St. Timothy’s, Aiea, and St. Barnabas’, Ewa Beach, especially).

"The bishop challenged the group to proceed, yet at the same time to continue their 1991 pledges to St. Stephen’s through the end of 1991, so as not to impact the parish negatively."

The bishop noted in a later letter to those forming this new mission that it needs to have "regular services, a Christian education program, an outreach program, a budget, and programs for the congregation."

Fr. Peter Besenbruch, rector of St. Stephen’s, Wahiawa, noted that this new mission has "positive aspects for St. Stephen’s, because it will be an opportunity for them to strengthen their ministry in Wahiawa and at Schofield Barracks."

--- Heard that the Finance Department met with the rector and treasurer of Christ Church, Kealahou, concerning the shortfall in income that the parish is facing.

The recommendation by the congregation that they not pay their assessment was not well received by the department. Instead, the congregation may not be able to pay their assessment promptly.

Among the actions needed is a legal review of the documents relating to their endowment and the permitted uses of the income.

It was recommended that they contact the executive officer and the department concerning applying for a subsidy for 1992.

--- Approved an increase in St. Michael’s line of credit to \$850,000, with no action on the Lihue congregation’s request for a grant from the diocese in the sum \$100,000 to support the second phase of their current construction program.

--- Tabled a motion indicating the Council’s preference for "apartments in perpetuity for the use of the diocese" when there is a return on the Episcopal Church in Hawaii’s investment in the Episcopal Homes Foundation.

--- Learned that a companion

diocese relationship was being explored by Church in Society.

--- Heard that the recent meeting of committee chairs of Nurture and Education had been "very helpful for them and for the department."

--- Moved the planned giving program from Nurture and Education to the general diocesan expense portion of the budget.

--- Learned that the search process was proceeding at St. Luke’s, Honolulu, and on West Kauai (St. John’s, Eleale, and St. Paul’s, Kekaha).

The two Kauai "congregations are especially excited about working toward becoming a regional parish in which there would be one bishop’s committee, one budget, and one set of elected leaders for the two groups.

"If regional ministry is to be successful, it means having a great deal of education about the ministry of the baptized," the Rev. Peter Van Horne, executive officer, reported.

"They want to study the possibility closely," he noted.

--- Approved the bishop’s request that the 1991 General Convention deputies be the diocese’s Synod delegates for a brief Province VIII meeting to be held at General Convention.

Two Ordinations Announced

Following recommendations by the Standing Committee and the Commission on Ministry, Bishop Hart announced the following ordinations in his April 12 newsletter:

--- Brian Baker to the diaconate, June 29, 1991, at St. Timothy’s, Aiea.

--- The Rev. Roger Wise, to the priesthood, in California this June, after his graduation from the Church Divinity School of the Pacific in Berkeley

The bishop also announced that:

--- The Rev. Martin Field, an ordained Disciples of Christ minister on active duty as a Navy chaplain, is now a postulant for Holy Orders in the Episcopal Church.

--- Dr. Leonard Howard, a member of St. Timothy’s, is now a postulant in our diaconate program.

--- Tom Van Culin is now a candidate for Holy Orders.

An Invitation to the Annual Statewide Luncheon of the Episcopal Church Women of Hawaii

Waialae Country Club
Thursday, May 9, 1991
10 a.m.-1:30 p.m.

Guest Speaker: Suzanne Maurer
"What a Difference
a Prayer Makes!"

\$15 per person
Payable to the "ECW of Hawaii"
Reservations deadline:
May 3, 1991
Mail to: Elizabeth Cubberly
6750 Hawaii Kai Drive #306
Honolulu, Hawaii 96825

Additional Information:
ECW President Relda Loomis

On Resurrection

The content of our resurrection faith is not merely that Jesus Christ, who was crucified, rose from the dead and appeared to some of his friends in bodily form, but that this resurrection is now!

Jesus Christ is with us now.

In the midst of life we are in death. Day by day we come to all sorts of ends -- we meet defeat and the death of our hopes, and God in Christ meets us there, too.

In the midst of life we are in the resurrection. The resurrection is now, as well as then. It is here, as well as there.

But the process is always the same: we meet the risen Christ only when we have gone through the dying.

The resurrection is never an evasion of death. It only comes out of death, by way of death and dying.

This is true in our private struggle with sin. Paul says that we are to die to sin in order to rise to righteousness.

What does it mean to die to sin?

We are to come face to face with our sins, not hide from them, run from them, pretending that they are not.

Only then, only at that rock-bottom point of penitence, can we hear that word that raises us to newness of life.

At the very moment of hopelessness, when we confront what we really are, that very moment is a moment of resurrection.

The same is true in our relationships with one another.

Nothing is sadder than broken relationships and the suspicion, hatred, and malice that result. Nothing is worse for the Christian and the Christian community than that.

But here again, there is to be no superficial healing or patching up.

Here, too, we must die, must really face what we have done and what we have become.

There is no dying like that dying. But there is no substitute for it.

Think of the marriages that are "strangers passing each other." Think of the working relationships full of

(Continued on page 8)

Then and Now

Conceived in spring;
A woman is the first to know.
Conceived in spring, he dies in
spring;
Secured to a form of wood
That could have been by his
father's hand,
His death seems the end of birth.
But the tomb is empty,
For heaven's sake;
A woman is the first to know.
He has left the womb
With the Christmas wrapping
intact,
Cut from a seamless cloth of love.
The tomb is empty,
For heaven's sake;
A woman is the first to know.
She runs to tell the others.
Women take care of business.
Then and now.

--- Jack Shoemaker.

Our dying...

(from page 6)

V. could no longer speak. St. Francis Hospice kept her wonderfully comfortable; her children constantly attended her.

He joy at receiving communion -- one could even say, her ecstasy -- showed her profound love of Christ and her great longing to be with him directly, face to face, no longer under the mystic forms of Bread and Wine. She did not have long to wait.

Do not think it some imposition to ask for communion at home, either in sickness or as death approaches. It amazed T. and M. that the church would come to them, when they could no longer get to church.

There should have been no amazement; we have not done our teaching well.

Christians have a right to Christian comfort at bedside, and others often need to see the strength and comfort faith and communion bring.

My mother's Calvary was a long one, with strokes and recoveries punctuating each other. Each recovery always fell well short of the previous one.

She could care for herself less and less, and soon others had to do it. A daytime companion, then a care home, and finally a convalescent center followed each other.

Through all the diminshments in bodily strength and mental capacity, she kept her spirits up. Her last words were "I am so grateful."

So long on her cross, she could yet be grateful. She was a follower of the Christ, who at the end -- in spite of all the betrayal, trauma, and pain, -- could say, "Into thy hands I commend my spirit" (Luke 23:46).

It is not gruesome to dwell on our own death, as well as on Christ's, each Good Friday. We do well to ask ourselves, "What is our style of dying to be?"

That, of course, depends on some degree on what our illnesses and traumas

are.

But, we can always make the best of what comes our way, and we can help others at our dying, as we have helped them throughout our lives.

IV.

Thinking of dying is one goad to better living, better enabling us to do now those things we cannot do later.

My father came home from a visit with the family doctor. I asked him what the doctor had said.

He smiled, replying, "Deteriorating nicely."

My father developed three categories: (1) things to get done now, while his powers were largely undiminished; (2) things to get done when he was confined to house or neighborhood; and (3) things to do when confined to bed and chair.

Cleaning the garage was not on any of these three lists.

Being active and useful to the end, like Christ -- that is indeed a victory, as well as an example to others.

Death caught my father on the way home, having substitute-taught in the morning, visited with "Georgie" -- his favorite aunt and mine -- in the afternoon, and judged an exhibit at the Palo Alto Camera Club that evening.

He was at the wheel five blocks shy of home. The car passed across three lanes of traffic on Embarcadero Avenue, jumped the curb, and came to a stop in the parkway against a tree. He was gone and none was hurt.

He preferred to wear out rather than to rust out. Pinned to the cross, Christ proved himself active and useful.

N. had a long telephone conversation with me from the hospital the night before her operation. Then I thought it strange, as our conversations were not generally so long.

Only later did I realize she was saving farewell to a friend. The surgery was necessary, but she had doubts about recovering, I later learnt.

Had she shared that, I could have said some things which I did not, but

wished to.

Dying is no time for leaving loose ends, if one can avoid doing so.

It is a great help to let others say in farewell what they feel they must, and it can be a great help to the dying to hear those kind words and thank-yous.

Many save the nicest words for later. Perhaps we should not, but that is the way things are. Letting people know that that "later" is now can be a great boon to everyone. "Closure," some moderns call this.

V.

Perhaps it is the aloneness we fear most when dying. Dying we do ourselves, we have noted.

But we Christians are not alone. Christ has preceded us in death. He is our pioneer and scout. He has blazed the trail we follow.

What is more, he is there to guide, accompany, and welcome us.

We are in him and he in us, our Baptism assures us.

He has conquered death.

Christ lives, we know from Easter.

And so do we through him.

What then is there to fear? Certainly, not aloneness, "nor any other creature," for nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:39).

Personally, I have today three watchwords for my own dying, for when in God's providence I come to my Calvary and to my final cross: courage, consideration and, above all, Christ.

Some thoughts on dying -- Christ's and our own -- on Good Friday 1991.

--- A sermon given in the Church of the Holy Cross, Malaekahana, by the Rev. John Paul Engelcke (29.III.91.).

Hymn Written at the Holy Sepulchre in Jerusalem

Saviour of mankind, Man, Emmanuel!
Who sinless died for sin, who vanquished hell;
The first-fruits of the grave; whose life did give
Light to our darkness; in whose death we live:--
Oh! strengthen Thou my faith, convert my will,
That mine may Thine obey; protect me still,
So that the latter death may not devour
My soul, sealed with Thy seal. -- So, in the hour
When Thou (whose body sanctified this tomb,
Unjustly judged), a glorious judge shall come
To judge the world with justice; by that sign
I may be known, and entertained for Thine.

--- George Sandys, 1577-1644

THE CALENDAR

April

- 21 4th Sunday of Easter.
Bishop at Holy Nativity.
- 25 St. Mark the Evangelist.
Death of Queen Emma, 1885.
- 27 Cathedral Day.
- 28 5th Sunday of Easter.
Bishop at St. Paul's, Oahu.
United Thank Offering.
Ingathering.

May

- 1 St. Philip & St. James, Apostles.
- 2 Hawaii Clericus.
- 2-3 CCMD Province 8 Arch-
deacons' Conference, CDSP.
- 3 Commission on Ministry, 1 p.m.
- 4 Standing Committee, 8:30 a.m.

- 5 6th Sunday of Easter.
Bishop at Emmanuel.
- 9 Ascension Day.
Priory anniversary celebration.
ECW Statewide Luncheon,
Waialae Country Club.
- 10-11 Clergy Conference.
- 11 Alcohol & Substance Abuse
Committee, 2 p.m.
- 12 7th Sunday of Easter: Sunday
after Ascension Day.
Mothers Day.
Bishop at St. George's.
Diocesan Institute.
- 14 Central Honolulu Regional
Council, Von Holt Room,
Cathedral, 5 p.m.
- 16 Bishop at Iolani School.
- 18 Council Departments,
8:30-10 a.m.

Diocesan Council,
10 a.m.-2 p.m.

- 19 Day of Pentecost: Whitsunday.
Bishop at St. Andrew's.
- 22 Ember Day.
- 24 Ember Day.
Seabury Hall baccalaureate,
4:30 p.m..
- 25 Ember Day.
Seabury Hall graduation
10:30 a.m.
HEPAM.
- 26 1st Sunday after Pentecost.
Trinity Sunday.
Bishop at St. John's, Kula.
- 27 Memorial Day.
Office closed.
- 31 Visitation of the Virgin Mary.

On Resurrection
(from page 7)

suspicion. Think of congregations that are little bands of old-time friends that freeze out the stranger who inadvertently wanders into their midst.

We cannot know the healing of any of these relationships, we cannot live the resurrection life, unless we have died, that is, faced the reality of what we are.

The resurrection is not just about the reconstitution of the broken body of Christ into an eternal, immutable glory.

It is a pledge to us, a sign that God is at work now, restoring his damaged creation to its original pattern.

And it is costly work, because evil is real. Here, too, we must accept the reality of death, the reality of our situation.

In the mysterious words of Julian of Norwich, we are to be "enthusiastic over the night -- and thou shalt see that all manner of things shall be well."

Resurrection is now, even though it comes upon us unawares. For some it is the sound of a piece of music. For some the sight of the first brave flowers of spring. For some it is the soft voice of a child in child-like innocence.

Yet come it does, as a lifting and lessening of a burden, a sense that the night is over and the new day is breaking.

It will come. It is the experience of the resurrection now.

For the Christian it comes supremely in Jesus' setting his face toward Golgotha to die there.

Another image replaces that one, without completely blocking it out. We continue to see the endless going up to Golgotha and that suffering and dying.

"Then there is that hush before dawn in the garden where they laid him. No movement. Only the strange and wistful twilight of yesterday's grave.

"And then a sudden and terrible glory rises from that ancient sorrow. Suffering itself is transfigured and that dying becomes the Resurrection" (Richard Holloway, *A Death in Jerusalem*, p. 105.)

--- The Rev. Gerhard Laun, rector, St. Elizabeth's, Honolulu, in Vine and Branches (March).

Maui Homelessness
(from page 5)

9. How many times have you volunteered time on behalf of the shelter?

Only you (and God) know.

10. Which suggestion (or money-making idea) would you recommend to help Ka Hale Ake Ola Shelter meet operating expenses in the future -- thrift store, concert, auction, other?

Call 877-4095 and let them know.

--- From The Shepherd's Staff (April), parish newsletter of Good Shepherd, Wailuku.

WCC meeting in Canberra (from page 1)

She agreed with Harakas that Chung did not seem to discern what is acceptable within the Christian context. "You can't just take non-Christian things and rename them Christian without discernment," she said.

"The restoration of visible unity is the sole reason for our presence in the WCC," noted Prof. Nicholas Lossky, a Russian Orthodox delegate and member of the WCC's Faith and Order Commission. The Orthodox think the WCC is now departing from that main goal, with issues replacing ecumenicity.

Unity

At a session on "Gathering Around a Divided Table," Rose Renato, a



Bishop K.H. Ting, a noted leader of Chinese Christianity, now as in the still more difficult days of Chairman Mao. (WCC photo: Peter Williams).

delegate from the United Church of Christ in the U.S., said that theological disagreements that keep the churches divided over the Eucharist "are the futile words of men who want to hold onto power."

She said male clericalism was making it difficult "for us to come together," that "Jesus would never institute a meal of separation."

Dr. Michael Kinamon, a member of the Christian Church (Disciples of Christ) who served on the Faith and Order Commission, observed, "The fundamental ecumenical confession is that we are not self-sufficient.

"Our grasp on the Gospel is partial. Thus, we need each other -- not tolerate each other -- for the sake of our own faithfulness...

"If we simply settle for a kind of ecumenism as inter-church relations, or ecumenism as cooperation, we actually are avoiding the encounter with one another through which we may be changed toward being more truly the church," Kinamon said.

Furthermore, he added, there is a tendency in the church "to play off renewal against unity. Those who are interested in unity were often fearful that those in renewal movements would disrupt it. Those interested in the renewal movements were often suspicious of unity, because they thought it put the lid on possible renewal through

monolithic structures...

"You cannot be renewed in isolation," he concluded.

Other Events, Concerns

Other WCC assembly concerns and events included:

--- A dispiriting financial picture, because of inflation and unfavorable exchange rates in international currencies.

--- The re-entry of Chinese Christians into the WCC after a period of 35 years.

--- The gathering of all indigenous peoples at the assembly on the stage with the Aborigines of Australia and the passage of a WCC statement calling on "its member churches to conversion, active and on-going repentance, and reparation for past sins as a prelude to reconciliation."

Marriage Encounter
Weekend scheduled
for June 14-16

The Episcopal Expression of Marriage Encounter announces a weekend on Oahu from Friday, June 14 through Sunday, June 16.

Marriage Encounter is designed for married couples to take time out from their hectic schedules and to focus on each other.

The weekend offers couples an opportunity to develop a better knowledge, understanding, and acceptance of each other.

The weekend is open to couples of any faith.

The site of the weekend was not announced.

For further information, contact Chan and Nancy Rowe (262-5082).

Marriage is a journey...
Continue to grow
and make new discoveries
along the way.

Summer Camp
(from page 1)

--- Leaders in training. Ages 14-15. August 4-17.

During this new, two-week program, the full camping program will be supplemented with leadership training. Cost: \$475.

--- Counselors in training. Ages 16-17. June 27-July 13. For possible future counselors at camp. CIT's join the counselors during the staff training week and then work as aids during the first week of camp. Outstanding CIT's will be invited to continue for the remainder of the summer on a space- available basis. Cost: \$395.

Camp Mokuleia is located on nine acres of beach front property on the North Shore of Oahu.

The camp is fully accredited by the American Camping Association.

The camp director is the Rev. W. Edwin Bonsey, Jr.

Address: Camp Mokuleia, 68-729 Farrington Highway, Waiialua, Hawaii 96791. Telephone: 808/637-6241.