

HAWAIIAN CHURCH CHRONICLE

103807
HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

Convention '91 October 25-26

The 22nd diocesan convention of the Episcopal Church in Hawaii opens with registration at 4:30 p.m. in Honolulu at St. Andrew's Cathedral Friday, October 25.

Unlike previous conventions, this year's will be entirely on Queen Emma Square.

Following an informal dinner in Davies Hall (5-6:30 p.m., \$7.50, reservations required), the convention begins with eucharist and the bishop's address at 6:30 p.m.

Saturday the convention reconvenes in Tenney Theatre (now air-conditioned) at 8 a.m.

Luncheon is served at St. Andrew's (\$6.50, reservations required), with the convention 7-course Chinese dinner at Young Sing Restaurant nearby (\$15, reservations required).

Meal reservations and payment should be made to the diocesan office on or before October 21.

There is a set registration fee of \$5 for all clergy and lay delegates, alternate delegates, exhibitors and observers. This is in addition to meal costs.

Nominations

Nominations are due in the diocesan office no later than September 9 for the data to be printed in the October, pre-convention *Chronicle*.

Offices to be filled:

--- Eight members of the Diocesan Council (2 clergy, 6 lay

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Church still one, but where are we going?

The General Convention in Phoenix kept the church from fracturing, registered its opinions on various national and international matters, but did not address in any real way the fundamental problems which continue to beset the Episcopal Church.

Membership is down 1 million (about 30%) since 1967, while the clergy have doubled in number since 1955. The ratio is now 1 to 164 lay members; it was 1 to 351 in 1965.

Moreover, "perhaps as many as 20% of the clergy in the Episcopal Church are not truly suited for the ordained ministry," reported the national church's Deployment Review Committee in its report to General Convention.

These are symptoms of a deeply troubled church.

Media Issues

The ordination of practicing gays and lesbians, the blessing of committed homosexual relationships, and inclusive language in the liturgy had the most attention in the press and elsewhere.

"The teaching of the Episcopal Church is that physical sexual expression is appropriate only within the lifelong, monogamous union of husband and wife as set forth in the Book of Common Prayer," stated the convention's resolution on sexuality.

It affirmed the traditional definition of marriage, admitted the pain of members who are homosexual and the inability of church leaders to reach a definitive conclusion, and called for continued study and a pastoral teaching letter from the bishops prior to the 71st General Convention in Indianapolis in 1994.

In a vote by orders (clergy and laity voting separately), the House of Deputies killed the canon proposed by Bishop Frey, dean of the Trinity School for Ministry, that would have required clergy to "abstain from all genital sexual relations outside marriage."

The vote on the resolution amongst the laity was 46 yes, 47 no, and 21 divided. 58 was needed for passage.

Amongst the clergy, the vote was 43 yes, 48 no, and 25 divided. 59 was needed for a majority.

Divided votes count as no's.

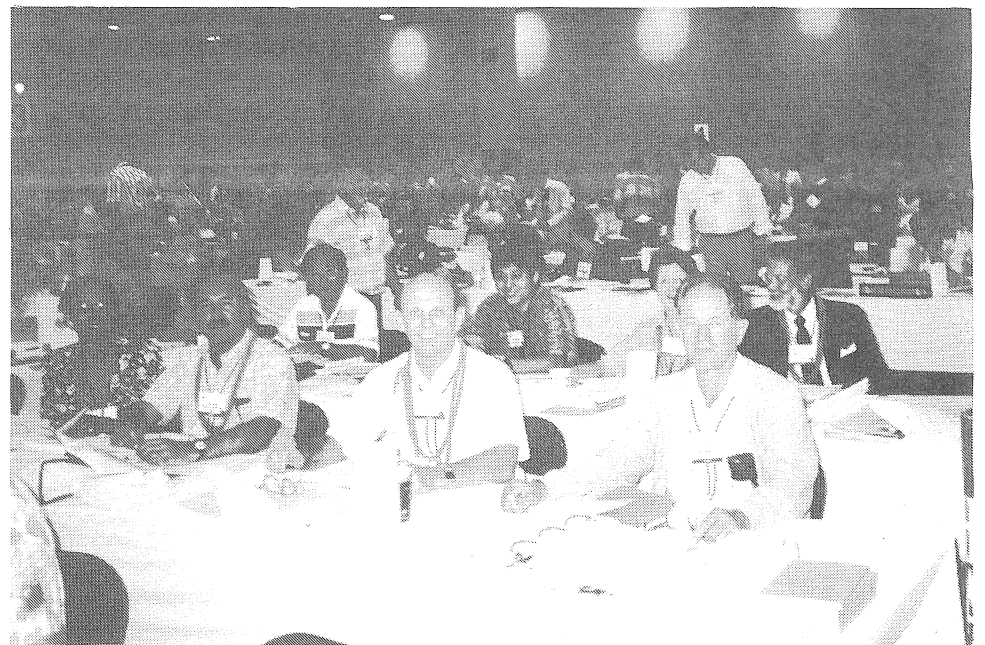
Inclusive Language

During the morning session of its final legislative day, the House of Deputies concurred with the House of Bishops on the continued development of the supplemental language texts.

But by wide margins, deputies called for consultation with bishops, clergy, and laity for reactions and suggestions to material proposed by the Standing Liturgical Commission.

The provisional texts have been proposed for six years and during the

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Hawaii's delegation in the House of Deputies: Bettye Jo Harris, Fr. Morley Frech, Fr. David Kennedy, Fr. Ed Bonsey (l. to r., front table); Art Kusumoto, Fr. David Ota, Elaine Ohlson, Michael Porter (l. to r., back table).

STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.

St. Andrew's Cathedral has embarked on its Heritage Campaign -- a drive to raise \$1.3 million for the restoration and preservation of the Cathedral, its grounds and buildings.

By early August, more than \$660,000 had been pledged.

Presiding Bishop Edmond Browning and Bishop Donald Hart are serving as the campaign's honorary co-chairmen.

"The Cathedral represents the rich heritage of the church in the Hawaiian Islands and is symbolic of the historic bonding of the native Hawaiian and Episcopal communities," observed the PB.

Campaign co-chairmen John B. Kelley of Holy Nativity and Nathaniel R. Potter, Jr., of St. Andrew's "are mindful of the enormous historic significance and critical need for this undertaking.

Cathedral's \$1.3 million Heritage Campaign underway, with \$660,000 pledged to date

"Many take for granted the continued access to and enjoyment of this community treasure...

"The reality is that the physical needs of the Cathedral, like those of many other aging and valued assets, must be attended to with continual care."

Deteriorating stonework, outdated wiring and serious termite damage are only a few of the problems that need remedying.

A detailed examination of the Cathedral complex by an architectural

firm made the need for immediate action clear.

With the parish campaign well underway, Heritage Campaign officials are looking next to diocesan participation. This effort is to be headed by diocesan representatives Keith Adamson of Holy Nativity and the Rev. Morley Frech of Trinity By-the-Sea, Kihei, Maui.

There is also a community-wide corporate campaign under the direction of James F. Morgan.

Pledges to the Heritage Campaign can be paid over a four-year period.

There are a variety of plans available, including opportunities for dedications and memorials in the names of individuals, families, or groups.

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Even Ann Landers Says So

I write articles in this column to provide information about estate planning. Often I have written about the wisdom of having a will.

Now comes none other than Ann Landers to provide her strong support to my efforts.

She was responding to a letter which detailed how a man's children were left without anything because he had neglected to write a will after he remarried.

End result: upon his death his new wife and, eventually, her children inherited his estate. His natural children were left with nothing.

In her response Landers writes, "It's amazing how many really bright people become idiots when it comes to writing a will.

"I hope everyone who reads this will ask him or herself, 'If I died tomorrow, where would my assets go?'"

Hooray for Ann Landers.

She has hit the nail on the head (although I would soften the term "idiot"!)

You may think your estate is too small to go to the trouble of making a will.

However, your perspective on this may change, when you start adding up all the assets that go into the estate.

Your estate includes everything you have accumulated and own at the time of your death.

Cash, securities, real estate, life insurance, personal property (such as collectibles, jewelry, art, cars and antiques), retirement plans (IRA's and Keogh's), annuities, certificates of deposit, and many other assets are part of your estate.

You have the right to say how these assets get distributed.

You exercise that right by executing a will.

If you do not exercise it, the state of Hawaii will distribute your assets according to state law -- obviously not in the way you would have desired.

There are many other reasons for having a will: getting the proper personal representative to oversee the executing of your will, insuring proper guardianship of persons you are responsible for, and avoiding unnecessary costs of probate and taxes, and even making sure your pets are cared for --

(Continued on page 8)

Thanks from Rudy, Ululani Duncan

Please accept sincere thanks from Ululani and myself for the generous gifts that were given to us shortly after my retirement as treasurer of the diocese of Hawaii.

We have no way of knowing exactly who sent the gifts and good wishes, so we are using this method of telling all who participated that we appreciate your generosity and thoughtfulness.

Thanks so much!

Rudy and Ululani Duncan

Stewardship is the Main Work of the Church

by the Rev. C.W. Taylor, D.Min.

The Book of Common Prayer teaches us that "The Mission of the Church is to restore all people to unity with God and each other in Christ," and that "the Church carries out its mission through the ministry of all its members." The unstated but clear implication of this teaching is that the main work of the Church is involving people in using all that is entrusted to them in carrying out the mission. Said simply, stewardship is the main work of the Church.

Thus, stewardship is more than church support; it is the use of "the gifts given to us to carry on Christ's work of reconciliation in the world." Therefore, the way we use or do not use resources to further unity and reconciliation in our homes, our communities, and our occupations is our stewardship. Yet stewardship is not less than church support. Our worshiping, working, praying, and giving within the Church provide the support that we and others need to engage in the often difficult and lonely tasks of proclaiming the good news, loving our neighbors, and striving for justice and peace.

Stewardship is more than a duty: it is a thankful response to God's graciousness to us. As such, it is an opportunity to praise God with our lives in thanksgiving:

- For the blessings of creation;
- For the birth, life, teaching, death, and resurrection of Jesus Christ and our redemption;
- For the gift of the Spirit;
- For the word, sacraments, and fellowship that sustain and transform us as the Church.

Stewardship is an adventure, an expedition into the kingdom where we find our lives through losing them for the sake of the gospel. It is an invitation to offer our gifts for the purpose for which we were created -- the only purpose that will fulfill us. It is challenge to refocus our lives by designing our budgets around tithing. It offers us a way to begin breaking the bonds of consumption that involve us, often unwittingly, in perpetuating injustice and oppression.

All of God's people, within and without the Church, can learn that to be held accountable for our lives as stewards of God's gifts is to discover our own true great worth before God. We believe that discovery, too, is a gift, a gift that brings unspeakable joy. The main work of the Church is to bring its people, and through them all people, to this joyful knowledge, which will "restore all people to unity with God and each other in Christ."

--- Adopted and affirmed by the General Convention of the Episcopal Church, meeting in Detroit, July 1988 (Resolution A-163). The General Convention calls upon the stewardship committee or commission of each diocese to publish this statement with an invitation for study and discussion at the local church level.

Fall Semester Diocesan Institute for Religious Education & Ministry Development

Epistles & Revelation. Instructor: The Rev. Dr. Sarge Edwards.

This course covers the final portion of the New Testament, complementing Gospels & Acts offered in the spring. Participants will grow in knowledge and understanding of the apostles' teaching and fellowship; grow in personal faith and commitment to Christ and his church; and grow in confidence in scriptural authority.

Fridays, 6:30-9:45 p.m. Sep. 20, Oct 18, Nov 15, Dec 13, 1991; Jan 3, 1992.

Fee: \$150.

Ethics. Instructor: The Rev. Gerhard Laun.

This course provides a general overview of ethical principles, how they govern human behavior and how Christian moral principles relate to everyday human life in society.

Saturdays: 8:15-11:30 a.m. Sep 28, Oct 19, Nov 16, Dec 14, 1991; Jan 4, 1992.

Fee: \$150.

All classes in Monteiro Chapel, St. Andrew's Priory School, 224 Queen Emma Square, Honolulu 96813. Both courses: \$275. Texts usually not over \$50. Some airfare reimbursement. Further information: Lucille Tamura, 229 Queen Emma Square, Honolulu 96813. Phone: 536-7776 (or neighbor islands 1-800-522-8418).

EVANGELISM

From an interview with
Bishop Alden Hathaway
of Pittsburgh

Q: You sit on the Episcopal Church's evangelism committee, which is putting together ideas to present to the General Convention in July. How was this committee conceived and what has it presented thus far?

The evangelism committee was formed at the General Convention in Anaheim in 1985.

In 1988 in Detroit we gave our presentation on the last day of the convention.

Lots of discussion had gone back and forth in the previous days, mostly about sexuality issues, when our proposal for a "decade of evangelism" was made.

No one seemed to think there was a way to be *against* evangelism, so it was accepted!

Q: Can you share anything that has gone on in the committee to that point?

Well, a particularly moving insight came to the woman who was chairing the committee.

She was a "process person" ready to get the committee organized and moving.

We had talked at length about the centrality of Jesus in the work of evangelism and she didn't seem to be with us.

While she was debating this matter in herself during the night, she told us, she got a wonderful insight.

"This is the Jesus of my childhood, I suddenly realized. I thought I had lost him forever."

Before the Detroit convention we on the committee felt that we should set forth an aggressive agenda with supporting resolutions to call the church back to evangelism, and particularly to declare the 1990's the Decade of Evangelism.

We were delighted when the proposal was accepted.

Q: What happened next?

Just after the convention, the Lambeth Conference of Anglican bishops was held in England.

Our Anglican brothers and sisters came there from all over the world fired up for evangelism.

This brought our resolution to the forefront in a powerful way.

Those at Lambeth then called Anglicans worldwide to the Decade of Evangelism.

Q: How is evangelism defined by the Episcopal Church's evangelism committee?

First a negative: evangelism is *not* conversion.

Conversion is the work of the Holy Spirit.

What we see the church commanded to do by Jesus is this: to *proclaim* the Kingdom of God, to *preach* the Gospel to all people.

So the call to evangelism is a call to the church to proclaim and preach the Good News to all.

Excerpts from an interview of Bishop Hathaway by Teresa Newell which appeared in Seed & Harvest.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ,

Phoenix is a lovely city -- from inside, looking out at the clear skies and surrounding hills, with the temperatures (cool this year, they say) just above 100 degrees!

The Convention is not yet over as I write to you and a number of important resolutions have not been decided.

The direction in which things seem to be moving is fairly clear. By and large, I would say, the church is holding a steady keel and no great surprises will come out of legislation, and no substantial changes.

The three issues that attracted most attention:

- Ordination of gays and lesbians in committed relationships,
- "Marriage" of the same gender couples, and
- Authorization of inclusive worship texts.

All have been dealt with in a moderate, conservative way.

The ordination issue is not settled yet [see Convention article]. The bishops passed a resolution which affirmed the traditional teaching that sexual relations are appropriate only in the context of heterosexual marriage.

This resolution went on to affirm that the decisions about ordination, and who is qualified, is one that should be made at the diocesan level where it always has been in the past.

The resolution calls for dioceses to carry out discussion concerning sexual ethics during the next triennium and report back to the national church.

"Marriage", or some kind of service which acknowledges the commitment and faithfulness of gay and lesbian couples, was shelved as something for which the church was not ready, but also something that needs more thought in the future.

It is not a dead issue, but it is not going anywhere at the moment.

The supplementary texts for inclusive language in worship will be continued for further study and experimental use.

We received revised versions, and some of them have been used in our daily eucharists.

The drift is clearly away from changing how we address God and affirming the traditional trinitarian formula of Father, Son, and Holy Spirit, while at the same time trying not to masculinize or feminize references to people when they can be made inclusive of both genders.

The debate over how to understand God and make reference to the divine revelation has been a stimulating one, and it will go on.

I am personally glad we are holding to the traditional trinitarian formula.

For better or for worse, the formulas by which we have expressed our understanding of God's revelation have been put in masculine imagery.

It was bound to be either that or feminine imagery!

What we have is what we have. I think we need to be loyal to that.

At the same time we should not misuse this traditional imagery and hold it up as license to be sexist.

That is where the problem lies: in our misuse of masculine imagery as an excuse for dominance of one sex over the other.

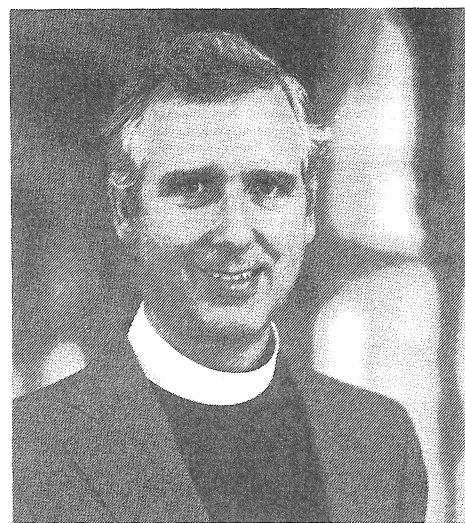
Sexism continues to be an issue with which we must deal; and the God, in whose image we all are made, is the One who can lead us to a new compassion for each other.

We have also spent a good deal of time on the environment, on racism in our church, particularly as it relates to how we do business and make decisions, and on the problems between Israelis and Palestinians.

Bishops Kafity of Jerusalem, Brown of Liberia, and Abellon of the Philippines have all shared with us the terrible crises faced by their countries in the last several months.

Certainly one of our high moments was a Hawaiian gathering for dinner to which we invited all who had served in Hawaii.

Over 35 came and we were able to renew many old friendships.




Bishop Hart of Hawaii.

That is the heart of General Convention, for it is -- more than anything else -- a gathering of the family, and it is in that gathering we are able to gain strength and encouragement and enthusiasm for the days ahead.

I will be back in the office on August 13, 1991. Elizabeth and I wish you well and send our warm greetings.

Faithfully yours,



The Rt. Rev. Donald P. Hart
Bishop

Betty Caskey moves to mainland

"This will be my last newsletter as your editor, as I shall be moving to Las Vegas within a few weeks," Betty Caskey, *ECW Newsletter* editor, wrote in the April-July issue.

"It has been my privilege to serve as editor for several years, and I shall miss all of you very much."

In conclusion she expressed thanks to:

- Mary MacIntosh of the Diocesan Office, "for her professionalism and support by typing the newsletter and designing its format,"
- Nancy Miller of the Cathedral "for helping with the folding of its 600 copies," and
- Martha Ho for preparing copies for mailing.

Distinguished by her thoughtful insights, organizational effectiveness, warm graciousness, and sound editing, Betty has over many years enriched both St. Clement's, Honolulu, her parish, and Hawaii's ECW.

ECW Schedule

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|-----------------------|---|
| August 16: | Fun(d) Day at St. Clement's. |
| September 12: | Business meeting. |
| October 25: | Annual meeting & reports from Triennial. |
| November 14: | Business meeting. |
| December 12: | Christmas luncheon at the home of Dr. & Mrs. Walton Shim. |
| February 21-23, 1992: | ECW weekend retreat, Baptist Camp Grounds, Waianae. |

Hawaiian Church Chronicle

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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.

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Bishop Hart's *Journeyings* will be resumed following his vacation.

Barbara F. Thurston

1916-1991

Barbara F. Thurston of Kailua-Kona died July 26, 1991. She was 75.

She and her husband, Lorrin P. Thurston, gave funds to the Episcopal Church in Hawaii, first for retired clergy housing and then for the expanded use of life-care of Hale o Malia, the Lifecare Associates of Hawaii project planned for Star of the Sea land in Kahala on Oahu.

He was publisher of the *Honolulu Advertiser* from 1931 to 1962.

She owned a Hong Kong import firm in the 1950's and was also president of a corporation that operated a Big Island store, Kakina's of Kona, the *Advertiser* reported.

A private graveside service was held, with donations going to Christ Church, Kealahou (among others).

"Teens, sexuality, the 90's," Leadership, Healing ministry...

HAWAII

The Rev. Domingo Calag, vicar of St. Columba's, Paauilo, filled in at St. James', Waimea, on June 16 and during the rector's vacation, *Life in the Family of Christ* reported.

Sue Reynolds, wife of St. James' rector, the Rev. Dr. Jerry Reynolds, received her Master of Education early this June. They were scheduled for a late July to late August vacation on the mainland, also helping during that time to present a Marriage Encounter Weekend.

Bob Chumbook resigned at headmaster of Hawaii Preparatory Academy (HPA), reported St. James' parish newsletter.

Fr. Paul and Mary Barthelemy were scheduled for a two month vacation in Europe and the Pacific Northwest. He is chaplain at HPA.

Ron and Vivienne Tooman were in Waimea in mid-July on their way back to Guam from the mainland. He is a former headmaster of HPA.

Shawn Lasko "dominated the recent awards ceremony at HPA," the May 26 *Life of St. James'* reported. He won the Spanish Prize, the national Scholar Athlete Award, the Alumni Association Prize, and was elected to the Cum Laude Society of the National Honor

Society -- besides winning three letters in varsity sports and being the parish's "most experienced acolyte."

"During the last week of June, Christ Church was visited by Bishop and Elizabeth Hart. The vestry had a pot-luck dinner with them at the home of Gordon and Betty Hodgins, and I serendipitously ended up sitting next to the bishop," wrote Jack Brennick, youth advisor, in the July parish newsletter.

"The importance of this seat was that I was able to discuss with him the latest theme for this year's senior high retreat.

"Two weeks ago I had presented this theme to the Hawaii Episcopal Youth (H.E.Y.) Board and was immediately deferred, pending the bishop's approval.

"The theme is *Teens, Sexuality, and the 90's*. I feel that youth are getting a sex education from society: media, TV, magazines and music; and plenty of the messages don't foster spiritual health.

"I see this upcoming retreat as an opportunity for the church to say something that will empower kids to make smart decisions about sex, and even get a glimpse of God's plan for them.

"P.S. The bishop approves the idea!," Brennick reported in *Nu 'Oli*.

Reporting to Holy Apostles' and Resurrection Mission, Hilo, via the parish newsletter, on his attendance at a leadership training institute in Colorado, the Rev. Dr. Thomas Taylor, rector, wrote:

"Thirty of us from around the world

(New Zealand, Australia, South Africa, Canada, and several parts of the United States) gathered at the Evergreen Conference Center for the Episcopal Renewal Ministries Leadership Training Institute.

"The teachings were excellent and the food was wonderful.

"We learned about the challenge of leadership, styles of leadership, leading a parish in renewal, visions for ministry, pressures and stress in ministry, balancing authority and leadership, equipping people for ministry, Biblical perspectives of leadership, leading others into the Baptism of the Holy Spirit, stages of parish renewal, leadership and spiritual warfare, and servant leadership.

"I learned a great deal...and while on vacation the Lord made it clear to me that part of my ministry here is [to] help lead Holy Apostles' into being an apostolic community.

"It was also revealed to me that an apostolic community is a church in the process of recovering the life of the apostles, both in doctrine and experience."

The healing ministry offered at the Eucharist and healing service Thursdays, is now a part of each parish eucharist, reported the Holy Apostles' newsletter.

Prayer and laying on of hands is to be offered all who desire it just before taking communion. "We will then pray for you just before you receive the Body and Blood of our Lord and Savior,

Jesus, The Christ," the parish newsletter indicated.

Part of the "healing" team at Holy Apostles', "faithful in this ministry, are Mickie Kimball, Janet Martin, and Marcia May," reported Fr. Tom.

"Deacon John and Charlotte Holmes recently moved into Hilo from Volcano

(Continued on next page)

Mary E. White 1892-1991

Mary E. White died July 17 at Pohai Nani, Kaneohe. She was 98 and the last surviving child of Henry Martens and Ida Knudsen Von Holt.

The Episcopal Church in Hawaii is better today for her lifelong devotion and support and that of her brother Herman and sister Katharine Caldwell.

Hers is the first name in the visitors' register at Holy Cross, Malaekahana, a mission she helped found and attended when at her Laie home. Just two years ago she hooked a rug for sale at the North Shore church's bazaar and country fair.

The theater was also her great love. She was a member of The Footlights, the predecessor of the Honolulu Community Theater and the present Diamond Head Theater, acting in ten productions and directing two in the 1920's, the *Honolulu Advertiser* reported.

She made her debut in 1916 as Bianca in "The Taming of the Shrew," continued to support theater throughout her life, and was guest of honor at the Diamond Head Theater's 75th anniversary celebration at Washington Place.

"In 1930, at the request of her mother, the Pa Hauoli Theater was built on family property on Judd Street. White and her friends performed small productions and drama readings there and made it available to other local groups," the *Advertiser* reported.

She was also active at St. Andrew's Cathedral, where the Von Holt Room is named for her father; the Outdoor Circle, Child and Family Service, and the Daughters of Hawaii. Calvary was her parish while at Pohai Nani.

In 1918 she married Robert E. White, who later became vice-president of American Factors, Ltd.

She is survived by her daughter, Ellin W. Burkland; son, Robert E. White, Jr., seven grandchildren and 18 great-grandchildren.

The Very Rev. Hollinshead Knight, dean of St. Andrew's Cathedral, officiated at the graveside service at the family plot in Oahu Cemetery.

John H. Phillips 1923-1991

John Hoopio Phillips, senior warden at St. James', Waimea, since January 1988, died suddenly following open-heart surgery at the Queen's Medical Center in late May.

John was born in Waimea, but spent most of his youth in Waikiki, Kohala, and Ka'u on the Island of Hawaii.

Following his marriage to Felisa Asuela, they lived throughout the Islands, as well as five years on Midway, while they raised their family, before returning to Waimea in 1970 and the family's land in Waiaka.

"John fulfilled a multitude of roles at St. James'," reports the parish newsletter. "The good condition of our facilities is a testimony to his professional skill as a carpenter and painter.

"But more important was the wonderful affect that John had on those around him, for he was capable of motivating and encouraging us, as well as smoothing ruffled feathers...

"John's greatest contribution to St. James' was his quiet, but deep spirituality...

"John was every priest's dream as a senior warden: deeply committed to the church and always open with and supportive of his rector, including being helpfully and lovingly critical on occasion."



Cissie Kane with Dean Knight at the Cathedral's "Age in Action" brunch (May 5). In background, May Bolton and (with hat) Jean Ryan. Photo: Brian Shuckburgh.

Grieves on P.I. bases, "Loaves & Fishes," Ethnic ministries...

and now reside in the Alae Point area. They have also opened a bed-and-breakfast at their new home called, you guessed it, Holmes' Sweet Home."

Holy Apostles' newsletter also reports the success of the annual rummage sale June 22, chaired by Kathie Her-ring. "We made \$857, which is wonderful," the newsletter said.

MAUI

"Back in seminary, my great homiletics professor, Dr. Ted Ferris, used to tell us to commit forty hours a week to sermon preparation: to live life, to care, to study, to pray," writes the Rev. Layton Zimmer of Good Shepherd, Wailuku.

"And when the dark, dry times come upon us?

"Bend your knees anyway, every day! Get down on 'em and pray the Lord's Prayer no matter how little you may think it means to you right then. You'll be obeying our Lord and getting ready for God to surprise you. He will!."

"Or was it Brooke Mosley, my bishop, who said that?

"You know, I've forgotten who...but the instruction remains as helpful and true now as then. Just do it!," writes Fr. Zimmer.

"Which [Lord's Prayer] version we... each like, and use most, really doesn't matter to our soul's health, but saying the prayer in whatever way we can, whenever we can, just may be.

"Christ commends it to his disciples, then and now."

Reprinted in the July '91 *Shepherd's Staff of Good Shepherd, Wailuku*, was an article entitled *Philippine church: 'Close U.S. bases'* by the Rev. Brian Grieves, formerly director of Camp Mokuleia and now peace and justice officer of the national Episcopal Church. It appeared in *The Witness* (October '90). Its initial and concluding paragraphs follow:

Declaring that "sovereignty is God's endowment to every nation and should not be mortgaged for a pot of porridge," the Philippine Episcopal Church called for the closing of U.S. military bases there.

The unanimous vote took place May 2 at the first synod of the newest Anglican province.

Prior to the synod, the PEC had been a part of the U.S. Episcopal Church....

In calling for closing the bases, the Philippine Episcopal Church is not asking that the United States simply leave.

In place of the bases, it is calling instead for "a general treaty of friendship and cooperation based on equity, non-interference and respect for sovereignty...in order to strengthen traditional relations of friendship."

The new relationship would need to include U.S. economic support. The support would not be charity, but restitution.

Resources from Philippine land have flowed to Western markets for years, depleting its forests of trees and its earth of copper, gold and minerals.

Yet the Philippines finds itself deep in debt to Western countries and

Japan, the burden of which is carried on the backs of the poor.

The United States would require a great change of heart to move towards closing the bases and opening a new and just relationship with the Philippines.

But such a change holds the promise of a new relationship between the United States and all Third World countries, and that is a goal worthy of pursuit.

KAUAI

Loaves and Fishes is the name given to St. Michael and All Angel's food distribution center in Lihue.

As part of the Kauai Interfaith Council, St. Michael's distributes food from a trailer located in the church parking lot.

The trailer was purchased by the church from a contractor who had finished working on the recently completed Hyatt Hotel in Poipu.

Paula Reardon is manager of L & F. Her husband, John, is junior warden of the mission and renovated the trailer, which now houses a small office, food shelves, and a refrigerator (donated by a parish family).

Members of the church distribute food during the week, and the congregation brings food during the month.

Each month as a theme: April was vegetables, May peanut butter and jelly, June canned meats, and July cereals (especially oatmeal).

St. Michael's also provides \$200 a month for the purchase of food.

Other congregations in the Lihue

area are generous contributors. Lihue Lutheran and Lihue United Church have been the most supportive.

"With the construction of a new church and administration/community service building, we are doubtful as to how well we could serve those in need," said Fr. Jan Rudinoff, vicar.

"The trailer has allowed us to continue this outreach ministry and to serve in the midst of organized chaos," he noted.

In May, L & F assisted 13 clients with a total of 33 family members, 11 of whom were children, reported the parish July newsletter.

The July/August *Kauaian* of All Saints', Kapaa, had an adult Christian education questionnaire, notice of a forthcoming rummage sale ("possibly November"), and recipes for taro cake by Clyde Lee and sweet lavosh by Yoshiko Nagahiro.

Also, congratulations to Joni Konishi for being selected as acolyte of the year and thanks to Fred Chu for fixing the church's kneelers.

The Rev. Malcolm Miner, interim for St. John's, Eleele, and St. Paul's, Kekaha, returns from his vacation the first weekend in July, reported the *West Kauai Episcopalian*.

The churches' newsletter congratulated:

--- Cherisse Lum, who had a 4.0 in the 8th grade and a May trip to Washington, D.C.

--- Natalie Lum, who was scheduled for a two-week trip to Japan on an exchange student program.

--- Leighton Otoman, who had straight A's, a place on the math team which took first place on Kauai, and a

trip to Maui with the pony league.

--- Darren Otoman, who had his artwork exhibited at the museum.

--- Eunice Parbo, who will be at Cannon's Business College in Honolulu majoring in hotel and tourism. She is a 1991 graduate of Waimea High School.

--- Elizen Rose Cadavona, a junior at Waimea High next year and recipient of a National Science Foundation grant this summer to the UH, where from July 1 to August 9 she will be conducting environmental studies on the Ala Wai Canal. "She is one of thirty students in the state to receive this grant," the *West Kauai Episcopalian* reported.

OAHU

"Summer is upon us. School is out. People go on vacation.

"I, too, shall be off the island for a few days...," writes the Rev. Gerhard H. Laun of St. Elizabeth's, Honolulu, in *Vine and Branches*.

"Together with Gretchen Jong and Numia Tanoa, I am attending the Episcopal Asiamerica Consultation in San Jose, California.

"This will be the second time that I am attending this consultation, not merely in order to get away for a few days, but to learn more about how to do 'ethnic ministry' in the Pacific Basin.

"Also, it is important for me to gain a broader perspective of what creative new ministries are in place elsewhere to rescue me from the parochialism of just

(Continued on next page)



The Gleemen of Honolulu, who sang at the 9:30 a.m. service at All Saints', Kapaa, 26 May. Director since 1984: Shigeru Hotoke, formerly director of the noted Kailua High School Madrigal Singers.

Dean Perry here in '92, Pavilion & youth, Hagemeyer honored...

being a parish priest in one particular congregation, granted a loving and accepting on.

"I may also be able to share with the wider church community some of the hands-on experiences which we have had over the last few months in doing 'ministry from below' with our Chinese-speaking congregation.

Cathedral organist and choirmaster John McCreary was on six-month sabbatical leave, beginning this July.

He plans to visit the Theatre Organists' Convention in San Francisco, the Organ Historical Society Convention in Baltimore, and a workshop in Wisconsin with David Willcocks, formerly of Kings College, Cambridge, and several choral workshops in England.

In late August, his wife Betsy will join him in London, *Ka 'Upena* reported.

A tour of evensong services and choirs is planned, including Portsmouth, Salisbury, Wells, Exeter, Truro, Bristol, Gloucester, Tewkesbury, Worcester, Hereford, Shrewsbury (whence the cathedral's bells), Derby, Southwell, York, Durham, as well as Kings and St. John's in Cambridge.

The 111th St. Andrew's Fall Market will be on Saturday, October 12, from 9 a.m. to 4 p.m. on the grounds of the cathedral.

The Very Rev. Charles A. Perry, dean of the Church Divinity School, Berkeley, and former dean of the National Cathedral in Washington, D.C., has accepted the invitation to be the keynote speaker at Cathedral Day on Saturday, May 9, 1992.

He will be in Hawaii not only to help celebrate the 125th anniversary of St. Andrew's Cathedral building, but also for the meeting of the Synod of the Province of the Pacific (Province VIII).

Eddie Hamada's 45 years at Iolani as student, teacher, coach and friend, will be honored with a testimonial dinner at the Sheraton Waikiki, Sunday, September 15. Twenty dollars of each ticket (\$50) go towards the Eddie Hamada

Scholarship Fund and are tax deductible.

Good Samaritan's 60th anniversary year (1991) has seen two projects so far:

--- The completion of the Pavilion at a cost of about \$45,000, and paid without having to borrow money from the diocese; and

--- The Good Samaritan Youth Sports Outreach Fund for Palolo Valley youth.

The pavilion began with the men's group of the church. In November 1988, Stan Kiyuna, warden at the time, worked towards the formation of a men's group with monthly men's lunches, shared life stories, and a mission for the men.

Francis Matsumoto suggested beautifying the grounds. The men agreed and beautification began.

What to do with the space between the office and the daycare center building? A pavilion was the answer.

Begun Holy Saturday and competed before Mothers Day, the project took less than seven weeks. It is now being used for Sunday fellowship, midweek meetings and gatherings, and is available to the church's preschool.

Also among those instrumental in this work were Philip Ing and Douglas Tsunoda.

The Youth Sports Outreach Fund provides scholarships for Palolo youth to involve them in organized sports activities, an alternative to gangs, noted the Rev. David Ota, Good Samaritan's vicar.

"This month (June) we are sponsoring 25 Palolo youth in the Palolo track club started by Joe Yasutake. He has made such a difference," Fr Ota reported.

"This work would also not be possible without the Palolo Interagency Council," Ota noted.

Funds came from St. Andrew's Cathedral, Good Samaritan, and the larger community.

"This is really helping me to get to know the community kids better," Ota said.

Pointing up our obligation to the larger

church, the Rev. David Ota wrote members of Good Samaritan in the parish newsletter:

Depending on your point of view, it is either an honor to have the vicar being elected to be a deputy to the General Convention, or a burden to have the vicar away again.

Hopefully, you will see it as an honor, a privilege, and a responsibility...

As Episcopalians we are members of a body of Christ larger than the local congregation.

Our concept of the church is larger than the local congregation. It begins with the local congregation, extends to our statewide diocese and our sister congregations (40 in number), expands to the over 100 dioceses grouped into nine provinces as the Episcopal Church in the U.S.A., and reaches around the globe in the national churches of the Anglican Communion.

Our concept of the church also includes other Christians in times present, past, and future.

Our concept of the church is what we call "catholic," meaning universal.

I state this, because it is sometimes forgotten at the local church level.

Often people in the pews are unaware of the importance of meetings of the wider church.

Fr. Ota was a delegate to General Convention and is active also in the meetings and work of the Asiamerica Ministry.

"I have heard reports (not many within Calvary) of those who have said they would seriously think of leaving the Episcopal Church if the delegates to General Convention approved of the church's ordaining avowed practicing homosexuals, or if it approved of the church's blessing of same-sex unions

"Although issues in the past could be argued from the Scripture for both sides, they say, this issue of homosexuality simply can't be, and this would be 'the last straw,'" writes the Rev. J. Sargent Edwards, rector of Calvary Church, Kaneohe, in the parish newsletter.

"Although I can understand how people can feel about this, I would caution you not to act precipitously, regardless of the outcome of General Convention -- for a number of reasons," which Fr. Edwards details.

Regardless of what General Convention does, "the official doctrines of the church, as expressed in Holy Scripture and the Prayer Book, are sound and orthodox and biblical...

"Our Prayer Book has candidates for Holy Orders swear in front of the whole congregation: 'I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation...' (pp. 513, 526, and 538)."

Candidates are to model themselves after the norm of Scripture and to be "a wholesome example to the flock."

Also, "the devil prowls around as a roaring lion seeking whom he may devour." A trick of lions is to roar and panic the flock so that...they are more easily devoured...

"Please trust that we will be guided by the Lord together to move in the Spirit. Together it will become redemp-

tive for the church," concluded an article in *Calvary Crossings*, the parish newsletter.

From a letter, reprinted in *Ke Kama Hele / The Traveler*, from the Rev. Marilyn Brown to St. Christopher's, Kailua. She was the wife of the previous rector, and has since pursued her own path to the priesthood:

Your aloha reaches far, defies geography, and fills me with gratitude and thanks...

Whenever I wear this most beautiful stole I shall call to mind my friends at St. Christopher's, and the common life we all share in the resurrected Christ.

My warmest and most heartfelt thanks to all.

And to add surprises to surprises, the lovely lei arrived today [June 7].

Bob [the Rev. Robert Brown] would have kept it a surprise, but I answered the door!

It will add that special touch of aloha to the ordination [Sunday].

At the spring luncheon of the Women of Holy Nativity, Helen Hagemeyer was honored as Woman of the Year for 1990.

Born in Hilo and an employee of the Weather Bureau (now retired), "she has always been very active in the church," her husband Richard, still with the Bureau, noted.

"She was one of a group of young people who used to record the early service at St. Andrew's Cathedral so that it could be sent to shut-ins.

"She was also an active member of the young adult group, the YAGS, which also included Hollis Maxson."

In Washington, D.C., and again Honolulu, "she continued her activities in the church."

She is active with the diocese, the parish, and the ECW, while continuing as a member of the National Cathedral Needlework Guild.

At Holy Nativity, she is co-chair of the altar guild; and this summer was a delegate to the ECW Triennial in Phoenix.

The Rev. Alice Babin, former rector of Christ Church, Kealahou, is back in Hawaii, with a ministry in AIDS care with the AIDS Clinical Trials Unit, providing experimental drug therapies, which unit is under the auspices of the National Institutes of Health. Address: 2740 Kuilei Street #2501, Honolulu, HI 96826.

Hawaii Episcopal Youth (HEY)

Leaders Training Session

St. Andrew's Priory School
Saturday, September 14, 1991.
8:30 a.m.-4 p.m.

Help in evolving your youth minisry.

HEY overview and plans.
Songs and speakers.

More information: Fr. Franklin Chun, 532-2413 or 536-6102, or Lucille Tamura, 536-7776 (or neighbor islands 1-800-522-8418).



National Cathedral Association Hawaii chairperson Paulie Jennings with leis for the National Cathedral's Flower Mart. Several St. Andrew's volunteers made the leis under the direction of Euphemia Nagashima.

"50/50" giving affirmed, \$43.5m. budget, '94 for small churches

past three they have been used experimentally in many parishes as part of the study.

(See Bishop Hart's "Word" in this issue.)

Continued study of the blessing of committed homosexual relationships was ordered, as was membership by gays and lesbians on the convention's Standing Commission on Human Affairs.

Other Church Matters

In other church matters, the convention:

- Supported the family as a primary participant in the church's evangelism efforts.

- Recommended co-operation with ecumenical partners in evangelism.

- Requested review of guidelines for accepting congregations into the Episcopal Church, so that the pastor of such a congregation may be ordained priest at the same time the congregation is accepted.

- Requested a blue-ribbon task force for Hispanic ministries.

- Reaffirmed the 69th convention's resolution calling for a Decade of Evan-

gelism.

- Urged each diocese and congregation to conduct an audit of institutional racism in its life and work.

- Directed the Asiamerican Ministry Office to recruit and support ethnic Asian leadership and to strengthen the development of Asian congregations.

- Supported the mission and ministry of the Episcopal Society for Ministry on Aging (ESMA).

- Renewed the church's commitment to children, making ministry to children a high priority.

- Reaffirmed the importance of the Jubilee Ministry, of which IHS is a part.

- Declared sexual abuse, exploitation, and harassment by church employees to be an abuse of trust and responsibility.

- Supported a new administrative structure for coordinating church deployment.

- Urged recognition by diocesan commissions on ministry of the cultural differences among the ethnic communities of the church.

- Affirmed the authority of Scripture as interpreted by the church's tradition, and applied with reason.

- Supported the use of diverse musical styles in public worship.

- Directed the Standing Commission on Church Music to prepare a series of supplements to the Hymnal 1982.

- Called for education and information for clergy ministering to the gay and lesbian community.

- Called for continued Christian-Jewish relations and the preparation of appropriate materials on the subject.

- Mandated diocesan compliance with maternity/parental leave policies.

- Affirmed the importance of ministry to young adults.

- Urged church support for the Ecumenical Decade in Solidarity with Women, in cooperation with the World Council of Churches.

- Urged every congregation to have an education program on drug and alcohol abuse.

- Supported selective conscientious objection -- to this war rather than all war -- as a legitimate expression of individual conscience.

- Called on the church at all levels to "reduce the use of paper in the conduct of its business and to use "both sides of the paper it uses."

- Encouraged each congregation to support engagement of social, economic, and political issues.

- Authorized the development of diocesan and congregational programs for adults on the HIV/AIDS global epidemic.

- Designated 1994 as a Year of Celebration of the Small Church.

- Challenged every diocese to identify and evangelize ethnic groups or immigrant populations that have no indigenous Christian churches.

- Affirmed the continuing development of evangelism ministries among Asiamerica, Black, Hispanic and Native American peoples.

- Asked for a more comprehensive mission strategy for new congregation development.

- Accepted Anaheim, Denver, New Orleans, Orlando, and Philadelphia to be reviewed as possible sites for the 1997

General Convention.

- Accepted Indianapolis as the site for the 1994 General Convention, August 25-September 3.

- Provided retirement benefits to all lay employees who work more than 1,000 hours annually, and medical, dental, and life insurance benefits to all lay employees.

Finances

As to the finances of the church, the convention:

- Reaffirmed the urging of last Convention that each Episcopal household tithe 10 percent of its income to the church.

- Reaffirmed "50/50 giving," a policy adopted at the 69th convention, which mandates that dioceses and parishes send at least as much on others as on themselves.

- Requested resource materials that will relate 50/50 giving and the Decade of Evangelism.

- Asked the clergy to instruct their congregations in the requirements of Christian stewardship.

- Affirmed the value of the Every Member Canvass in the development of stewardship within the church.

- Requested the Executive Council to develop a coordinated program of extra-budgetary giving to further enable the mission of the church.

- Urged dioceses and congregations to review the restrictions, conditions, and purposes under which their endowed gifts were received.

- Commended the narrative budget as described in the current series, "The Star System for Stewardship."

Budget

A \$43.5 million budget package for 1992 was passed by this convention for the national church.

It provided some relief to dioceses by cutting the national assessment percentage by one-quarter of a percent, from 4% to 3.75%.

This would mean a saving to Hawaii of about \$10,000 on the 1991 national church assessment of \$157,000, had it been in effect for this year.

The national church assessment on dioceses, like the diocesan assessment on congregations (23% in Hawaii), is based on net disposable income.

Declining on principle to vote on this budget, Bishop Robert Rowley of Northwestern Pennsylvania (Erie) -- formerly, chaplain at the Priory and rector of St. Timothy's, Aiea -- reported that his diocese could not pay either its 1991 or the 1992 assessment. No pay; no vote, said he.

Included in this budget was also the recommendation for a 10% cut in funding and a restructuring of the Church Center staff in New York in order to save \$1.4.

New church work designated in the budget included evangelism and congregational development (\$125,000); "to assist dioceses in combatting racism" (\$100,000); to implement environmental policies (\$100,000); for establishing new Jubilee Ministry centers

"The Body of Christ Won"

The headline in the *Convention Daily* on the last day read, "Phoenix: We Came, We Saw, God Conquered."

This summarizes what I believe was the most important accomplishment of this General Convention.

We went to Phoenix not knowing what the church might look like, much less if the church would exist by convention's close.

As we gathered for the opening celebration of the Eucharist, ...you could feel the tension.

The Presiding Bishop over and over again reminded us that this was God's church -- that the issues were God's and therefore the agenda was God's as well.

These words helped, but you could feel even Bishop Browning's own sense of deep concern for the fate of the church.

Daily morning gatherings of the entire convention community for Bible study and Eucharist were critical in setting the tone... There was great power in the sharing that took place...

What surprised me most was the compassionate and sensitive manner in which the House of Deputies discussed and then voted upon the issues.

Voting largely to be inclusive, the deputies defeated the Frey Resolution which called for celibacy among clergy who are not in heterosexual monogamous married relationships.

This sent a clear sign to the House of Bishops that the greater church appeared to be ready for more discussion and future acceptance in this area of gay and lesbian clergy.

The House of Bishops responded with a resolution which affirms marriage as it appears in the Book of Common Prayer and puts forth a three-year study for all levels of the church concerning these issues of sexuality and orientation.

The deputies concurred and added an amendment -- that the bishops create a teaching pastoral on this subject...

Upon my return to Maui, I was asked on several occasions, "Who won?"

I thank God that I am able to respond to such questions by saying, "The Body of Christ won!" We acknowledged our differences.

We did the only thing we could do to maintain the church, and we left Phoenix one Body.

---The Rev. Morley E. Frech, Jr., General Convention delegate.

Paradoxes of Phoenix

In Phoenix, we showed our faith in God, but we also showed the contradictions and confusions of our human frailty.

We deplored racism in the church, but established a racially discriminatory scholarship fund.

We prayed for peace, but supported the territorial ambitions of a group which has attempted the overthrow of Jordan, has attacked Lebanon and Israel several times, and has waged a campaign of terrorism against its own people, Israelis, and the world-at-large.

We endorsed evangelism, but could not pass a resolution to celebrate the presence of Christianity in the Americas.

We avoided decisions on the difficult issues of the church, but freely urged upon foreign and domestic governments precise solutions to matters of equal or greater complexity.

We praised the spirituality of Indians and tried to understand them better.

We worked to end racism and sexism in the church.

We sought to strengthen the work of the church among the faithful and in the world.

Much good came out of the 70th General Convention.

So did much that was not good and more that is irrelevant or distracting to the work of the church.

Jesus healed persons and told them to go and sin no more.

We looked for healing, but were not willing to go and sin no more.

--- Michael P. Porter, General Convention delegate.

(Continued on page 8)

Bettye Jo Harris elected to help select next P.B. candidates

00,000); for AIDS educational courses (\$100,000); and for new ministries of the Episcopal Council for In- n Ministries (\$125,000). The General Convention was funded \$8.3 million, spread over the next ee years.

National/International Matters

Among actions concerning the na- tional and international arena, the neral Convention:

- Requested the President of the ited States to lead the nation in an t of repentance for death, destruc- n, and displacement of persons in q and nations of the Middle East.
- Endorsed the United Nations' onvention on All Forms of Dis- mination against Women," originally opted in 1979.
- Reaffirmed the existence of the ate of Israel and its right to secure rders.
- Reaffirmed the right of the Pales- nians to self-determination, including heir choice of representatives and the tablishment of their own state.
- Urged the President and Con- ss to require Israel to account for l aid from the United States, and to old in escrow aid to Israel by an ount equal to any expenditures by e Government of Israel to expand, evelop, or further establish Israeli set- ements in the West Bank, Gaza, and ast Jerusalem."

These actions drew criticism from American Jewish leaders, including Rabbi A. James Rudin, director of in- rreligious affairs for the American Jewish Committee.

- Demanded human rights for sugar ane workers in Haiti and the Dominican Republic
- Championed a negotiated settle- ment, leading to a non-racial, emocratic South Africa
- Urged support and prayers for the Most Rev. Desmond Tutu of South Africa.
- Supported religious freedom for Christians in mainland China.
- Supported the rights of the Native American Church to practice its religion, including the sacramental use of peyote.

- Adopted guidelines in the area of genetic engineering.
- Urged all members seriously to consider donating organs after death.
- Supported the Endangered Species Act.
- Called for improved diplomatic relations between the U.S. and Cuba and for the lifting of the trade embargo.
- Celebrated the survival of Native Americans.
- Asked financial disclosure from the National Council of Churches of Christ.
- Called for religious freedom and economic liberty in Eastern Europe and the Soviet Union.
- Called for the implementation of the statement on the environment of the 1988 Lambeth Conference.
- Opposed the opening of the Arctic National Wildlife Refuge in Alas- ka for oil development.
- Called upon the executive branch of the federal government and the U.S. Congress to designate community- based banks as critical to the health of the communities throughout the nations.
- Supported equal pay for work of equal value, otherwise known as pay equity.
- Opposed Latin American countries as dumping places for waste, prohibited pesticide, and other chemical residue.
- Commended U.S. and allied troops for providing relief and protec- tion to the Kurds.
- Deplored the reintroduction of weapons of any kind into the Middle East by any nation.
- Reaffirmed the condemnation of capital punishment by the 1958, 1969, and 1979 General Conventions.

Elections

With three standing ovations and by acclamation, the House of Deputies elected its vice-president Pamela Chin- nis of Washington, D.C, to be the first woman ever to sit as its president, ENS reported.

A native of Missouri and a Phi Beta Kappa graduate of the College of Wil- liam and Mary, she has served on the church's Executive Council and as presiding officer of Episcopal Church

Women. She has been a delegate to the Anglican Consultative Council, gaining knowledge of the Anglican Communion.

Elected vice-president of the House of Deputies was the Rev. Wallace A. Frey of Central New York, rector of St. David's Church in DeWitt, N.Y.

Elected to Executive Council from Province VIII were the Rev. Benjamin Pao of Los Angeles, the Rev. Fran Toy of California, Margaret Anderson of Arizona, and George Shields of Spokane.

Hawaii's Bettye Jo Harris and Tom Van Culin have completed their Execu- tive Council terms; George Lockwood has three years remaining on his.

In a move which surprised many, as it came a General Convention early, the nominating committee for the next Presiding Bishop was elected.

Presiding Bishop Browning assumed the office in 1986 and will be 65 at the next General Convention (1994). Presiding Bishops normally serve 12 years, but not beyond their 70th birthday.

Elected from Province VIII to this 16- member nominating committee (one cleric and one layperson from each of the eight provinces) were Hawaii's Bet- tye Jo Harris and the Rev. Warner Traynham of Los Angeles.

Final Session

"Exhilarated, exasperated, and ex- hausted, the 70th General Convention of the Episcopal Church expired for the House of Deputies with the singing of the Doxology at 5:45 p.m. on Satur- day," July 20, Jan Nunley reported.

"Because of a shortage of paper, some resolutions amended or sub- stituted by the House of Bishops and sent to the deputies for concurrence couldn't be printed, and the over- worked deputies didn't want to sit still to hear them read aloud."

In the concluding hours, the conven- tion:

- Opposed laws requiring parental notification for minors seeking abor- tions.
- Commended for study and evalua- tion the Common Baptismal Liturgy of the Consultation on Common Texts.

- Rejected the "tithe that binds" -- a resolution calling for deputies to give 10% of their income for the next three years.
- Declined, on grounds of litigation and enforcement, a resolution stating, "All members shall have equal access to the life, worship and governance of this church, except as otherwise specified by canon."
- Changed the Standing Commis- sion on Peace and Justice to "Peace with Justice."
- Defeated in a vote by orders a resolution calling for an independent review and audit of the church's programs and resources.

House of Bishops

"Moments after the House of Bishops concurred on its last piece of legislation -- the addition of Brigid of Kildare and Evelyn Underhill to the list of commemorations in the Book of Common Prayer -- Bishop Donovan tried in vain to phone the House of Deputies to see if it was still in session

"No one is answering the phone,' the exasperated Donovan told an im- patient, dwindling group of exhausted bishops," reported Jim Thrall and

David Skidmore for ENS.

"Could someone go over and see if they're still there?"

Indignant over the number of empty seats at the bishops' tables, Suffragan Bishop Barbara Harris of Mas- sachusetts said, "I am appalled at the empty seats in here.

"This seems to me irresponsible be- havior on the part of the leadership of the church.

"For three years we have know the dates of General Convention.

"I just find it unconscionable that so may would leave before we have taken care of the business to come before us."

Among last minute measures before the bishops was a resolution seeking to undo the convention's opposition to governmental restrictions on abortion information. It failed.

(Continued on next page)

Convention 1991

(from page 1)

persons for 3- year terms).

- Two members of the Stand- ing Committee (1 clergy, 1 lay per- son for 4- year terms).
- Two members for the Catheral Chapter (1 clergy, 1 lay each for 2-year terms).
- Secretary to Convention (to serve through the 1992 conven- tion).

Nomination and resolution forms are available from conven- tion delgates and the clergy.

Dora Kraul heads the nominations committee.

All resolutions must be sub-

mitted prior to September 10, in any case, and on or before Sep- tember 9 to be printed in the pre- convention *Chronicle*.

Signed resolutions on the form provided should be sent to: The Rt. Rev. Donald P. Hart, Bishop, Episcopal Church in Hawaii, Diocesan Office, 229 Queen Emma Square, Honlulu, HI 96813.

Bettye Jo Harris is chair of the resolutions committee.

Exhibit space requests are due in the diocesan office on or before September 10, 1991.

Even Ann...

(from page 2)

all these are reasons for having a will.

Lastly, dying intestate (without a will) is inconsiderate to those who sur- vive you and puts them through a great deal of unnecessary work trying to straighten out your affairs.

You can avoid all these miseries and gain great peace of mind by being a good steward and arranging a "tidy" es- tate covered by a proper will.

If you would like help getting started, call me at 536-7776 (neighbor islanders call 1-800-522-8418) for a free packet that will help you get organized.

--- Don McKenne, *Diocesan Planned Giving Officer*.

Heritage Campaign

(from page 1)

"St. Andrew's is a sacred place where all sorts and conditions of people redis- cover their spiritual roots.

"If St. Andrew's were to disappear, the community would be impoverished spiritually, historically, culturally.

"It is up to our generation to restore and preserve these magnificent build- ings for the future.

"I hope everyone will join Ann and me in making a sacrificial gift, over a four-year period, to the Heritage Cam- paign of the Cathedral Church of St. Andrew," said the Very Rev. Hollin- shead Knight, dean.

Inquiries about the Heritage Cam- paign may be addressed to Don Mc- Kenne at the Cathedral (524-2822).

Problems for some coming agenda?

Left Hanging

Among the items left hanging by this General Convention were:

--- The question of relocating the Episcopal Church Center, currently based in New York City.

A more central location is championed by many. Many churches and corporations have found a New York City headquarters impossible.

--- The questions of the church's membership decline and of the number and performance of the clergy.

The statistics here raise questions as to the effectiveness of the clergy selection process, the quality of the church's seminaries, and the nature and effectiveness of the Episcopal Church's clergy.

--- What of the present Book of Common Prayer? Clearly, from our membership figures, it is not the winning wonder which many had predicted and more wished for.

The new book seems to exist mainly in the book racks on the backs of pews, where the old prayer book was to be found in homes, hospitals, purses, and back pockets.

Size is one main problem. A small, readable pew edition of the old book weighs but 9.5 ounces. The similar edition of the new book weighs 26.5 ounces. Simple book engineering works against us, it seems.

Would an additional, shorter, simplified edition of the prayer book -- more convenient for personal use and

individual devotion -- better foster the church member's spiritual life and be a useful adjunct to the church's Decade of Evangelism?

Or have we just not taught and championed the theology and contents of the 1979 Book of Common Prayer enough, after something very like a burn-out occurred in the church in the wake of trial rites leading to the final adoption of the new book?

Is part of the church's teaching crisis that we have not taught the prayer book widely and well?

Perhaps the 1994 General Convention in Indianapolis will have these items on its agenda. Perhaps not.

--- *The Rev. John Paul Engelcke.*

'Put away needlepoint, advocate social justice,' says Bp. Harris to ECW

It is time for the women of the church to put away their needlepoint and begin serving as advocates for social justice, Suffragan Bishop Barbara Harris of Massachusetts said in a sermon to the Triennial Meeting of the Episcopal Church Women (ECW) in Phoenix.

Stating that her intent was both to chastise and challenge, Harris told the Triennial delegates, "It is time -- past time -- for women in the church to begin to do the kind of holistic analysis that will move us away from treating symptoms of problems to attacking the root causes."

Harris said that if the women were serious about being leaders then they must come to grips with "the truth of our time and the reality under which we live."

She saw only the complacency of church women in the face of the growing social problems of our time -- the feminization of poverty, spouse and child abuse, increased drug dependency, teen pregnancy, hunger and homelessness, the Episcopal News Service reported.

This litany of problems can be cured, Harris said, only after we understand that they are the result of discrimination "spawned by the greed and a lust for power."

Christians must recognize the inter-relationship of poverty and economics, she added.

The Book of Esther is an apt lesson for women today, said Harris. Like Esther, women of the church should strive "to plead for, to advocate for, to work on behalf of people -- God's people."

Harris admitted that women have been accomplishing part of this platform through ministries like UTO grants.

"Yet women's help frequently is patronizing and smacks of paternalism," she said.

The old way of doing business has hurt the ECW, as is witnessed in its difficulty attracting new members.

Women who have opted out of the traditional groups have called for organizing new groups. This would be a mistake, said Harris.

"We don't need new organizations; we need changed agendas."

If women are to recapture the role of advocacy as witnessed by Esther, she said, then they must get into "right relationship with each other."

That means supporting each other "whatever roles we chose to emphasize," ENS reported.

Ministry: A Personal View

When certain Hawaiians in Kahaluu, earning their living from Kaneohe Bay and the waters beyond, felt the need for a church, they picked the one John Townsend belonged to.

He was no aloof, censorious type as some professed Christians are, but a

joyful man.

He helped out in the taro patches.

He counseled on business matters.

Through his government position, he had jobs on the roads in lean times and slack seasons.

When it came time for a church, there was no question as to which it would be. It would be Episcopalian, the one John Townsend belonged to.

Indeed, since his name was John, since the church was situated as it was, and since they had their pick of saints' names, that Hawaiian clan chose the name St. John's By-the-Sea.

They found a corrugated shed, disassembled it, provided the boats to transport it, hauled it across the reef, and built it themselves for their church.

No clergy did all that. Episcopal clergy entered the picture long after John Townsend and the people of that peninsula in Kahaluu had done most of the work.

Christianity is primarily spread by laity, not by the clergy, for the church is people.

Prophet Harris

About 1914 an Episcopal layman from Liberia experienced "a deep inner conversion and a sense of being called by the Holy Spirit to [a] special mission" to the animist peoples of the French colony of the Ivory Coast to the east.

His name: William Wade Harris; his nickname: Prophet Harris. Look the prophet he did. His was

an impressive figure, adorned with a white beard, of tall stature, clothed in white, his head enturbaned with a cloth of the same colour, wearing a black stole; in his hand a high cross and on his belt a calabash, containing dried seeds, which he shakes to keep rhythm for his hymns (S. Neill, *Christian Missions*, p. 492, citing an eyewitness).

Prophet Harris preached a simple, compelling Gospel:

- (1) Believe in the One God;
- (2) Abandon and destroy the fetishes, those bundles and objects thought to be the bodies of spirit-beings and repositories of mana;

- (3) Observe Sunday as a day of rest; and

- (4) Foreswear adultery.

That is, there is but One God; worship him only. Live like free human beings, not slaves, enjoying one day off each week, giving a tithe of time to the Lord. Sanctify and safeguard the family.

Tens of thousands responded and were baptised.

Harris bade them build churches in their villages, stressed the incomparable importance of the word of God, and bade them wait for the teachers who would come later, and give them the fuller instruction which he had no time to give (Neill, p. 493).

Harris left copies of the Bible with them, which they often could not read

(Continued on page 10)

Unity and Understanding

The 1991 General Convention brought some vision as to the multitude of the issues the church is facing: racism, sexuality, inclusiveness, environmental problems.

I went there with different objectives.

Some thought the major issues could tear up the church.

Most of us came to save the church.

The church has not been lost.

I have gained a deeper sense of respect for the comprehensive nature of our church.

The devotion and dedication of many faithful Episcopalians were in evidence there.

However, I clearly see the deep divisions within our church.

The divisions are real and will be with us for a long time.

Let us continue to pray for unity and common understanding.

--- *Art Kusumoto, General Convention delegate.*

Reaching Out, Openness, Dialogue

The highlight of the 70th General Convention for me was the intentional manner in which the church tried to reach out and include groups that were often overlooked or left out in the past...

The other highlight was the spirit of openness and dialogue that was evident...

This year I was encouraged by the spirit of dialogue.

The daily worship, which included round table Bible studies instead of a sermon, helped the process.

It enabled people to come together and share their insights into the Scriptures who would have never met each other otherwise.

In my small Bible study group I had Bishop Mark Dyer and a prospective woman seminarian from Albany, California.

There was a woman priest from the diocese of El Camino Real, a lay woman from the diocese of Dallas, a lay woman from the diocese of Eau Claire, a lay man from Tennessee, and other clergy.

Being in this small group Bible study together helped us to listen to one another...

I believe that the Episcopal Church, though diverse, is ready to move ahead with our diversity, to affirm it, and to offer it to a society in need of a church [that is] willing to talk to one another about issues of faith and life.

--- *The Rev. David Y. Ota, General Convention delegate.*

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.

Ministry: Dorothy Nicassio, R.N. --

"My nursing career has helped my faith to grow"

All of us who have either been hospitalized or have spent time sitting beside the hospital bedside of a loved one cannot help but admire and be grateful for nurses.

They are the special care-givers who are the link between doctors and their patients, the people who are always on the firing line, not only to provide trained medical attention, but also to listen, to hold a hand, and to comfort.

Dottie Nicassio, a Holy Nativity member for over 20 years, has been caring for others all of her life, and she is currently giving care as a nurse at Queen's Medical Center.

When asked, "How did you get into nursing?", she replied, "I guess I've always wanted to help people and make them feel better.

"When I was a little girl, I'd pick flowers out of my mother's garden to take to our neighbors who were sick or very old. But I was 35-years-old before I finally answered the 'call' and became an RN.

"My college major was English, with a minor in history; and the years following my marriage -- remember, this was in the 1950's -- were devoted to raising a family.

"By 1963 I was free to begin my training at UCLA/Harbor Medical Center in Los Angeles. My first position following graduation was as charge nurse in pediatric ICU at Harbor."

Love for Hawaii

A love for Hawaii began for Dottie when, as a child, she spent a year with relatives in Honolulu.

"That was in 1933-1934," she recalled, "and life was truly idyllic here in those days."

Dottie returned to the Islands a second time in 1941, but went back to the mainland in 1942. The war had started, it was time for me to begin high school, and I guess my family thought that, like C&H, I needed to go to California to be refined."

In 1967 Dottie made her third trip to Hawaii and has lived here ever since.

Her first nursing position in Hawaii was at Kaiser, followed by seven years at St. Francis caring for hemodialysis patients.

By 1978 she was "burned out." For the next four years, she worked in real estate but continued to take temporary nursing assignments through an agency.

"I suppose I grow where I'm planted, because I've worked at nearly every hospital on Oahu," she said.

Queen Emma Towers

Queen's Medical Center has been Dottie's professional home for the last nine years. She is a staff nurse in Queen Emma Towers, 5th floor, a cardiac critical care unit which contains 48 private rooms.

Her shift is from 3 to 11 p.m., with frequent weekends and sometimes double shifts because "we are always understaffed."

Her duties include work on the cardiac telemetry floor. "That means monitoring hearts. We are the first step down after intensive care.

"Our patients are about equally divided between surgical post-open-heart cases who come to us after a day



Dorothy Nicassio with the Rev. Jeanne Grant (with leis). Deacon Grant leaves Hawaii this August for Arizona after a long ministry at Holy Nativity, and beyond, distinguished by energy, caring joy, effectiveness and devotion.

or two when they are stable and off the ventilator, and medical cases -- patients who have experienced fainting spells, heart attacks, chest pain, cardiac catheterization, angioplasty, and trauma, such as might have occurred in automobile accidents. Others may have suffered cardiac contusions and accute respiratory problems.

"I love my patients and caring for them. Of course, there is always that paperwork," she continues. "Record keeping is certainly necessary and important, but it is the least favorite part of my job. Most of my time is spent with patients and charting."

Nursing and Teaching

Dorothy believes that nursing is an "innate gift or talent" that always needs to be trained.

She says that she is continually learning new procedures and better ways to serve her patients.

"Medical science has taken great technical strides and that's wonderful, but the nursing profession must always be on guard to keep the human touch.

"Even very sick people, whom we certainly have on our floor, can relate, and they need someone to relate to."

Teaching is another aspect of her profession that she enjoys. Queen's has a program for new RN's, and Dottie delights in working with these neophytes, as well as with 4th-year nursing students at UH who train at the hospital.

The Sick & The Dying

Dottie not only cares about her patients, but also about their relatives. "People are living so much longer these days, and it is often terribly difficult for their families to let them go.

"Health care professionals, with modern medical technology, skill, and dedication can do amazing things; but, of course, we can't perform miracles.

"My major concern is for my patients, but I also try to comfort the people who love them," she said.

Many members of Holy Nativity [and other churches] will attest to the fact that Dottie does just that, intelligently and kindly.

"You can't care for and talk with acutely ill patients and not know -- you have to know! -- that God exists," Dottie says.

"Death is easier for those people who have a strong belief.

"My nursing career has helped my faith to grow; and, hopefully, I am able to offer those in my care greater comfort at the end.

"I know that I get back from them far more than I give. I've been truly blessed by the patients that God has sent me to help."

Family & Future

Like all parents, Dottie beams when you ask about her children.

"My son, a contractor on the Big Island, has helped me plan my retirement home.

"And my daughter and 5-year-old granddaughter (Oh! she is such a darling!) live in Las Vegas.

"A second son died in 1967."

With no hesitation, Dottie calls Holy Nativity "my second home."

"Through the years I've made so many wonderful friends there. You know, don't you?, that our church has lots of special people."

Dottie also knows that she has gained much from her deep involvement in the cursillo/ultreya ministry.

Following retirement in about three and one-half years, Dottie plans to live on the Wasington State coast in Sequim.

She is excited about the property she recently purchased. "It's two-thirds of an acre of virgin forest with the ocean nearby in one direction and the glorious Olympic Mountains in the other.

"Now that the house is planned, I've started to plot the garden in my mind."

Don't you imagine that garden will contain flowers which will be taken to neighbors who are not feeling well by Dottie Nicassio, loving nurse and friend?

--- An unsigned profile inserted in Keeping Watch, the parish newsletter of the Church of the Holy Nativity, Honolulu.

Ministry: A Personal View

(from page 9)

for it was in English, the *lingua franca* of Liberia.

No doubt, for many, the Holy Bible became a unique, new "fetish" wherein the One God resided, supplanting all those fetishes they had destroyed.

In a while others would come to explain, Harris promised and they believed.

He was exiled by the French colonial authorities, as Amaziah did the Prophet Amos so long ago (7:10 +).

Ten years later, when the English Methodist Society got in to follow up Harris's work, they found 45,000 who still were faithful to the Gospel they had been taught.

45,000 still, after a decade !

His hearers felt that the power of the unseen God was with him;they heard and obeyed; in isolation and ignorance they held fast to the simple elements that he taught them.

Somehow Harris was able to speak directly to the souls of his people, as French Roman Catholic priests who were in the area had never succeeded in doing (p. 493).

Lay Witness

Again, we see that a lay person spreads Christianity best, for the witness of laity is almost always more powerful than that of clergy.

For many, clergy are suspect, "being paid to say all that." That is a most unfair criticism, but none-the-less an understandable one.

Soldiers, traders, merchants, captives and slaves -- just ordinary folk -- first spread Christinaity along the innumerable highways and byways which the apostles never travelled.

Captives kept and spread their Christianity at the courts of the Mongol khans in the 13th century, and traders then spread Christianity to Peking and

beyond. Marco Polo encountered Christians there and elsewhere in China.

The clergy are certainly a part of the spread of Christianity, however. One has only to recall the Society of Jesus,or Jesuits, those commandos of the Counter-Reformation.

They recovered Poland, secured France, nearly got Sweden, and opened up the Spanish Indies, India, and the Far East.

But clergy did not do all that. The Jesuits were not just priests; they were also laymen, the lay brothers of the Society.

The monastic movement was often a movement of lay people rather than priests; and it, too, spread Christinaity.

We get into serious trouble, I think, when we get clergy-centered.

Episcopal Church

In 1965 the Episcopal Church in Hawaii claimed 14,783 members, with 81 clergy.

Since 1975 there have been just about 11,000 members, but the clergy now number 93.

Clearly, more clergy do not mean more Episcopalians.

Of these 93, 16 are deacons, of whom 15 are permanent -- a category we did not have in 1965.

Nationally, the clergy doubled from 1955 (7,573) to 1989 (14,831), but between 1967 and 1989 we lost 1 million Episcopalians.

The ratio of clergy to laity has gone from 1 in 351 in 1965 to 1 in 164 in 1989.

More clergy are decidedly not the anwer, as far as evangelism and church growth are concerned.

(Continued on page 12)

Sixty years later: Return to Kahaluu, a sermon completed

The date was sometime in January 1931.

The place was a little fishing village on the windward side of the Island of Oahu.

The occasion was an Evening Prayer service held in a rusty tin shed open to the weather on both sides, with cracks and holes in the roof.

Bishop Littell had come to the Islands after a feverish struggle with revolutionaries in China and swept the landscape with his humor, enthusiasm and dedication.

I had been brought up a Congregationalist, but soon fell under the spell of his leadership, received confirmation, and took on the task of lay-reader, in addition to my duties as teacher of English at Iolani School. (Headmaster Thurston R. Hinckley had attended prep school in my hometown and knew my family there.)

Evangelism

Early on, Bishop Littell reached out to unchurched people and communities on Oahu and began to plant Sunday schools to give religious instruction to the children.

This was a welcomed effort and did not pose a threat to established churches.

He asked me to lead one of these Sunday afternoon sessions at Waimanalo Park, which interested lay people were glad to take over.

He also told me of an effort very close to his heart in Kahaluu, as the people there -- all fisherfolk -- were pure Hawaiians.

Then he asked if I would go over and lead a service of Evening Prayer there -- in the community building which was an old and deteriorated iron shed.

It turned out, unbeknownst to me, that this service was the first held in the village, and an overflow crowd greeted me, as I walked upon the grass floor and looked over the congregation.

The people were a diverse group of old and young, men and women and children, and they were chattering away in Hawaiian.

Some kamaainas with gray hair and beards were standing on the sides of the crowd, and one of them had lit a fire and was frying a squid, whose aroma permeated the scene.

We began with a few Pentecostal hymns taught them by itinerant Pentecostal preachers, and I know I could count on the wonderful musical skills of native Hawaiians.

We then said a few prayers, ending with the Lord's Prayer.

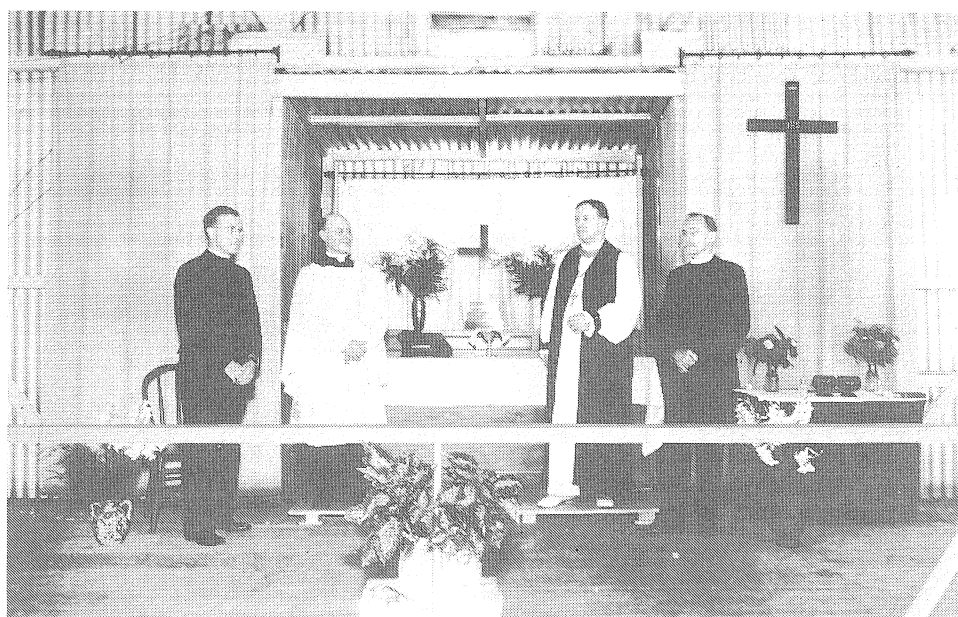
The Scripture reading was from Matthew's Gospel (14:28-32), which depicted the scene when Peter, at Jesus' invitation, started to walk on the water to meet him, only to take his eyes off him and begin to sink.

The message would have been, "You must keep your eyes on Jesus, or you, too, like Peter, will sink under the waves of adversity in the world."

That is what I intended to say, but obstacles soon arose.

First of all, it began to rain, and as raindrops dripped down on my congregation, they began to shift their seats into dry spots, with consequent disruption of the children.

Then the rain really descended in a cloudburst. Wind sprang up and



Bishop S. Harrington Littell at the first St. John's By-the-Sea with three clergy, c. 1931. Can any longtime Episcopalian identify the clergy?

blew into the building, and the roar of falling rain on the tin roof reached thunderous proportions, drowning out my voice; I, like Peter, was sinking rapidly. We all retreated to drier shelters.

On the Mainland

All during my ministry of the following 55 years I drew on this disastrous beginning to grapple my sermons, and I fantasized that I would return to Kahaluu to pick up the pieces of my first attempt to communicate the Gospel.

Nothing happened to make this dream a reality, and the years went by.

Twenty years ago, my niece Abby Williamson moved to Kahaluu with her family, her astronomer husband having joined the research staff of the University of Hawaii Institute for Astronomy.

She had become a member of the bishop's committee of what had now become a struggling mission named St. John's By-the-Sea.

I had written and told her the story of that first Sunday afternoon.

I would like to think that she was perhaps divinely motivated by the fact that her uncle had preached his first sermon there in the rusty tin shed.

Then Bishop Lani Hanchett, laboring under financial constraints, had regretfully informed his bishop's committee that the mission must be phased out unless it could take on a larger share of its fiscal needs.

They worked and prayed and planned for over a year, developed a proposal, and took it to the bishop.

I am told there were tears of joy and thanksgiving in every eye, including his, when Bishop Hanchett accepted the plan and agreed to keep the mission going.

The year was 1969.

Many things have happened and much water has flowed under the bridge since that time, and the Lord works in mysterious ways.

Return to Hawaii

I had, of course, talked much of my life in the Islands to my wife, Harriet, but never felt able to go back, until Abby moved back to Oahu a year ago, with an assignment as a social worker at

Queen Liliuokalani Children's Center on windward Oahu.

Greatly reduced plane fares and an enticing invitation to travel among the Islands on a cruise ship, plus an enthusiastic invitation from Abby to come back to Hawaii, won us over, and she became our hostess for our visit.

As we were making plans for sightseeing and revisiting old haunts, Abby came up with an idea she had obviously been cherishing ever since she knew we were coming.

She said, "You know, I've talked with the vicar of St. John's about your coming, and he would like you to say a few words of greeting to the congregation."

The Saturday before our visit to St. John's, the phone rang and Abby answered.

"It is Father Hopkins," she said, "and he wants to talk to you."

Father Hopkins told me he had been up all the preceding night keeping a death watch for a close friend and had not had time to prepare a sermon, and wondered if on such short notice I would preach for him.

I replied, "I'd love to preach for you. That is the spot where I preached my first sermon 60 years ago. And come to think of it, I remember that sermon well, and I'll go you one better. I will preach that same sermon again. I did not do it too well the first time."

Sunday at St. John's

So, Sunday morning came with intermittent showers, and I was greatly impressed with the lovely concrete walled church with its koa wood beams and lovely stained glass window.

The congregation was mixed, with old and young (the babies were in the nursery this time). The Sunday clothes of the now ethnically diverse congregation showed that better times were now at hand. Clearly, fishing was no longer the single occupational opportunity.

No one was frying squid, and the upper windows were filled with louvers, so no rain came in. There were no leaks in the roof.

But there was one thing that repeated, as if on cue, and that was the downpour that came just as I was describing that first Evening Prayer service.

What with the roar of wind and rain on the roof and against the louvers, I was drowned out again.

I really do not know whether the message which I tried to give those good people that Sunday morning ever got through either, but they all burst into applause when I finished, which completely undid me.

When things quieted down and the rain ceased and the wind dropped, I thanked them and Father Hopkins for the privilege of sharing the Gospel with them.

I had seen many exciting sights on this trip: the helicopter flight over the canyons, cliffs, caves, and beaches of Kauai; the bus ride up Haleakala on Maui, with Mauna Loa and Mauna Kea thrusting their brows above the ocean haze on Hawaii so many miles away; and the midnight scene where Kilauea pours her hot, orange lava with clouds of steam into the broad Pacific, and much, much more.

But the cloudburst over that church that Sunday morning, drowning out my words and driving me to stop talking and just enjoy the People of God at worship, was a "peak experience" of my return to Hawaii and Kahaluu.

I do not know whether I will be preaching any more sermons, since I am not as steady in mind or on my feet, as I used to be 60 years ago, but if this is indeed was my last one, I will really enjoy -- as the years unfold -- the memory that I preached my first and last sermons at St. John's By-the-Sea in this tiny village of Kahaluu.

--- *The Rev. Robert E. Merry. During his active ministry he served parishes in Maine, New Jersey, New York and Pennsylvania. He was graduated from Harvard (1929) and the Virginia Theological Seminary (1935) and taught at Iolani and served as a lay missionary (1929-1932).*

Ministry: Peggy Dack of St. Clement's

English-born Margaret (Peggy) Dack of St. Clement's has been recommended to the Episcopal Church Women (ECW) for national recognition this Triennial by her parish ECW.

A recipient of Hawaii's prestigious Jefferson Award for her distinguished volunteer service, she was cited especially for her work in turning out braille translations of textbooks.

Among those who have benefitted for her special gift was a blind law student, Terrance Tom, who is now a member of Hawaii's Legislature.

In addition to over 10,000 hours of braille work these past 25 years, Peggy volunteers at the Queen's Medical Center one day a week helping patients when they are being discharged from the hospital.

She spends two afternoons a week with the Honolulu Medical Group, where she works with those who have had strokes and spends two mornings a week with the Friends of the Library, preparing for the annual book sale.

Currently, she is at work on translating David Malo's classic "Hawaiian Antiquities" into braille, reported *Honolulu Advertiser* columnist Bob Krauss.

THE CALENDAR

August		18	13th Sunday after Pentecost. (Proper 15) Farewell dinner for the Rev. Jeanne Grant, deacon, Holy Nativity, 5 p.m.	2	Ordination of Tom Van Culin to the diaconate, St. Christopher's, Kailua.
11	12th Sunday after Pentecost. (Proper 14)			6	Labor Day. Office closed.
12	Compensation Review Committee, 12 noon.	24	St. Bartholomew the Apostle. HEPAM, 1-3 p.m.	7	Commission on Ministry, 1 p.m. Standing Committee, 8:30 p.m.
13	Evangelism Committee, 11:30 p.m.			8	16th Sunday after Pentecost. (Proper 18)
15	St. Mary the Virgin. September <i>Chronicle</i> deadline, 4 p.m.	25	14th Sunday after Pentecost. (Proper 16)	9	Nominations due.
16	Admission Day. Office Closed. Nancy I. Conley's ordination to the diaconate, St. George's, 7:30 p.m.	31	Synod program planning com- mittee, 9 a.m.-12 noon.	10	Resolutions due.
17	Departments meet, 8:30-10 a.m. Diocesan Council, 10a.m.- 2 p.m.		September	12-14	CODE Board of Directors, San Diego.
		1	15th Sunday after Pentecost. (Proper 17) Bishop at St. Elizabeth's.	13-15	CCMD, San Francisco/CDSP.
				14	Holy Cross Day. HEY Leaders Training, St. Andrew's Priory, 8:30 a.m.- 4 p.m.

St. Andrew's Cathedral
Vacation Bible School

Von Holt Room & Outings
August 26-30, 9 a.m.-2 p.m.
Ages: 5-14
Fee: \$20. Some scholarships,
discounts.
Bring: Lunch, backpack,
outing gear as announced.
Juice and snacks provided.
Wear: comfortable clothes, shoes.
A Christian adventure
patterned on *Pilgrim's Progress*.

More information: Ruth Newall
or Jenny Wallace, 524-2822.

Ministry: A Personal View (from page 10)

Church Growth

A church grows when it wants to, when it works at it, when each member is welcoming to others, when something valuable -- God, love, truth, warmth, caring, insight, and an extended family -- is to be found there, and when the clergy are a help in all this, not a hindrance.

Clergy rarely carry the whole load alone; nor should they. The likes of Phillips Brooks, Norman Vincent Peale, Fulton Sheen, and Billy Graham are few and far between.

But even they could not do it all, because ministry is not confined to the clergy.

Paradoxically, clergy are not hired to be a church's one minister. Rather, clergy minister as every Christian does, but chiefly they enable and facilitate the ministries of others as part of their own.

Our language betrays us here. We speak of ministers, meaning clergy -- but ministry is Christ (Mark 10:45).

As Christians we are all part of Christ. We all take part in his ministry. Ministry is not the preserve of the clergy alone.

This becomes clearer if we consider that at one time or another we all comfort the sick, the dying, and the bereaved.

We all forgive and hear confessions (See BCP, p. 446).

We all give each other counseling, as needed and asked.

We all celebrate the Eucharist; the priest does not do that alone. Indeed, at one time he was forbidden to celebrate the communion service without another present.

Moreover, we are all priests in our own homes, recalling Jesus whenever we break bread and pour wine at meals.

Christians generally, not just the few, comprise the "royal priesthood" of which St. Peter speaks (I Peter 2:9).

Moreover, the pastor does not pray or do charity alone; we all do.

None of us has all the gifts or opportunities of ministry; they are too diverse, too variously and separately distributed.

All together we are Christ's ministry in any place, not just the clergy.

Our Episcopal system -- like the church generally -- relies on and incor-

porates clergy, but it is amazing how much ministry can be, and is, done without them in a healthy Christian place.

Churches often thrive during the interim between clergy, when perforce the laity take more charge.

Wise clergy rejoice that so many ministries have been discovered and rejoice in a plethora of ministrers, rather than insisting on doing and being all.

Baptism

By including us in Christ, baptism "ordains" us all to ministry. Some special ordination rite is not really required for ministry. Those rites specify a special ministry, but the chief Christian ministry is as a lay person and comes through baptism.

Q. Who are the ministers of the Church?

A. The ministers of the Church are lay persons, bishops, priests and deacons.

Q. What is the ministry of the laity?

A. The ministry of lay persons is to represent Christ and his church: to bear witness to him wherever they may be; and according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship and governance of the Church (BCP, p. 855).

Of bishops, priests, and deacons what more is really required?

The ministry which they had as lay persons remains. They still "represent Christ and his Church," "bear witness to him wherever they may be," and "carry on Christ's work of reconciliation in the world."

Now, in addition, they too take a specific place "in the life, worship, and governance of the Church."

The church is people; it is also Christ. The church's ministry is Christ's, coming to us through baptism, as we become members of the Body of Christ.

Christ the Layman

We forget, I think, that Christ was a layman.

He and John Baptist could have been priests in the Temple, for they had the right blood lines, as was then required.

But they turned their backs on that particular ministry, embracing a greater one.

Jesus' contemporaries saw him as a layman. It bothered many that he did not have a rabbinical school certificate or rabbinical laying on of hands. "Where is his authority?," many asked.

He was seen as a layman ministering to laity, not as a priest operating out of Temple (cathedral) or synagogue (parish church).

To be sure, the Letter to the Hebrews portrays Jesus as the new, greater, and eternal high priest, as indeed he is.

But the argument there is in terms of sacrifice, of the offering once for all on Calvary, and of the sacrificial system, and priests alone sacrificed then.

However, the synoptic Gospels (Matthew, Mark, and Luke) see Jesus as a layman, speaking to laity primarily, not as a religious professional speaking mainly to fellow professionals (priests, rabbis, and Essene monks).

Christianity is a lay person's religious revolution, as was in large part the 16th-century reformation.

Fishermen, tax collectors, soldiers, government officials, business men, and devout women all followed the Carpenter, and they and more continue, and spread, his movement today.

Personal Views

When 28 years ago last Sunday, Bishop Kennedy ordained me a deacon in St. Clement's, Makiki, I do not think he was making me a minister,

I was already a minister. I already had my ministry through baptism so many years before in St. Paul's, San Diego.

Ordination did not give me ministry; it particularized it. I was a lay person with the lay person's ministry, who also now did deacon's things.

That is why I so rarely wear a black shirt and white collar. I do own them, in case any of you have your doubts.

But I do not think of myself as a species set apart, with its own unique plumage; nor do I think of myself as a member of some caste with its distinc-

tive dress. In public, school teachers, business men, and lawyers have no uniform.

Moreover, I do not think that black makes much sense in this climate, nor do I wish to "program" people's responses, as a uniform does. I prefer that people deal with me heart-to-heart, not uniform to uniform.

Many, of course, disagree with me, and for their very good reasons.

My chief reason, however, remains that ministry is everyone's, variously, equally and together. A black shirt and white collar does not say that, at least for me.

Baptism is the font of Christian ministry, as Christ is the source of Christians. The clergy member is not *the* minister; we all are, and together.

Pastor Von Husen, one of the most civilized and most earnest of the pastors I have met, was founding pastor of the Lutheran Church in Wahiawa, so many years ago.

He arranged his vacations so that he and his wife could attend the Bach festival in Carmel each year.

He was no stranger to evangelism and hard work, but he was punctilious about his day off. He got out of the parish one day a week, he said, to get out of the way of the Holy Spirit.

One reason for his success was that he also got out of the way of his fellow ministers, his parisoners. In fact, he also made a practice of that.

His ministry was cooperative and inclusive, and the church and school thrived.

In the late 1950's when I was in seminary in Berkeley, I taught Sunday school in St. Helena. Napa Valley in winter can be bitterly cold.

I arrived at Grace Church one morning to find parishoners outside waiting for someone to turn on the furnace.

They were waiting for the rector, but as a seminarian I would do.

The focus there was precisely wrong.

John Townsend and the Hookano family, Prophet Harris, and Pastor Von Husen all had it right.

Ministry is everyone's, for we all are Christ's.

--- Sermon given by the Rev. John Paul Engelcke in the Church of the Holy Cross, Malaekahana, Oahu, 28. VII. 91.